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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

MAY TO AUGUST (INCLUSIVE,)

—1804—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

VOL. XVIII.

LONDON:

Printed, for the Proprietors, by J. HALES, at the Anti-Jacobin Press,
No. 22, Old Boswell-court, Strand,

AND PUBLISHED AT THE ANTI-JACOBIN OFFICE, NO. 22, OLD BOSWELL-COURT, STRAND,
BY J. WHITTLE; AND BY E. HARDING, AT THE CROWN AND MITRE, PALE-MALL;
G. CHAPPEL, FLEET-MALL; T. PIERSON, BIRMINGHAM; BELL AND BRADY, EDIN-
BURGH; GRAY AND REID, GLASGOW; AND BY J. W. FENNO, NEW-YORK.

1804.

THE NEW YORK
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THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For MAY, 1804.

Quid utile, quid non.

HOR.

ORIGINAL CRITICISM.

Introduction to the New Testament. By John David Michaelis, late Professor in the University of Gottingen, &c. Translated from the fourth Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the three first Gospels. By Herbert Marsh, B. D. F. R. S. Fellow of St. John's College Cambridge. 8vo. 6 vol. Rivingtons. 1802.

IN no country, perhaps, has the literary taste undergone, within a century, a greater revolution than in Germany. As laborious and useful scholars the Germans have excelled ever since the æra of the reformation; and science, physical, moral and political, has long been cultivated among them with great success. It is but of late years, however, that their attention has been generally turned to the cultivation of their own language, and to the study of poetry and the Belles lettres; but so far are we from admiring their *taste*, that we would rather labour through the most prolix publications on law, physic, and divinity, of the grandfathers of the present generation, than waste our time on some of the admired productions of Schiller, and Kotzebue, and Wieland. In the works of the elder authors information may certainly be obtained by him who has patience to dig for it. In those of the latter there is little to be found besides shocking profaneness, or tales of horror calculated to frighten children.

NO. LXXI. VOL. XVIII.

B

Such,

Such, however, is the rage for what is called *poetry*, that every ancient writing is, by the present race of Germans, considered as *poetical*; and grave divines, or rather those, who, by the courtesy of the country, are called divines, instead of co-operating with their forefathers to illustrate, by various erudition, the sacred text, treat the Scriptures of the Old Testament as a collection of oriental fables. Hence the dull absurdities of Herder, which are daily *done into English* for the mutual benefit of the *doers* and the booksellers, and hence the admiration of German theology, which we so often meet with in the Monthly Review, and other Journals of the same stamp.

By this we do not mean to insinuate that there are no sober divines in Germany. In a country so populous, and containing about forty universities, there are, doubtless, many such; and the work before us is a proof that very lately there was in it at least one theological writer who had no occasion to shrink from a comparison with any that had written before him. It is, indeed, the merit of this translation of *Michaelis's Introduction to the New Testament*, that has induced us to give a pretty copious account of the *whole* of it to our readers; for, the first part having been published several years before the commencement of our critical labours, it is only to the *second* that our attention is imperiously called by duty. Of the first part the learned translator gives a concise yet comprehensive view in the following words:

"Each chapter contains a separate dissertation on some important branch of sacred criticism. In the chapter, which relates to the authenticity of the New Testament, the evidence both external and internal is arranged in so clear and intelligible a manner, as to afford conviction even to those, who have never engaged in theological inquiries: and the experienced critic will find the subject discussed in so full and comprehensive a manner, that he will probably pronounce it the most complete essay on the authenticity of the New Testament that ever was published. The chapter, which relates to the inspiration of the New Testament, contains a variety of very sensible and judicious remarks; and though the intricacy of the subject has sometimes involved our author in obscurity, yet few writers will be found who have examined it with more exactness. The language of the New Testament is analysed in the fourth chapter with all the learning and ingenuity for which our author is so eminently distinguished.—In the fifth chapter, where he examines the passages which the Apostles and Evangelists have quoted from the Old Testament, he takes a distinct view of the several parts of the inquiry, and considers whether these quotations were made immediately from the Septuagint, or were translations of the Hebrew; whether their application is literal or typical; and whether the sacred writers did not sometimes accommodate to their present purpose expressions and passages, which in themselves related to different subjects. In the sixth chapter, which contains an account of the various readings of the Greek Testament, he shews the different causes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine.—The seventh chapter, which contains a review of the antient versions of the New Testament, is not only critical but historical, and comprises

prizes in itself such a variety of information, as makes it difficult to determine, whether it most excels in affording entertainment or conveying instruction. The eighth chapter relates to the Greek manuscripts, and after some previous dissertations in regard to the subject in general, contains a critical and historical account of all the manuscripts of the Greek Testament, which have been hitherto collated.—The quotations from the New Testament, in the works of ecclesiastical writers, form the subject of inquiry in the ninth chapter, in which our author examines the various modes in which it is supposed that these quotations were made, and considers how far they were made from mere memory, and how far we may consider them as faithful transcripts from the manuscripts of the New Testament, which the writers respectively used. Having thus examined the text of the Greek Testament, its various readings, and the three grand sources from which they must be drawn, namely, the Greek manuscripts, the antient versions, and the quotations in the works of ecclesiastical writers, he proceeds, in the tenth chapter, to examine such readings, as either are, or have been introduced into the sacred text on mere conjecture. He allows that critical emendations, which have no reference to points of doctrine, are sometimes allowable; but he highly inveighs against theological conjecture, and maintains that it is inconsistent to adopt the New Testament, as the standard of belief and manners, and yet to assert the privilege of rejecting or altering, without authority, whatever contradicts a previously assumed hypothesis.—The eleventh chapter contains only a chronological account of the authors who have collected various readings to the Greek Testament: but the twelfth contains a very excellent review of all the critical editions of the Greek Testament from 1514, when the Complutensian was printed, down to the present time. He likewise considers the imperfections, which have hitherto attended such editions as are printed with various readings, and delivers the plan, and the rules, on which a perfect edition, according to his opinion, should be formed. The last chapter, which relates to the marks of distinction in the Greek Testament, and the divisions which have been made at different times in the sacred text, will be most interesting to those who are engaged in the examination of Greek manuscripts: but as many practical rules are deduced from the inquiry, it will be likewise of importance to every man who is employed in the study of divinity at large." (Pref. Pr. 3—6.)

This is so full, and, at the same time, so just an account of what is promised in the first part of Michaelis's *Introduction*, that we might dismiss that part of the work without farther notice; did it not contain many incidental observations of the highest importance; and were it not illustrated by many valuable notes of the translator. Some of the observations will be found exceedingly useful; and some, though ingenious, both groundless and dangerous; nor can a different character be given of the notes and dissertations of the editor, who, though he often corrects his author, sometimes, we think, falls into error himself. We shall, therefore, proceed rapidly through the whole work, dwelling only on such particulars as have not been noticed by Mr. Marsh in this concise review; stating, occasionally, such additional arguments as occur to us in support of the truth;

and, with becoming deference to learning, genius, and integrity, cautioning our readers against such hypotheses as appear to us unsupported or dangerous.

In the first chapter, which treats "of the title usually given to the writings of the New Covenant," the only thing of importance is the reason assigned why the Apostles, who so often quote the writings of the Old Testament, rarely quote those of the New. "They were, at that time," says Michaelis, "too recent, and too little known to the Christians, in general, to form a subject of quotation, since otherwise St. Paul would hardly have omitted, in writing his first epistle to the Corinthians, to quote, in the fifteenth chapter, the Gospel of St. Matthew, whose writings bore testimony to the resurrection of Jesus."

But "this remark," as Mr. Marsh observes, "pre-supposes that the Gospel of St. Matthew was written before the first epistle to the Corinthians, which is affirmed by Dr. Owen, but denied by Fabricius, Mill, Lardner, and Semler. Besides, if St. Matthew wrote in the dialect of Palestine, as our author supposes, it would have been useless to refer the Corinthians to a work written in a language to which they were utter strangers." (Vol. I. p. 347.) To this may be added, that St. Paul could hardly quote with propriety the gospel of St. Matthew as bearing testimony to the resurrection of Jesus. In the beginning of the fifteenth chapter he says to the Corinthians; "I delivered unto you first of all, that which I also *received*, how that Christ died for our sins, according to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen &c." but the Apostle every where declared, and appealed to "the demonstration of the Spirit and of power, with which he preached," that "he neither *received* the gospel (of which the resurrection of Jesus was a most important article) of *man*, neither was *taught* it, but by the revelation of Jesus Christ.*" Some ground would have been afforded for calling the truth of these declarations in question, had he referred to any man, even to St. Matthew, as an authority; and, therefore, such reference is with great propriety omitted.

The second chapter, which treats of the authenticity of the New Testament, is divided into twelve sections, of which the first is employed in evincing the importance of the enquiry.

"Its influence is such as to make it a matter of surprise, that the adversaries of Christianity have not constantly made their first attacks upon this quarter. For, if they admit these writings to be as antient as we pretend, and really composed by the persons to whom they are ascribed, though we cannot from these premises *alone* immediately conclude them to be divinely

* 1 Cor. ii. 4, and Gal. i. 12.

inspired, yet an undesirable consequence is the truth and divinity of the religion itself. The apostles allude frequently in their epistles to the gift of miracles, which they had communicated to the Christian converts by the imposition of hands, in confirmation of the doctrine delivered in their speeches and writings:—but to write in this manner, if nothing of the kind had ever happened, would require such an incredible degree of effrontery, that he, who possessed it, would not only expose himself to the utmost ridicule, but giving his adversaries the fairest opportunity to detect his impotence, would ruin the cause, which he attempted to support." (Pr. 4, 5.)

On this account Michaelis thinks that the epistles, if allowed to be genuine, whether written by inspiration or not, afford evidence of the divine origin of our religion superior even to that which the gospels contain; but for this distinction we perceive no ground. The four Gospels, together with the *Acts of the Apostles*, record so many miracles of Christ publicly performed among a people who abhorred his name and his doctrine, that if these books be allowed to be genuine, it is impossible to question the origin of Christianity.*

We have in this section a very impertinent hypothesis of Dr. Semler, to which Mr. Marsh seems to pay infinitely greater regard than it deserves. He supposes, forsooth, that, in the 12th, 13th, and 14th chapters of his first epistle to the Corinthians, St. Paul alludes "not to supernatural gifts, but merely to certain offices in the church, the exercise of which required only *natural knowledge and ability*; and that the gift of tongues respects those *foreigners* who were employed as ministers in the Corinthian church, in order that strangers who frequented the city, whether Syrians, Arabians, or Egyptians, might hear the gospel in their native language." (Pr. 7, 8.)

In the work before us Michaelis treats this hypothesis with merited contempt; but it seems he had lived to change his opinion, as appears from his commentary on the epistle, which was published in 1791.† He does not, indeed, even there adopt the hypothesis of Semler, which still seems to him extremely improbable; but he thinks that the number of enthusiasts who, in the church of Corinth, imagined themselves possessed of the gifts of the Holy Ghost, were superior to those who had really such endowments. He founds this opinion, in part, "on the ridiculous disorder which prevailed in the Corinthian community in the use of the gift of tongues;" a disorder which he greatly aggravates, unless he derived his information from some other source than the first epistle to that community; and then he triumphantly asks: "Are talents like these the gifts of the Holy Ghost?"

In reply both to our author and to Semler, it is to be observed,

* See this argument clearly, though concisely stated, at the end of Dr. Gleig's Sermons, lately published.

† See Mr. Marsh's note at p. 350.

that St. Paul expressly writes of the gift of tongues in the church of Corinth as of a *miraculous* gift; for he classes it with "the gift of healing, and the working of miracles,"* and says that "tongues are for a sign—*εἰς ὄφελον*—not to them that believe, but to them that believe not."† It appears, likewise, that those inspired men valued themselves, each upon his own particular gift, and despised in comparison with it the gifts of others; that in consequence of this mutual contempt and jealousy, charity was completely violated among the Corinthian converts; that there was then no regular subordination in their church; and that those who were gifted with tongues, upon the appearance of an unconverted heathen in the assembly,‡ were ready to interrupt the prophets or preachers who were edifying the believers. But it does not appear that the whole assembly, as Michaelis seems to have supposed, spoke at the same time, though it is evident that the *prophets*, the *speakers with tongues*, and the *interpreters* of tongues, often spoke all at once, contending each for "his own psalm, his own doctrine, his own tongue, his own revelation, &c." as the most important to be attended to. This was, indeed, very improper conduct; but it was not more improper than the conduct of Balaam, who yet prophesied by the spirit of God—*εἰς ὄφελον*—for a sign to Balak; or than the general conduct of those, of whom we are assured there have been many, "who have prophesied in the name of Christ, and in his name have cast out devils, and done many wonderful works, who were yet such workers of iniquity, that, at the day of judgment, they shall be dismissed with, 'Depart from me, I never knew you.'"§

The gift of tongues, like every other miraculous endowment, was bestowed, not for the sake of him who received it, but *εἰς ὄφελον*, for a sign to the unconverted; but that it might operate in this way, there was no necessity that every man, on whose mind the words of a foreign language had been miraculously impressed, should be at the same time endowed with more than common wisdom. There was, indeed, an evident propriety in the case being occasionally far otherwise. St. Paul spake with tongues more than all the Christians of Corinth; but had that gift been bestowed on none but such as he, it would have been attributed by unbelievers, not to the miraculous influence of the Holy Ghost, but to the same kind of study by which foreign languages are usually learned. This could hardly be done, when it was perceived to be in the possession of men, who evinced by their own conduct in the instruction of others, that they knew not

* 1 Cor. xii. 9, 10.

† 1 Cor. xiv. 22.

‡ That unbelievers, at that period, went occasionally into the assemblies of Christians, has been observed by Grotius, and is, indeed, evident from Acts xiii. 44.

§ St. Mat. vii. 22.

how knowledge of any kind is either to be acquired or communicated.

In the second section of this chapter the objections which have been urged against the authenticity of the books of the New Testament, by Lord Bolingbroke and others among the moderns, and by Faustus the Manichæan among the antients, are considered, and completely refuted. In the third section, our author, after Eusebius, divides the books of the New Testament into *ὁμολογούμενα*, or books of undoubted authority; *ἀντιλεγόμενα*, *ᾗ ὁμοῖα δ' οὐκ ὁμῶς τοῖς πολλοῖς*—“doubtful, but acknowledged by the most to be genuine;” and *ἕθρα*, or spurious. Among the books which he reckons doubtful are the *Apocalypse*, the *Epistle to the Hebrews*, the *second Epistle of St. Peter*, the *second and third Epistles of St. John*, and the *Epistle of St. Jude*. His general proofs, therefore, of the authenticity of the New Testament, are confined to the books of undoubted authority; and from these are excluded, at least, in this chapter, the Catholic Epistle of St. James, not because he himself has any doubt either of its authenticity, or of its having been written by an apostle, but because such doubts were entertained by Eusebius, and other eminent writers of the ancient church.

“Our present inquiry will be confined to the *Homologoumena*, not in respect to each book in particular, a matter belonging to the second part of this work, but in respect to these writings in general. These *Homologoumena* we receive as the genuine works of Matthew, Mark, Luke, John, and Paul, for the same reasons as we believe the writings to be genuine, which are ascribed to Thucydides, Xenophon, Polybius, Cicero, Cæsar, Livy, &c. namely, because they have been received as such, without contradiction, from the earliest ages, when it was easy to obtain the best information, and because they contain nothing which excites the smallest suspicion of the contrary. In fact, this argument, when applied to the sacred writings, is much stronger than when applied to the greatest part of profane writers, since the testimonies alledged to support the authenticity of the New Testament come much nearer to the times in which its authors lived, than those adduced in favour of many Greek and Roman classics, whose authority was never doubted. And these were read originally only by a single nation, and in a single corner of the world, while the New Testament was read, and received as genuine in three quarters of the globe, by its adversaries as well as by its friends, in countries the most remote, and most different from each other in language and manners, acknowledged in every Christian community as a work of the Apostles and Evangelists, not only by the orthodox Christians, but also by those who dissented from the established rule of faith, with this only difference, that the latter, at the same time that they acknowledged the writings in general to be genuine, contended that certain passages were corrupted: till a sect arose in the eastern part of Asia, a sect ignorant of the Grecian literature and language, which thought proper to pronounce the New Testament to be spurious, because the precepts of the Gospel contradicted the tenets of their philosophy. But if these writings were forged in the period that elapsed between the death of the Apostles; and the earliest evidence for their authenticity, how was it possible to introduce them at once into the various Christian communities,

whose connexion was intercepted by distance of place, and difference of language? And those disciples of the Apostles which were still alive would surely not have failed to detect and confute so glaring an imposture.

"It is generally thought sufficient to shew the writings of a classic author to be genuine, if some one among the antients has merely spoken of the work, as Cicero, Hirtius, and Suetonius have done of Cæsar's descriptions of his own campaigns, without quoting passages from the book itself. But it may be objected,—'It is possible, indeed, that Cæsar may have written such a treatise, but how can we be certain that the Commentaries, which we ascribe to him as their author, were the same which Cicero, Hirtius, and Suetonius read? Is it credible that Cæsar was the author of a history in which so frequent remarks are interspersed to the disparagement of the Germans, remarks which excite even a suspicion of their timidity, when it is said in the very beginning of the work, that the Gauls themselves acknowledged the Germans to be their superiors in bravery? Can suspicions like these proceed from a general who was in a great measure indebted to his German auxiliaries for the victory of Pharsalia, a circumstance again omitted to be mentioned in the *Bellum Civile*? Are these the Commentaries so commended by Cicero and Hirtius, and to which the latter applied the observation: *prærepta, non præbita facultas scriptoribus videtur*? Could these Commentaries have existed in the days of Florus, who likewise describes the battle of Pharsalia, and estimates the number in both armies at three hundred thousand, besides the auxiliaries, when the number given in the Commentaries is so considerably inferior? Could Florus have been better acquainted with the state of the army than Cæsar, and would he have neglected to derive his intelligence from the best possible accounts, had such accounts at that time existed?'

"Objections like these to the authenticity of Cæsar would be answered by every critic in classical literature not with a serious reply, but with a smile of contempt. Yet weak and trivial as these arguments may appear, they are stronger than such as can with justice be applied to the writings of the New Testament, which is not only mentioned by the earliest fathers as being written by those Apostles and Evangelists, to whom we ascribe them, but quoted and explained at such considerable length, as leaves no possibility of a doubt, that the writings, to which they allude, are the very same with those which have been transmitted to us under that title." (Pp. 24—26.)

The force of this reasoning will be a sufficient apology to such of our readers as we are most desirous to please, for the length of the extract, though we should be compelled to pass over more cursorily than we had intended, some of our author's less important conjectures. In the fourth and fifth sections, though essential parts of the chapter, there is nothing that calls for particular attention; but in the sixth we have a very satisfactory, though rather a confined, view of the evidence arising from the testimonies of the fathers and other Christian writers of the first centuries. For a more complete detail of those testimonies, the author, with great propriety, refers to Lardner; from whom, however, as from all other divines, he differs respecting St. Clement's first epistle to the Corinthians, the authenticity of which he calls in question on the most frivolous grounds, as his editor and translator very clearly shews,

But though Mr. Marsh opposes his opinion with respect to the first epistle of St. Clement, he seems to coincide with him in rejecting as spurious all the other writings of the apostolical fathers.

"Not only the adversaries, but also the friends of Christianity, have suspected the authenticity of the writings ascribed to the apostolic fathers, notwithstanding the immense erudition bestowed on them by Cotelier, Usher, Pearson, Le Clerc, and others, at the end of the last, and beginning of the present century. Lardner has clearly shewn that all the works of Clement are spurious, except his first epistle to the Corinthians, but even that is suspected by our author; and Dr. Semler, who has made a more particular study of ecclesiastical history perhaps than any man that ever lived, doubts the authenticity of *all* the writings ascribed to the apostolic fathers." (P. 360.)

Of Dr. Semler's writings, referred to by Mr. Marsh, we know nothing; but if they really weaken the reasoning of Bishop Pearson so much, as, with unprejudiced minds, to bring into doubt the authenticity of the shorter epistles of Ignatius, which were published by Vossius, we do not say that we shall be sorry for the consequence, for we trust that truth is the first and most important object of all our pursuits. In that case, however, we shall certainly be tempted to question the authenticity of a great part of the New Testament, and a much greater part of the Old. That the adversaries of Christianity ever questioned the authenticity of these epistles is a piece of information quite new to us; but we have long known that, among believers, presbyterians and independents have wished to question their authenticity, and that, when they saw that Pearson's arguments could not be answered, they have come forward with the loud, though abortive, cry of interpolation. The reason of this is very obvious. No man can admit the authenticity of the epistles of Ignatius, and call in question the apostolical institution of diocesan episcopacy. This is the real cause of the objections urged by our antagonists to the authenticity of these epistles, but they dare not directly avow it, lest they should be convicted of the grossest prejudice. They change, therefore, the mode of their attack. "Without pretending, say they, to ascertain precisely what was the original constitution of the Christian church, we are, at least, sure that its government is not *more* important than its faith; but Ignatius, in the writings which are now ascribed to him, insists upon obedience to the bishop with such incessant zeal that it seems to be, in his opinion, by far the most important, if not the only, duty of a Christian." This seems to them so very absurd, that reverence, as they pretend,* for the memory of an apostolic father, compels them to conclude that the epistles of Ignatius, if not absolute forgeries, have been grossly interpolated, and are unworthy of regard.

* See Dr. Campbell of Aberdeen's Lectures on Ecclesiastical History.

But this is not a fair account of the contents of Ignatius's epistles. He insists, indeed, strenuously on the duty of obedience to the bishop; because otherwise the people could not have "one supplication, one mind, one hope, &c." and such exhortations were peculiarly proper at that period, when the title of *Bishop* was first given exclusively to the highest order of the Christian priesthood. Hitherto the governors of churches had been called *αποστολοι*, or *αγγελαι*, and the churches of Asia Minor had been under the superintendence of St. John the Apostle, and seven angels or bishops, as appears from the Apocalypse. St. John died about the beginning of the second century, when, as we learn from Theodorite,* it was resolved to drop the title of apostle, and substitute that of bishop in its place; and as the people had been accustomed to call their spiritual governor *αποστολος*, or *αγγελος*, it became Ignatius, who had been, for forty years, honoured with these titles himself, and whose influence must have been great on account of his age and his approaching martyrdom,† to convince those to whom he wrote, that the reverence due to the office was not diminished by the change of its name. This is, indeed, so very obvious, that what has been usually urged as an objection to the epistles of Ignatius, appears to us internal evidence of their authenticity, for if credit be due to Theodorite's account of the resolution entered into on the death of St. John, exhortations more seasonable could not have been given.

From the testimonies of Hæretics, and especially of Marcion, who lived in the beginning of the second century, our author infers, in the seventh section, that in all the countries which lay between Sinope and Rome, the books, which he calls *Homologoumena*, were acknowledged to be genuine. The testimonies of this kind, which afford such positive evidence, have not been collected with the same diligence as those of the orthodox fathers; though they are certainly entitled to equal credit. In the eighth section much stress is deservedly laid on the testimonies of Jewish and Heathen writers, more especially of Celsus and Porphyry, two enemies of the Christian name, and, therefore, witnesses the most unexceptionable of the authenticity of the New Testament. In the ninth section it is shewn that there were versions of the New Testament in Syriac and Latin in the end of the first or beginning of the second century; and, in the tenth section, the internal evidence of the authenticity of the *Homologoumena* is stated with great perspicuity and force.

Among the incidental observations unnoticed by Mr. Marsh in his general view of the first part of this work, one occurs in the eleventh section which throws light on a particular part of St. Paul's conduct, of which we do not remember to have any where else seen a rational

* In 1 Tim. Cap. iii.

† Our learned readers need not be informed that Ignatius was under sentence of death when he wrote the epistles in question.

account. The object of the section is to shew the coincidence of the accounts delivered in the New Testament, with the history of the times to which those accounts relate; and the part of St. Paul's conduct to which we allude, is the appearance which he made before Ananias and the council in Jerusalem. Here, as our author observes, the learned have met with considerable difficulties.

"1. Who this Ananias was? a question which Kæbs has explained in his remarks taken from Josephus, having shewn him to be the son of Nebedeni. 2. How can it be reconciled with Chronology that Ananias was called at that time High Priest, when it is certain from Josephus, that the time of his holding that office was much earlier. 3. How it comes to pass that St. Paul says, *I wist not, brethren, that he was the High Priest*; since the external marks of office must have determined whether he were or not: a jest would have ill suited the gravity of a tribunal, and a falsehood still less the character of St. Paul.

"On all these obscurities is thrown the fullest light, as soon as we examine the special history of that period.—Ananias, the son of Nebedeni, was High Priest at the time that Helena, queen of Adiabene, supplied the Jews with corn from Egypt, during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts. St. Paul, therefore, who took a journey to Jerusalem at that period, could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, and sent prisoner to Rome, whence he was afterwards released, and returned to Jerusalem.—In the mean time, Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised to the supreme dignity in the Jewish church. Between the death of Jonathan, who was murdered by order of Felix, and the High Priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval, in which this dignity continued vacant. Now it happened precisely in this interval that St. Paul was apprehended in Jerusalem: and the Sanhedrim being destitute of a president, he (Ananias) undertook, of his own authority, the discharge of that office, which he executed with the greatest tyranny. It is possible, therefore, that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the Priesthood, had taken upon himself a trust to which he was not entitled; he might, therefore, very naturally exclaim, *I wist not, brethren, that he was the High Priest*! Admitting him, on the other hand, to have been acquainted with the fact, the expression must be considered, as an indirect reproof, and a tacit refusal to recognize usurped authority." (Pr. 51—53.)

This detail, which our author supports by direct references to Josephus, not only throws the clearest light on a passage which has hitherto been involved in obscurity, but also shews that the whole history of St. Paul's imprisonment; the conspiracy of the fifty Jews, with the consent of the Sanhedrim; and their petition to Festus to send him from Cæsarea to Jerusalem, are facts which correspond to the history of the times.

In the twelfth section the author removes the objections which have been sometimes made to the authenticity of the New Testament from

from the contradictions real or apparent between the historical parts of it and the accounts of profane authors. Wherever the evangelists really differ from Josephus and other writers, he proves, in the most satisfactory manner, that, independent of inspiration, which in the present inquiry he properly overlooks, the fullest credit is due to the former authors; that they had the best means of information, as well as the smallest inducement to deviate from the truth; and that of the contradictions, which at first sight appear real, some are only apparent.

In proving the authenticity of the New Testament, Michaelis, like Lardner, makes no use of the testimony of spurious writings. Hence, he refers not to the Canons called Apostolical, though in one of them we have a catalogue of the books of the Old Testament as they are received by protestants, and of the New, with the exception of the Apocalypse, which alone is omitted. We readily admit that he has completely proved the authenticity of the books called Homologoumena, without calling in the aid of writings which are in any sense spurious; but the Canons, to which we allude, though neither dictated by the apostles, nor written by St. Clement, are entitled to a degree of respect, to which no work forged in the name of an individual can justly lay claim. They are indisputably of high antiquity; for they are referred to as antient ecclesiastical canons by Athanasius, Basil the Great, and the council of Nice. They seem to have been compiled by several synods in the third century, and collected, not all at once, but gradually, as they were enacted; and it is certain that they formed the rule of discipline for the eastern part of the primitive Church. They afford, therefore, an illustrious proof of the sense of that Church respecting the authenticity of the books attributed to Matthew, Mark, Luke, John, Paul, Peter, and James; for though the canon mentions the *Apostolical Constitutions*, attributing them to Clement, it is obvious from the manner in which that work is introduced, that a distinction was made between it and the canonical writings. Indeed it appears evident to us that the whole clause relating to Clement and the *Constitutions*, has, at some period subsequent to the council of Laodicea, (anno 367,) been tagged to the Canon by some unskilful hand*; for the Laodicean Canon, which enumerates the

* The learned and primitive Bishop Beveridge thinks otherwise. The books of the New Testament are, in the canon, enumerated thus; "The four gospels of *Matthew, Mark, Luke, and John*; fourteen epistles of *Paul*; two of *Peter*; three of *John*; one of *James*; one of *Jude*; two epistles of *Clement*; and the *Constitutions* for you bishops, published by me—*ἐκ μὲν*—Clement, in eight books, which are not to be divulged to all, because of the mystical things contained in it; and the acts of us the apostles." The bishop infers from the insertion of the words *ἐκ μὲν*, that the collector of these canons, and the publisher of the *constitutions* neither was, nor pretended to be the Clement whose two epistles are mentioned after the epistle of *Jude*:

the sacred Books, seems to be a mere transcript of the apostolical canon; and in it no mention is made either of Clement's Epistles or of the Constitutions.

(*To be continued.*)

Pinkerton's *Modern Geography*.

(*Continued from Vol. XVII. p. 386.*)

OF a work comprehending so immense a mass of multifarious information, it is evident that any account which we can give must be very circumscribed and partial. A detailed analysis of it is plainly impossible. We can, therefore, characterise it only in general terms, and, by producing some specimens, enable our readers to estimate for themselves, the kind and degree of instruction and amusement which it is calculated to afford. Of the plan we have been at considerable pains to exhibit a pretty full and correct idea; and of the execution we cannot but speak, on the whole, in the language of the most decided approbation. Nor has our opinion been formed on a hasty and inattentive, but on a cool, deliberate, and, in many instances, repeated, perusal. We therefore recommend this system to the public, with the utmost confidence, as a capital production, with which there is nothing in the English language that deserves at all to be compared. It is a monument undoubtedly of singular industry, of extensive knowledge, and of discriminating judgment. One eminent advantage the reader will find in it, which he will find in no preceding system; and that is the scrupulous punctuality with which the author has constantly quoted his authorities. This, it will universally be acknowledged, is an improvement of the highest magnitude, which, while it places, in the most conspicuous light, the patient research and candid good faith of the writer, is productive of many desirable consequences to the reader. It not only inspires him with rational trust in the capacity and fidelity of his instructor; but by indicating the proper sources of information, furnishes him, in any case of difficulty or doubt, with the readiest means of deciding for himself.

Our first extracts from Mr. P.'s book shall be his sketches of English and of French manners, which, we think, are well drawn, and likely to prove acceptable to the generality of our readers.

"The English are generally esteemed to exceed in the use of animal food; but, after the recent importations of French emigrants of all classes, this position begins to be doubted. If stomachic diseases be really more

Jude: and he offers some plausible arguments in support of his opinion that the *Constitutions* were published, and the Apostolical Canons collected by Clement of Alexandria. It appears to us, however, that he must be mistaken; for Clement of Alexandria could not have called the acts of the Apostles—*αἱ πράξεις ἡμῶν τῶν ἀποστόλων*."

frequent

frequent than in other countries, they may more justly be ascribed to our potations of heavy malt liquor, which deservedly strike foreigners as a singularity in English diet. Even our lightest liquors of that sort have not escaped their remark; for a late French traveller has observed, that the English commonly drink at their meals a sort of medical ptisan, which they call *small beer*. Our ancestors prided themselves in the variety and richness of their ales; and old writers enumerate many sorts, as Cock, Stepney, Stitchback, Hull, Derby, Northdown, Nottingham, Sandback, Betony, Scurvy-grass, Sage-ale, College-ale, China-ale, Butler's-ale, &c.; nor even at present do we refuse praise to the various qualities of our Burton, Dorchester, Taunton, Scottish, and other ales. But the most peculiar malt beverage is *porter*, which ought to be solely composed of brown or high-dried malt, hops, liquorice, and sugar, but is sometimes debased by other ingredients: that of London is particularly famous, and is an article of exportation, being esteemed a luxury on the banks of the Delaware, and [of] the Ganges. Punch was another national liquor, composed of spirits, water, acids, and sugar, but its use is now in the decline, though the late Dr. Cullen esteemed it a salutary potation in a moist and variable climate. The prodigious consumption of tea is another peculiar feature, the use of that plant being rare in other European countries; to phlegmatic constitutions it may be beneficial, but, among the common classes, its enervating powers are often attempted to be corrected by the use of spirituous liquors. The latter bane has been long known in Russia, and other northern kingdoms, but in the milder climes of Great Britain and Ireland, is destructive of the health and morals of the people. The legislature has been often forced to interpose to prevent the growth of drunkenness, wretchedness, and vice; and it is to be wished that a late committee of the House of Commons had sanctioned a motion that was made to restrict spirituous liquors to their ancient boundaries, the shops of the chymists.

"The simplicity of the English cookery strikes foreigners as much as that of the dress, which, even among the great, is very plain, except on the days of court-gala. A Frenchman drinks his wine during dinner; but the late Mr. Gibbon has remarked, that the luxury of a daily table in England permits a gentleman to taste half a dozen sorts of wine during dinner, and to drink his bottle of claret afterwards. The red wine of Portugal is, however, a greater favourite than that of France, as its astringent and antiseptic qualities are found highly salutary in a moist climate. A late French traveller (St. Fond) has remarked, that the English know not the proper use of coffee, but will swallow several cups of a brown water, instead of one cup of the real strong coffee drunk in other countries.

"The houses in England are peculiarly commodious, neat, and cleanly; and domestic architecture seems here arrived at its greatest perfection. The dress, as has been before observed, is rather plain and neat, than splendid; a praise which also applies to that of the ladies, who have now abandoned the tight form, so prejudicial to health, and have assumed much of the Grecian ease and elegance.

"The amusements of the theatre and of the field, and various games of skill or [of] chance, are common to most nations. The baiting of bulls and bears is, it is believed, nearly discontinued. One of the most peculiar amusements of the common people is the ringing of long peals with many changes, which deafen those who are so unhappy as to live in the neighbourhood of the church. (Vol. i. Pp. 63, 64.)

The following picture of the French character is painted with a masterly pencil :

"The manners and customs of the French have been so often delineated, that the theme has become trivial and familiar. The most pleasing parts of the portrait are vivacity, gaiety, politeness, a singular disposition towards social enjoyments, and that *savoir vivre* which enables the adept to dispose of his occupations and pleasures in an agreeable succession, free from listlessness or fatigue. In general, Frenchmen regard care as a mortal poison, and study, if possible, to avoid its most distant approach. On the other hand, ancient and recent events conspire to fix a sanguinary stain on the national character, which one would little expect amid so much gaiety and seeming benevolence. The causes of this incongruity might afford an ample subject for philosophical inquiry. Even the violent changes which have taken place seem to have little affected their characteristic gaiety, and Paris continues to be one of the happiest cities in the world : while the screams of massacre resounded in some parts of the city, in others the theatres were crowded, and nothing was heard but sounds of pleasure.

"The ancient and rooted enmity between France and England nourished many prejudices against the French character, which have since disappeared in the reports of more candid authors. Yet, with travellers accustomed to the elegance of English life, many of the French manners and customs cannot be reconciled to ideas of physical purity ; and the example of the personal and domestic cleanliness of the English must still be recommended to imitation. The laws and decencies of marriage are also frequently sacrificed ; and the looseness of the French morals, in regard to the sex, has become proverbial. A republican form of government* has not superinduced republican manners, nor has the liberty of divorce proved any bond of chastity. As every thing continues to be ruled by fashion, it is not unreasonable to hope that even virtue may become fashionable.

"While some physicians have attempted to account for English melancholy from the quantities consumed of animal food, it appears, on the contrary, that a Frenchman will consume as much as two Englishmen, disguised, indeed, and modified, so as to beguile and stimulate the appetite to larger indulgence. In the difference of climate, therefore, and in the use of light wines, must be sought the chief physical causes of this discrepancy. The houses of the French often display a strange mixture of magnificence and nastiness ; and while even a cottage in England will shew attention to the comforts, conveniences, feelings, and infirmities of human nature, in France the nose may be assailed, while the eyes are enraptured. France has long afforded models of dress to all Europe ; nor have the fashions of Paris yet totally lost their fantastic authority. In the frequent and ridiculous allusions to the ancient republics, none of which bore the most distant resemblance of modern France, it was natural that the Grecian and Roman dress should afford models of imitation, and an infallible consequence that the dress would become more elegant. In a country where life itself is an

* It is here proper to observe that Mr. P. considers the present government of France as republican in *form* only : for he elsewhere describes it as it really is, A MILITARY DESPOTISM, "THE DESPOTISM OF FREEDOM." (Pp. 254, and 291.)

amusement, it is to be expected that the diversions should be infinitely varied. In the capital, theatrical representations bear the chief sway, and every evening about twenty theatres are open and full. Yet these republicans do not rival their favourite Greeks and Romans, in opening theatres and amphitheatres at the expence of government; an institution worthy of modern imitation, as to afford amusements to the people may frequently save them from finding their own amusements in drunkennels and other low vices." (Pp. 257, 258.)

Of the wisdom or propriety of this last sentiment we are by no means convinced. To furnish, in any state, the people with amusements at the public expence, though, in some degree, it might, at first, preserve them from drunkennels, would, we think, at last, have the infallible effect of eradicating all the habits of industry, (which is the guardian of good morals,) and of plunging them into those of inveterate idleness, and of its constant concomitant, unbridled licentiousness.

We are happy to contemplate, in Mr. P.'s mirror, the yet imposing power and resources of Austria. "Its hereditary dominions," he says, "entitle it to rank among the chief European powers, being of wide extent, and great importance, and boasting a population of not less than 20,000,000, more concentrated than the diffuse population of Russia, and perhaps the next power to France, not in arms only, but on the broad and deep-rooted basis of compact numbers of inhabitants." (p. 334.) The following account of Austrian literature we insert, as both curious in itself, and accompanied with reflections of considerable moment:

"Exclusive of the Italian provinces, the literary history of the Austrian dominions cannot ascend to a remote period. That of Austria proper, in particular, is little interesting; and even the chronicles and lives of saints are comparatively recent. If the Emperor Maximilian, grandfather of Charles V., be the author of an eccentric poem, alluding to the events of his own life, and usually ascribed to him, though many assign it to his chaplain, he may be considered as the father of Austrian literature, as well as of Austrian greatness. But the succession of authors is interrupted; and many of those who flourished at Vienna were aliens. Wolfgangus Lazius is but a dreaming antiquary; and in the same century Cuspinian has ridiculed Harsdornck, the professor of divinity, who having begun a course of lectures on Isaiah, had not, in twenty-one years, finished the first chapter. The like perversity of taste continues to [in] modern times; and Rielbeck has depicted in warm colours the metaphysical absurdities of the Austrian professors, and the abject tone of slavery and flattery, which pervades even the little solid literature that is known. For, at Vienna, the Emperor is considered as the successor of Augustus, as absolute monarch of Germany; while, in the other provinces of that wide region, he is more justly regarded as a nominal head, though highly respectable as King of Bohemia and Hungary. In the medical branch, Van Swieten, Storck, and others, have acquired deserved celebrity; but though Vienna swarm [swarms] with pretended literati, or men who can talk and write nonsense in Latin, there are a few who have acquired a shadow of reputation, such as Hell, Martini, Denis, and Sonnerfels; yet the first was a Silesian, and Denis from Bavaria. In antiquities

antiquities occur the names of Froelich, and [of] one or two other numismatic writers, who compose vast volumes upon small subjects.

"Bohemia and Hungary have no ancient claims to literature. Cosmas of Prague, a venerable historian, flourished about the year 1130; and Hungary has a *coteremporary* [contemporary] father of history in the anonymous notary of King Bela. Yet the encouragement given to writers by the celebrated Mathias Corvinus little stimulated native literature; for Bonfinius was an Italian. Nor is there any Hungarian writer particularly celebrated among the modern Latin classics; nor the native language yet known by any work commanding celebrity. Baron du Born, a native of Transylvania, has written many able works in natural history; but he used the Latin and French languages. An inquiry into the causes which have retarded the progress of letters and philosophy in the Austrian dominions, would be more useful than the bare enumeration of a few names. They would be found to arise partly from the coarseness of the German dialect, and the absence of the Slavonic and Hungarian from the learned languages of Europe; partly from numerous wars of ambition, which sometimes endanger the very existence of the state; in yet greater measure from the military education of the nobility, or rather indeed from their ignorance, for many consummate officers have been men of letters: but above all, this defect must be ascribed to that metaphysical bigotry which perverts their rational powers, and blights every bud of genius and solid knowledge. The books prohibited at Vienna probably exceed in number those of the Index Expurgatorius; and though the government *have* [has] no doubt a right to watch over those of a political tendency, yet this jealousy needs not be extended to works of mere science written by heretics. On the other hand, some blame must doubtless extend to authors who introduce into scientific productions their political dogmata, and visionary views of social perfection, with attacks upon established forms of worship and government, totally unlike the procedure of the ancient philosophers, who were teachers of content and moderation. Yet a government should select the happy mean between that fanatic bigotry, which alike freezes literature and every branch of industry; and that licentiousness of the press, which, by wantonly sapping personal reputation and the laws, tends to destroy every habit of virtue, and can *only lead* [lead only] to anarchy." (Pp. 350,—352.)

This sketch is well executed. Yet we cannot help observing, that the chilling influence which our ingenious author attributes to the bigotry of the Austrian government is probably much over-rated. Narrow as the notions of that government may be, we have never heard that the sentiments of the government of Spain have been supposed more liberal. Yet the literature of Spain, by our author's own account of it, is highly respectable and rich, though little known in the other countries of Europe. His view of it, did our limits permit, we would willingly insert, as affording a contrast of a consolatory nature to the melancholy dearth of Austrian genius. We may mention, however, as honourable to Spain, that "an elegant translation of Sallust has been published by the heir-apparent, to the monarchy." (p. 420.) Of Spanish learning in general a good account may be found, by the mere English reader, in Baretti's travels. The eminent success with which letters were formerly cultivated in Iceland is a

wonderful phenomenon; and, as Mr. P.'s notice of it is short, we shall here transcribe it.

"It is a truly singular circumstance, in the history of European literature, that letters highly flourished in the remote republic of Iceland, from the eleventh to the fourteenth century; and, independent of the fabulous Sagas, which might be counted by hundreds, the solid and valuable works then produced in that island might fill a considerable catalogue. From Iceland we derived the Edda, and our knowledge of the ancient Gothic mythology. From Iceland the Swedes, Norwegians, Danes, and Orcadians, draw their chief intelligence concerning their ancient history; Snorro, in particular, being styled the Herodotus of the north: and the Landnama, or book of the origins of Iceland, is a *unique* work, displaying the names and property of all the original settlers, and the circumstances attending the distribution of a barbaric colony." (p. 503.)

Mr. P. has been minutely attentive to trace, as far as it could be traced, the primitive population of every country on the face of the globe. As a fair and concise specimen of the manner in which he treats this engaging subject, we shall exhibit what he says of the first inhabitants of Denmark, with whom our connection is intimate and close.

"The original population of Denmark appears to have consisted of Cimbri, or Northern Celts, the ancestors of our Welsh, *and who* [delete *and*] in particular, held the Cimbric Chersonese, or modern Jutland and Sleswick. On the progress of the Goths from the N. and E., the Cimbri were expelled; and being joined by part of the Teutones, or more southern Germans, they were in quest of other possessions, when they were defeated by Marius. Yet the Chersonese continued to retain their name; and Tacitus mentions, that in his time there existed a small state of the Cimbri, probably near the mouth of the Elbe, while the remainder of the Chersonese was possessed by seven Gothic tribes, among which he names the Angli, who afterwards gave appellation to England, and who appear to have resided in the eastern part of Sleswick, where there is still the province of Anglen. The original possessors of Norway, which, with Sweden, constitutes the ancient Scandinavia, appear to have been the Fins and the Laps, who were driven to the northern extremities by the Gothic invasion, allegorically said to have been conducted by Odin, the god of war. The population has since continued pure and unmixed by foreign conquests; and the Norwegians still retain the muscular frame, blooming countenance, and yellow hair of the Normans, so well known in France, Italy, and England." (p. 488.)

Our readers, we are certain, would be highly gratified by Mr. P.'s description of the Laplanders, which is extracted from Leems, a Danish missionary, long resident in their bleak and dreary region. Indeed, his account of the northern nations is, altogether, exceedingly captivating. So is that of Switzerland, at all times an interesting country, but doubly, of late, endeared to every feeling mind, on account of the deep calamities inflicted on it by the great unprincipled DESTROYER. One of the richest, most curious, and most elaborate compartments of Mr. P.'s system, is that which contains his observations

tions on mountains, those great and striking features of countries. In those on the celebrated chain of the Alps, their direction, height, and internal constitution, the lover of nature, and the student of geology, will find an ample fund of entertainment. We have room for no more but a beautiful, though general, sketch, which rivals, we think, the subject itself in sublimity.

"It was reserved for this age of enterprise to disclose the secret wonders of the superior Alps. The enormous ridges, clothed with a depth of perpetual snow, often crowned with sharp obelisks of granite, styled by the Swiss horns or needles; the dreadful chasms of some thousand feet in perpendicular height, over which the dauntless traveller sometimes stands on a shelf of frozen snow; the glaciers or seas of ice, sometimes exceeding thirty or forty miles in length; the sacred silence of the scenes before unvisited, except by the chamois and goat of the rocks; the clouds, and sometimes the thunder-storm, passing at a great distance below; the extensive prospects, which reduce kingdoms as it were to a map; the pure elasticity of the air, exciting a kind of incorporeal sensation; are all novelties in the history of human adventure." (p. 583.)

With the following more extended description, in no degree, we think, inferior to that which we have just now given, we are under the necessity of dismissing the first volume of this great and valuable work. On the second volume, which is singularly important, our remarks must be reserved for another number.

"To enumerate the natural curiosities of Switzerland would be to describe the country. The Alps, the glaciers, the vast precipices, the descending torrents, the sources of the rivers, the beautiful lakes and cataracts, are all natural curiosities of the greatest singularity, and most sublime description. Of late the glaciers have attracted particular attention; but those seas of ice, intersected with numerous deep fissures, owing to sudden cracks which resound like thunder, must yield in sublimity to the stupendous summits clothed with ice and snow, the latter often descending in what are called avalanches, or prodigious balls, which, gathering as they roll, sometimes overwhelm travellers, and even villages. Nay, the mountains themselves will sometimes burst, and overwhelm whole towns, as happened in the memorable instance of Pleurs near Chiavana, in which thousands perished, and not a vestige of a building was left; nor are recent instances, though less tremendous, wholly unknown. The vast reservoirs of ice and snow give birth to many important rivers, whose sources deeply interest curiosity. As an example, the account which Bourrit gives of that of the Rhone may be selected. 'At length we perceived through the trees a mountain of ice as splendid as the sun, and flashing a similar light on the environs. This first aspect of the glacier of the Rhone inspired us with great expectation. A moment afterwards this enormous mass of ice having disappeared behind thick pines, it soon after met our sight between two vast blocks of rock, which formed a kind of portico. Surprised at the magnificence of this spectacle, and at its admirable contrasts, we beheld it with rapture. At length we reached this beautiful portico, beyond which we were to discover all the glacier. We arrived: at this sight *one* would suppose *one's self* in another world, so much is the imagination impressed with the nature and immensity of the objects. To form an idea of this superb spectacle, figure in your

mind a scaffolding of transparent ice, filling a space of two miles, rising to the clouds, and darting flashes of light like the sun. Nor were the several parts less magnificent and surprising. One might see as it were the streets and buildings of a city, erected in the form of an amphitheatre, and embellished with pieces of water, cascades and torrents. The effects were as prodigious as the immensity and the height; the most beautiful azure, the most splendid white, the regular appearance of a thousand pyramids of ice, are more easy to be imagined than described. Such is the aspect of the glacier of the Rhone, reared by nature on a plan which she alone can execute: we admire the majestic course of a river without suspecting that which gives it birth, and maintains its waters, may be still more majestic and magnificent.' (Bourrit, iii. 163.) He afterwards describes the river as issuing from a vault of ice, as transparent as crystal, and illuminated by streams of sunshine darting through apertures in the roof." (Pp. 580, 590.)

(To be continued.)

Military Memoirs, relating to campaigns, battles, and stratagems of war, ancient and modern. Extracted from the best authorities. With occasional remarks. By the Author of the War in Asia, from 1778 to 1784; of the History of Europe, in Doddsley's Annual Register, continued from 1791 to 1801, both inclusive, (1793 excepted;) and the translator of Mr. Cunningham's MSS. History of Great Britain, in Latin, from the time of Cromwell, to the accession of George I. 1 vol. 8vo. Pp. 588. Price 10s. 6d. Johnson. 1804.

FROM the works mentioned in the title-page, our readers will perceive, that the author is Dr. William Thomson; and a dedication to the Duke of York is subscribed by the name of that gentleman. The leading object of the performance is to exhibit military operations and events in such a manner as to shew the causes by which the results were determined. "The event of war," says the preface, "generally depends on the superiority of talents in those who form and execute military plans. Here lies the strength of armies more than in their numbers, or even their veteran discipline. History, both ancient and modern, abundantly proves that victory has not so often turned upon the comparative masses of opposite numbers, as on the quantum of matter, to borrow a phrase from the mathematicians, multiplied into its velocity, and both, by skilful evolutions, ably and dextrously directed." That, in the great majority of cases, victory has followed superior genius, wisdom and self-possession, is the lesson that the author of these memoirs seeks to inculcate; and in his execution of his task, he has very steadily kept in view UNITY OF DESIGN. Taking a general view of the qualifications of a leader of armies, our author observes, that one of the most important attainments is to know the character of mankind, and particularly the character of the enemy. Julius Cæsar, he observes, in his campaigns against the Gauls, Germans, and Britons, was careful in the first place, not only to learn the nature

ture of the country, and the military force and resources of the nations which he was about to invade, but to investigate their government, and above all their character. One feature in the military character of the Gauls, easily deducible from their dispositions, he particularly points out as applicable to the successive inhabitants of that country, from the age of Julius Cæsar to the present. Sudden in their resolutions, unsteady, without perseverance, without patience, they are more fitted for making than for sustaining and repelling an attack. The victories of the French have been owing to their attacks, their defeats to attacks made upon them. This general fact our author undertakes amply to illustrate in his military memoirs. He thinks it has been less attended to by nations at war with France, than prudence and expediency required.

The work is divided into three parts. The first comprehends an account of war before the invention of gun-powder, beginning with the times of Homer, and ending with the last battles which the English and Scotch fought during the reign of Edward II. and in the beginning of the reign of his son.—The second part contains war after the invention of gun-powder, beginning with the battle of Crecy, and ending with the battle of Fontenoy.—The third part describes war since the introduction of the Prussian tactics, and brings it down to the battle of Alexandria in 1801. It is now necessary to advert to the authorities of our author.

In ancient military history he has chiefly resorted to Xenophon, the most experienced historian of Grecian warfare; to Arrian, the most accurate narrator of the exploits of Alexander; Polybius, the only authentic war historian of the contests between the Romans and Carthaginians, the only writer who has fully unfolded the genius of a Scipio and a Hannibal. The wars of Cæsar he takes from the most accurate source; Cæsar himself; and occasionally calls in Plutarch for supplementary information, on different parts of Roman military history; he also has recourse, though not often, to modern military criticism on ancient warfare. He has read Sir Walter Raleigh with considerable advantage, and is impressed with a very high idea of the wisdom of that writer. His authorities for the wars of the middle ages are in a great degree French, especially Froissard and Mauvillon. For English efforts he chiefly refers to Hume, and sometimes to Rymer; for battles between the Scotch and English, he principally consults Hume and Buchanan. As he descends nearer to modern times, he refers to Guicciardini, Father Daniel, Bayard, and Strada. The exploits of Gustavus Adolphus are taken from his historian Gualdo, and his military inventions from Grimoard. To none of these authorities can we make any objection. When our author reaches the wars of Marlborough, we think of English historians he, too exclusively quotes Cunningham; not that we impeach the authority, but there are other authorities which are also deemed weighty. His accounts of Frederick are chiefly taken from Grimoard's picture of the reign of Frederick. In his account of the American war, his sole

except in one instance, is Captain Stedman, a very decent, useful writer; but certainly not the only one who has handled that subject; and certainly one who is not paramount in historical fame or importance. For the events of the last war he refers chiefly to Doddsley's Annual Register. The following reason he adduces for citing that work: "It may," he says, "well occasion a smile to see a man, who acknowledges himself to be the writer of the History of Europe, in Doddsley's Annual Register continued, to often quoting that publication among the best authorities. But let it be recollected, that the authorities from which his statements of military affairs are there given, are distinctly pointed out where those authorities have been published." Our author adds, that he has been much assisted by private information. From the object, plan, and authorities of this work, we now proceed to the execution.

He commences the memoirs by a description of the battle of Thymbrium between Cræsus and Cyrus. This combat is very accurately detailed from Xenophon, and the purpose of the narrative is to shew that Cyrus, with a smaller number of troops, not better than those of the Lydian monarch, obtained the victory, first by his general arrangement, which enabled his forces to act with combined and complete effect, whereas the movements of Cræsus were less connected. Secondly, Cyrus skilfully concealed part of his design of combat; Cræsus manifested the whole of his plan: thirdly, Cyrus had presence of mind to remove unforeseen obstacles, and to avail himself of unexpected occurrences. Cyrus defeated Cræsus, not from commanding better soldiers, but from better directing his soldiers. He vanquished the King of Lydia, and afterwards other sovereigns, because he was an abler man than any of his adversaries. Our author makes several observations on the warfare mentioned in the Bible, especially a scheme of Joshua for capturing the city Ai; and a very able stratagem it was. He quotes an account of the Trojan war, and imputes the capture of Priam's city to the superior invention of the Greeks. In mere fighting, the Trojans and their allies were a match for the Greeks, but were overcome by stratagem. The next instance adduced to shew the efficacy of genius in war, is a contrivance of Cambyfes; but a succeeding example more forcibly illustrates the same truth. This was the battle of Marathon, in which, though the small Athenian band was far more warlike than the Persian multitude, yet they must have been overwhelmed by numbers, if it had not been for the ability of the general. Miltiades saw it would be vain to attempt the centre of the enemy, and that his hopes of success must rest on attacking a weaker part, which being thrown into confusion, might disturb the whole line; therefore he resolved the onset should be from the wings, and to prevent his own handful from being surrounded, he occupied such a position as secured his rear, and made such preparations as secured each flank. With these offensive and defensive dispositions he proceeded to attack. The Persian generals had not ability to counteract these movements, they trusted to their numbers, and the mere weight of the

he Persian column; but the genius of Miltiades threw this ponderous body into confusion, and its bulk attacked by skill, and managed without skill, proved its destruction. Our author could not have selected a happier instance of mind overcoming matter than the battle of Marathon. Another reflection, which he very seasonably introduces upon this subject, is the spirit of enthusiastic valour, by which generous men are inspired to resist an invading foe. The writer inadvertently suffered an error, we presume of the press, to escape him in styling the Darius, who was king of Persia at the time of the battle of Marathon, Darius Ochus. The Darius in question, as the Doctor well knows was the son of Hytaspes. Ochus was one of the last of the Persian kings one hundred and thirty years after. After the battle of Marathon, our author proceeds to the exploit of Leonidas; the general efforts of the Greeks, and the inefficiency of multitudes headed by such a man as Xerxes, against troops which had such commanders as Themistocles. When the Doctor reaches Epaminondas, we are surprised to find that he confines his consideration entirely to the battle of Mantinea, whereas Leuctra is fully as important an epoch in military history. There Epaminondas first formed that wedge column which the Doctor mentions; and by an attack on a part, broke the whole line of the enemy, with six thousand Thebans, reckoned only secondary in valour, defeated twenty-four thousand Lacedemonians, a nation that had hitherto been deemed invincible. Leuctra would have been one of the happiest instances he could have chosen to illustrate his maxim, that victory depends much more on the genius of the general, than the troops which he has to command. Epaminondas, a very able man, with six thousand, not better, if so good, troops, overcame Cleombrotus, an ordinary passable man, with twenty-four thousand. At Leuctra the Thebans had to meet an enemy that knew not defeat: at Mantinea they encountered an enemy that they had signally defeated, and reduced from being the dictators of Greece to the lowest humiliation and distress; as the author himself observes, at Mantinea Epaminondas was greatly superior in numbers. Splendid as was that victory, therefore, it was of much easier achievement than Leuctra, and fraught with less important military instruction. From Epaminondas our author naturally proceeds to Philip of Macedon, explains the phalanx, and indeed exhibits a very clear view both of the arms and arrangements, and their reciprocal adaptation. He follows Alexander through his expedition, and presents an accurate account of the battle of the Granicus; but without much remark. On the battle of Issus, the siege of Tyre, and the conquest of Egypt, he makes no remarks; but proceeds to the battle of Arbela, which he describes with very great accuracy, and clearly shews the vast superiority of intellectual powers. Though brave and hardy men, the Macedonians being about seven and forty thousand to eleven hundred thousand in an open country, where the chief part of the Persians could act, could be no match in physical strength. The battle was won by the genius of Alexander so directing his attack, as to make the num-

bers destructive to each other. The following are his observations on the battle of Arbela.

"It is not to be doubted, that with an excellent arrangement, joined to the valour of his troops, Alexander completely defeated the superior forces of Darius. Neither is it to be questioned, that, in the military schools of Greece, the battle of Arbela was pointed out as the model for great actions. In it are assembled all the manœuvres and operations known to the best Greek tacticians. For instance, the whole army drawn up in a line, obliquely inclined to that of the Persians, in order to attack only one part of it, another line, oblique to the wing, to support the cavalry, the half-facings, to be ready to attack the enemy in flank, when advancing; a second line, behind the phalanx, to oppose any attack on their own rear; those grand facings, or wheelings, from the centre backwards towards the wings, when the enemy should appear on the flank; that dense body, or wedge, of cavalry, at the head of the oblique line, with which Alexander pushed on, to penetrate the open space left in the Persian line, the columns of infantry formed by the peltastes, or targeteers; the breaking through of the phalanx, by the Persians; the mixture of light troops with the cavalry; in a word, the whole battle furnishes the most admirable lessons on the art of war of the antients."

Our author follows Alexander to the war in India, and battle with King Porus. Thence he passes to the warfare of other Eastern nations, and especially the Parthians; and presents a melancholy detail of the fate of Crassus, which was evidently incurred by that general's want of skill and total ignorance of the enemy with whom he had to contend. He observes that the Parthian mode of warfare is the same (with different arms) with that which in latter times has been carried on by Hyder, Tippoo, and the Mahrattas:

"To scour the country, cut off convoys, exhaust their enemy by a long dance after them, through countries with which they are unacquainted, and in which they may be surprized by ambulies; or, on the other hand, as circumstances require, or opportunities invite, to draw them into the plain country, where their immense bodies of cavalry may act against smaller, though firmer, bodies of infantry, with advantage; where they may harass them by constant skirmishes, without much loss to themselves, or completely surround them."

From the Macedonians and Asiatics our author proceeds to the Romans; and first considers the legion as opposed to the Macedonian phalanx, and exemplifies the justness of an observation which we quoted from the preface, that victory depends not merely on the mass, but the compound ratio of force and velocity, together with skilful direction. The united strength and versality of the Roman body was superior to the mere strength of the phalanx. The phalanx was adapted only to specific ground, whereas the legion could act on any ground. This remark our author illustrates from the battle in which Flaminius overcame Philip, and compelled him to accept of a peace on the terms of the conqueror, and from the battle in which Æmilius Paulus defeated Perseus the son of Philip, and reduced Macedonia to,
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be a Roman province. We are next conducted to the wars between the Romans and Carthaginians; and our author presents, from Polybius, a very matterly account of the battle of Cannæ. He clearly shews the pivot on which victory turned in a battle in which half the number of troops, generally inferior, beat eighty thousand Romans, because the smaller number was commanded by a most consummate leader; and the greater number by an officer of ordinary talents with the presumption and precipitancy of self conceited ignorance. The battle of Zama was fought between two generals of the very highest skill, but the event there turned on the troops which they respectively commanded. The defeat of Hannibal there, when with an equal number contending against a General almost equal to himself, the troops of Hannibal being bad, and of his competitor being good, merely shews that the greatest abilities cannot avail without materials. From the time of Hannibal the Romans were so much superior to the enemies with whom they engaged, that our author thinks none of their wars afford much military lesson, until the civil contest between Pompey and Cæsar. We do not altogether agree with him that, in this intermediate time, they met with no serious resistance in their ambitious career. The war of Numantia, protracted by carelessness and luxury, and brought to a close by the restoration of discipline and energy, is not devoid of military instruction, perfectly coincident with that which our author so very ably delivers. The war of Jugurtha repressed the Roman ambition, and both under Metellus and Marius called forth very great displays of military ability, as may be seen in Sallust. The Cimbri and Teutones did more than check the ambitious career of the Romans, they threatened the state with destruction. The ultimate victories of the Romans over the valiant hordes of these Northern barbarians, tend strongly to confirm the excellent and favourite position of our author, that in warfare genius and wisdom are most likely to be superior; at least where they have great difficulties to encounter. The efforts of Sylla against Mithridates, a very obstinate and formidable enemy of Roman ambition, illustrate the same principle. Sertorius, with Spaniards, long an overmatch for the Roman legions, is an instance of the same truth; and we do wish our author had not so cursorily passed over the seventh century of Roman war history. In the beginning of the eighth we find Cæsar at Dyrræchium; and soon after are brought to the battle of Pharsalia, on which Dr. Thomson has bestowed very accurate attention; and of which he has exhibited a most masterly view. Cæsar, he clearly demonstrates, with a much smaller number of equal troops, (for they were all the best in the world) from a disadvantageous situation, defeated Pompey, with his great numbers, very strongly posted. Cæsar certainly both in war and politics was uniformly successful, because he was a much abler man than any with whom he had to contend. In the ancient portion of the history, the battles, which are the best described, both afford and produce the most important military lessons are the battles of Marathon and Arbela; Cannæ and Pharsalia. The

Doctor

Doctor thinks it would be idle to attempt, in such a limited work, an account of the most important battles fought by the Romans in the latter periods of their empire; and we, in a great measure, agree with him. Indeed the events of the declining ages of Rome, afford less of military than of moral lesson. It was not the extraordinary individual Hannibal by military genius and invention overcoming the less able Flaminius and Varro, though at the head of fully better troops, it was barbarian strength and energy against degenerate enervation. He gives a short account of Saracenic and Tartarian warfare, in the middle ages, over Asia, Africa, and Eastern Europe.—Next he brings us to events with which we are much better acquainted, the wars between England and Scotland. Both nations he justly deems among the least barbarous of the middle ages. Both were nationally gallant and intelligent, they respectively succeeded according to the talents of the prince by whom they happened to be commanded. Robert Bruce, one of the greatest monarchs of Scotland, headed his army of thirty thousand men, when Edward the Second, one of the weakest princes of England, headed the English of one hundred thousand men. They met at Bannockburn, and the superior ability of Robert in the choice of ground, disposition of his troops, and availing himself of events, decided the fate of the day. Not long after, Robert being dead, and a prince of very extraordinary ability, Edward the Third, on the English throne, the forces of Edward gained a signal victory at Halidown Hill.

We are now conducted to the second part—war after the invention of gunpowder. This period is introduced by some general remarks on the changes which it has produced in the art of war; after which we follow war history from the partial employment of that substance to its very general use; including a view of the various instruments to which the invention has given rise. Our author presents a sketch of the battles of Crecy, Poitiers, and Agincourt, which bore a striking resemblance to each other in disposition, operation, and result. At Crecy, Edward the Third was far inferior to the enemy in numbers, but occupied such a position as to give full effect to his troops, and, at the same time, secure them from being flanked or surrounded by the Gallic multitude. The French did not dispose of their men so as to avail themselves of their numbers; the Black Prince, who commanded the van, made such an impression as was irresistible where he pointed his force, and the confusion which he caused there extended to the rest. The new artillery of the English assisted in completing the dismay of the enemy; but the genius of Edward the Third in planning, and the energetic heroism of his son in executing, determined the victory. At Poitiers, the Prince of Wales had with twelve thousand to encounter sixty thousand; but now, at twenty-seven, mature in wisdom, as at seventeen he had been transcendent in heroism, he made such an arrangement as enabled all his men to act, and not nearly all the enemy. He irritated the French prince to advance into a lane, between hedges the most inconvenient for his numbers, and which our Edward had previously prepared for his reception,

ception in a manner that Hannibal could not have exceeded. He lined the bushes with troops on each side, attacked the defenceless flanks of the enemy, while he himself charged them in front; they endeavoured to retreat, but falling back among their own army, they communicated their confusion. Edward, foreseeing this probable contingency, had made dispositions to avail himself of the disorder, by posting a party in ambuscade to attack the French in the rear. The battle of Agincourt was gained by Henry against an army as much superior as that which his great grandfather and great uncle had to encounter. He adopted a similar order, secured his flanks and rear, and bore on one point of the French force with such ability and effect as to produce confusion and rout to the enemy, and a most decisive victory to the English. If the French commanders had been equally skilful, they either would have avoided battle, or disposed of their numerous and brave troops to much better advantage: but the valiant and wise princes of England defeated the French because Providence had bestowed upon them much better heads, and still firmer hearts, than on their antagonists. These are qualities, it must be owned, which many English commanders possessed and exerted; when they did our history has few defeats to record from Frenchmen, or any other enemies. The battle of Flouden was gained by the superior ability of Surrey, over not a weak prince, but what had the same effect, a prince totally ignorant of war. Our author now proceeds to Turkish warfare, but their victories appear to have been gained by strength and prowess over effeminacy, more than by ability over intellectual weakness. The Turks had a military spirit, but never an eminent military genius. Next we are conducted to the wars in Italy, between the French and Spaniards, when artillery and musketry began to be well understood. Here is exhibited a view of French progress in military skill. About twenty-five pages are devoted to the wars and inventions of Gustavus Adolphus, and that is one of the most interesting parts of the work. After an introduction on the modern modes of arranging armies he presents a very masterly view of the battle of Rocroi, wherein the superior genius of Condé (by the bye we rather think he was then only Count or Duke d'Enguien, his father or other predecessor being alive), with an army not more numerous, overcame the finest body of infantry in the whole world. The victory of that Prince over Melos is certainly as striking an instance in support of our author's general doctrine as could be adduced.

We next attend the Doctor over ground that every Briton must tread with delight—the wars of Marlborough. The battle of Blenheim is one of his most masterly exhibitions. Therein he clearly and luminously paints the Duke of Marlborough commanding an inferior force to Marshal Tallard, who had an opportunity of posting himself so strongly as to be inaccessible. The Duke of Marlborough saw Tallard was not availing himself of his advantages by fortifying approaches; he, therefore, availed himself of the omission, moved forward with such rapidity as gave the French no time for preparation. Marlborough,

rough, assisted by Prince Eugene, so arranged the whole combined troops that they acted as one body. Tallard, assisted by the Elector of Bavaria, made such dispositions that they were two detached armies. Marlborough occupied ground (which the French a little before might have seized) that enabled every company and every man to act efficiently. Tallard pent up a great body of his troops in a village whence they could not annoy the enemy, and could very little support their fellow soldiers. Seeing the dispositions of their commander the English and their allies went on with the boldest confidence. The skilful general, with his army all moving in harmony, defeated the unskilful general with his army in broken and detached bodies. In the character of Marlborough and Tallard we find victory and defeat. At Ramillies Marlborough gained a victory by equal superiority of talents and efforts. At Malplaquet, having to contend against Villars, a very able man, the still superior ability of Marlborough prevailed, but the victory was not so signal. Galway, commanding in Spain, though a brave man, at the head of as good troops as any which Marlborough commanded, was defeated, at Almanza, in encountering a leader of superior genius, the Duke of Berwick. The fertile invention of the Earl of Peterborough recovered victory to the English in Spain. The next battle that is mentioned is the battle of Fontenoy, on the measures of which, our author touches delicately, and lays the blame, in a great measure, on the failure of the Dutch.

The third part brings us to war since the introduction of the Prussian tactics, and in prefatory pages, traces military arrangements from the time of the Greeks to the commencement of the seven years war. Our author gives a clear and concise sketch of the successive battles of Frederic, and no part of his narrative more strongly evinces his doctrine, that the ablest men are likely to make the best generals. Indeed in Frederic it was frequently the mere invention of the moment that determined the victory. Dr. Thomson now conducts us to a period which we contemplate with regret, our campaigns in America. But Frederic himself victorious at Rosbach, Miltiades at Marathon, Alexander at Arbela, Cæsar at Pharsalia, and Marlborough at Blenheim, do not more strongly evince the efficacy of talents and efforts to insure success than Howe with SUCH A BRITISH ARMY, *totally inefficient*. He had soldiers equal to any that ever existed; but the soldiers had not a general. In this part of his narrative our author, we think, abounds too much in extracts from the history of Stedman.

Lastly, we come to the wars that arose from the French revolution. In his account of the first campaign, 1792, he imputes the successes of the French near the close of the year to the enthusiasm of supposed liberty in some degree, but chiefly to the immense numbers which were brought into the field. The description of the battle of Jemappe is clear, but without any novelty of discovery or particular remark. He proceeds to the contests with the Prussians and Austrians, but here we find little generalization. The battle of Fleurus is accurately narrated, but without any retrospection of that separation of the allies, which

which was not without its influence on that event as well as the general result of the campaign. The succeeding battles in the Low Countries between the French and Germans are mentioned, but with hardly any remark; and we must say, that no portion of the military memoirs present near such a small portion of military instruction as the campaigns 1793 and 1794 in Germany and the Low Countries. Indeed we cannot see one lesson in the account of these two years, either of example or of warning, and very important years they are in military history, and through that importance infinitely more important in political history. The operation of the English troops in 1793 and 1794 we do not recollect to have seen once mentioned. Pichegru appears to us to have been a general equal to any, and, except Moreau, far superior to any other general that supported the French revolution. We regret that he is not mentioned. After a short sketch of parties at Paris, our author proceeds to the first Italian campaign of Buonaparté, and very properly passes unnoticed mere rapidity of movements. Neither does he mention the battle of Lodi, which certainly appeared liker the desperation of phrenzy than the cool intrepidity of a real hero. He attributes some degree of merit to the stratagem of that adventurer for escaping from a detachment of Austrians. The expedient, however, of pretending to be followed by a large body of men was quite obvious to invention, and very common in practice. Attending this leader to the close of the campaign we are happy to find the Doctor does not assign his success to distinguished ability; but to rapid movement and versatile dexterity. There was another cause on which we wish he had touched, the want of fidelity among many of the Austrian officers. Our author does not assert that Buonaparté surmounted great difficulties: we think he had not great difficulties to surmount. He bestows high praise on Moreau; and then proceeds to the siege of Acre, which he repeats, in a great degree, from his own Annual Register. This celebrated operation draws forth very few reflections. The Austrian and Russian campaign of 1799 is also sketched, but with little accompaniment of remark. Of the battle of Marengo our author presents a short and impartial account, and closes his memoirs with the battle of Alexandria.

The scantiness of remark in the last nine years of the Memoirs we are far from imputing to want of powers in the author, to deduce from the history of that period as valuable lessons as from any former period. But we are aware of the delicacy of the subject, and make allowances for the peculiar circumstances of the case. Nevertheless, without entering into an investigation of the design, plan, or execution, of every military measure that was adopted by Britain and her allies, we must, on the whole, observe, that as far as this nation was concerned, without being implicated in the counsels or operations of allies, we were signally successful; and Britain, even in her military efforts of the last war, maintained that superiority which Crecy first proved, and so many succeeding scenes have confirmed. We should not have hesitated to take up British effort, and wish our author had done

done the same. We rather, however, regret the want of what might, and we think would have produced able and valuable remark, than censure the omission.

The Military Memoirs constitute a performance of combined information and instruction; always useful, and at present peculiarly seasonable and interesting. We have fairly and candidly stated points on which we differ from the author, in the same fairness we must pronounce our opinion that, on the whole, it is a work of meritorious design, beneficial tendency, and judicious selection, particularly deserving of the perusal of officers and those who have the appointment of officers. The work is indeed an historical illustration, in military subjects, of the grand maxim of Juvenal, that a rigid adherence to the dictates of wisdom in a great measure controuls the power of fortune.

“ Nullum numen habes, si non prudentia desit——
——— fortuna.”

Daubeny's *Vindicia Ecclesiæ Anglicanæ.*

(Continued from Vol. XVII. P. 371.)

ON Mr. O.'s chapter concerning *Repentance* our author makes no remarks; and on that which treats of *Original Sin*, we find none which we deem of sufficient importance to be laid before our readers. But his strictures on Mr. O.'s sixth chapter, which relates to *Justification*, are rich in sound criticism, and in equally sound divinity. He begins with observing that much of what has been written on the subject has been advanced more with a view to support some pre-established system, than with an eye to the truth. But the real merits of the cause, he thinks, lie within a narrow compass.—Our venerable reformers laboured to eradicate the gross and profitable error which had long prevailed in the Church of Rome with regard to the doctrine of human merit.

“ Whoever, therefore, considers Christ to be the only *meritorious cause* of man's salvation, and works as requisite to determine the quality of that faith which can alone be instrumental to the salvation of the party, will believe every thing necessary to be believed on this important subject. He will see that works, the fruit of faith, while, to make use of the language of our reformers, they are decidedly ‘ shut out from the office of justifying,’ must still be present in the justified party, (in all cases where works are possible) as the *sine qua non*, without which he will not finally be saved. ‘ For without holiness (we are told) no man shall see the Lord.’ This necessary discrimination between man's *title* to salvation, and his *personal qualification* for it, contains the whole pith of the argument employed on this much, though in my judgment, unnecessarily, controverted subject.” (Pp. 233-235.)

Mr. O., in order to prejudice his readers against those who talk of two justifications, a *first* and a *final*, invidiously ascribes the distinction to “ Taylor the Socinian.” But if the distinction be a true one, it is
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not to be rejected because held by a Socinian. Or must we renounce the doctrine of the Trinity because it is held by the Church of Rome? This mode of arguing, or rather of biasing the reader's mind, is infinitely disgraceful to those who adopt it. But Mr. O. can by no means allow that "to be baptized" and "to be justified" are of the same import, though the Homily on Salvation employs them as synonymous. We wonder not at this; for his scheme excludes the notion that justification is annexed to baptism. Mr. O. is a strenuous advocate for the *literal sense* of our public standards, when their language suits his purpose. But, in the present case, because Dr. Hey allows that the word "justification" is seldom or ever used as synonymous with "baptism," except in our article and homily, Mr. O. thinks it "highly improbable that it is so used there." "This," says Mr. D. "appears to be strange reasoning. For, upon this principle, the articles and homilies, which are appealed to as the standard for the church doctrine, are not to be received according to the letter, but according to the sense [which] Mr. O. thinks proper to affix to them." (p. 238.) But our reformers, when they joined the words "justified" and "baptized" as synonymous, really meant what they said: for they lay it down, as a fundamental position, that "*infants*, being baptized, and dying in their infancy, are by Christ's sacrifice, washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of Heaven." (Hom. of Salv. p. 17.) But this, we presume, Mr. O. himself will allow to be a good description of persons justified. The passage of the homily which we have here produced is also produced by Mr. O.; but, to guard, we suppose, against the "iniquity of quotation," he has given it in a form which, instead of teaching what it actually does teach, the *justification of infants by baptism*, makes it applicable to Christians in general. This was easily done. Nothing more was required than to suppress the words "infants, being baptized, and dying in their infancy," and to substitute the simple pronoun *we*. "Had," says Mr. D. "the author of a 'Guide to the Church' thus quoted, he certainly would not have been spared" (p. 242.)

On this momentous subject our author appeals, as we had also done*, to the rubric at the end of the baptismal service, and to the reference made by the XIth article to the homily on salvation. The argument drawn from these incontestible authorities we venture to prophesy that neither Mr. O., nor any of his "regular Evangelical Ministers," will ever dare to meet. On this point they have only one alternative, which is either to relinquish the doctrines of Calvin, or their new designation of "the True Churchmen." But, says Mr. O. "the notion" that justification is synonymous with baptism, "is overthrown by their own hypothesis; namely, that it *supposes* men to do their part faithfully; and that we are then only put in a

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 130—264.

way of being eternally happy, if all things go on well; but that we may lose our way." That a person once justified can lose his way is a doctrine which Mr. O., we know, like a good Calvinist, regards as absurd. It is nevertheless the doctrine of the Church, as we have unanswerably proved in another place*. For our reformers, as Mr. D. observes, held the doctrine of *assurance* of salvation only so far as infants dying in their infancy were concerned; whilst, in all other cases, they considered baptism as the conveyance of benefits subject to contingency, as an admission into a state of salvation which might afterwards be lost." Of this question the judgment pronounced by the Church with regard to the penitent thief is decisive.

But, argues Mr. O. if it be true that justification may be lost, and also that it is the same as baptism, then, in order to regain it we must be rebaptized. If Mr. O. thought that this consequence followed, he was grossly ignorant of the doctrine both of the Church of England, and of the Primitive Church. His favourite Augustine taught a very different lesson. "*Semel perceptam*," says that father, "*parvulus gratiam non amittit, nisi propria impietate, si ætatis accessu tam malus evaserit. Tunc enim etiam propria incipit habere peccata, quæ non regeneratione*," or a repetition of the sacrament of baptism, "*aufferantur, sed alia curatione sanentur*." (Ad. Bonif. Epist. 98.) This *other cure* consists in repentance, and renewed obedience. By employing this cure the person baptized retains the benefit of his original baptism, which needs not be repeated. "And in this sense," adds our author, "though not in the sense in which it is used by some modern teachers, the maxim 'once regenerate and always regenerate' is a true maxim in Christianity, and was an established one in the Primitive Church." (P. 247.) We are far, however, from being of opinion that Mr. O. believed in the justness of his own inference from justification's being synonymous with baptism. We observed†, as Mr. D. also does, that he produces, from the homily on salvation, a passage which renders his own reasoning ridiculous. We said that we supposed that he intended to be witty. But, perhaps, we should have been nearer the truth if we had said that this was one of his meanest attempts to confound the question, and to puzzle his readers.

Mr. O. however, talks of baptism as "a bare admission into the Christian religion, (p. 180.); and the doctrine of the Christian Observer is that "Baptism is *only* the outward sign of an admission into the Church, administered by visible men, and may or may not be accompanied by the inward and spiritual grace of justification, which is the act of God alone." (Christ. Obs. July 1802.) Mr. O. too, having laid it down that a man is justified only when he rightly believes (p. 179.), very evidently disbelieves that infants are justified by baptism. Thus do Mr. O. and the Christian Observer, to use the words

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 279, 280.

† See ANTI-JACOBIN REVIEW, Vol. XV. P. 265.

of our excellent author, "in *direct contradiction* to the express doctrine of our Church, think—the former, that persons *under age* cannot be justified by baptism; the latter, that the inward and spiritual grace *may or may not* accompany the outward and visible sign; whi it *both*, with the XXVth and XXVIIth articles, as it were, staring them in the face, which tell them that 'baptism is not only a sign of profession, but also a sign of regeneration; by which, as by an instrument, the promises of God are visibly signed and sealed' to the baptized party, appear to be equally agreed in considering baptism as 'only the outward sign of admission into the Church;' or, in Mr. O.'s words, 'the bare admission into the Christian religion.' (p. 255.)

But the Christian Observer has farther discovered that the sacrament of baptism may be ineffectual, because it is administered by *fallible men*. Is the Christian Observer, then, a believer in the Roman Catholic principle, that the *intention* of the Minister is necessary to the validity of the sacrament? Or does he think that the weakness of the instrument employed can make void the positive institution of Christ? So, at least, we are certain, thought not St. Paul. "We have," he says, "this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.) The sentiments of our Church, on this momentous subject, are no less explicit, and are fully explained in her XXVIth article. We have no hesitation, therefore, whatever, to stile, with our author, these positions of Mr. O. and of the Christian Observer, *downright heresy*; and most heartily do we concur in the following weighty reflections:

"Sorry am I to think that such erroneous opinions, relative to a sacrament of our Church, should constitute part of that new system of divinity, now industriously circulated by those of our Clergy who, in their zeal for the honour of God, seem to be attempting to reform upon the reformation; a species of divinity suited to self-constituted Ministers, who know no commission but that of their own *assuming*; but certainly unsuited to the character of clergy who have a divine commission to produce for the office [which] they undertake. To depreciate the sacraments of the Church, on the score of the fallibility of the Minister, whose office it is to dispense them; and thereby to lead serious people to look for immediate communications from Heaven, which they will not fail to do if they are taught that the fallibility of the Minister may prevent their receiving benefit from his ministry, is to set aside the plan on which Christ thought fit that the affairs of his kingdom should be transacted; an effect which, if not counteracted, must ultimately terminate in the annihilation of Christ's visible church on earth. The position, that baptized persons *may or may not* be justified, certainly corresponds with the Calvinistic doctrine of election, according to which justification is the exclusive portion of certain chosen individuals; in which case it must be admitted, that the sacrament of baptism can make no alteration in the case of parties whose condition had been previously and irrevocably determined. This may be found doctrine with divines of the Genevan school; but certainly it bears no affinity to that of the Church of England, which, after the example of her Divine Head, is no respecter of persons in this case. All properly admitted within her pale by baptism,

are considered to be (in the words of her service) 'in the number of God's faithful and elect children;' in the same sense, in which the members of the several churches collected by the apostles are stiled the 'faithful in Christ Jesus,' and 'elect of God.' Like them they are by divine grace elected to the privileges of the Gospel Covenant. They are consequently placed in a state of *present* salvation, and must, therefore, *for the time being*, be justified. And neither our reformers knew, nor does our Church know, any other justification but that originally conveyed by the sacrament of baptism; which, when lost, as it is continually liable to be by the subsequent conduct of the party, is, through grace, to be recovered by the same means which qualified for its original possession; namely, repentance and faith, accompanied with renewed obedience." (Pp. 258. 260, 261.)

Many pages are employed by Mr. O. for the purpose of instructing those divines against whom he writes in what sense our Reformers are to be understood, when they affirm that men are saved "without works by faith only." But these divines understood the reformers much better than Mr. O., who perpetually sees them through a Calvinistic medium. The reformers, by all the modes of expression which they used on this subject, meant nothing more than to exclude the Popish doctrine of merit, and to attribute our salvation wholly to Christ. Mr. D. however, with other divines, is accused of not being Protestant enough to reject this Popish doctrine, "although on some occasions, he *verbally* disclaims it." And the ground of the charge is, that "he talks of works and obedience to the moral law, as constituting men relatively worthy; and giving them a right of grace on the part of God to the tree of life; and of God becoming their debtor." This Mr. O. calls strange doctrine; but, as Mr. D. observes, it can be strange to none, "but to those who are strangers to their bible: for there the doctrine is to be found in more places than one." (p. 275.) On this head Mr. D.'s vindication is easy. But in order to it, he is here, as well as in many other instances, obliged to produce the *ipsissima verba* of his own writings to which reference is made; and, in the present case, he lays open such a scene of misrepresentation on the part of Mr. O., and such a total contempt of fair quotation, as excite indignation mingled with pity. "At the same time," says our author, "in justice to Mr. O. it must be observed that he is understood, in the world, not to be so much the independent writer for, as the public reporter of, a party; that the documents which his publication exhibits have been furnished from various quarters; his chief office having been that of arranging, and giving the *lucidus ordo* to the discordant mass of materials with which his friends had supplied him. Should this, as from that part of Mr. O.'s publication now immediately before me, I should in charity conclude must have been the case, Mr. O. may have been unintentionally led into errors by too implicit a confidence in the honesty of his assistants.—Such a plea for the numberless garbled quotations to be met with in his publication, a regard for Mr. O.'s reputation, as a clergyman, disposes me most readily to admit." (Pp. 281, 282.) Whether Mr. O.

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and his friends will consider the supposition here mentioned as an honour or an insult, we neither know nor care. But sure we are that, for Mr. O. as an individual the truth of it would be the best apology that can be made. Should the fact be as is here suggested, and as we ourselves have been tempted to suspect, it would account for the different parts of his book, which has much the appearance of a piece of patch-work, hanging loosely together. We might then imagine that, for fear of disobliging his friends, Mr. O. was under the necessity, in opposition to his own better judgment, of inserting passages which had better been left out, and of finding the best situation which he could for contributions which refused completely to harmonize.

Mr. O. (p. 215.) charges our author with maintaining, "that admission into Christianity places men in a state of possible salvation; but that whether this becomes a real, actual, and discriminating salvation to the believer, depends *wholly upon his works*;" and for proof he refers to the Guide to the Church. (p. 287.) But the words in italics are not Mr. D.'s: and are inserted only to make out the sense for which Mr. O. wished to render him responsible. That the salvation of any is only *possible*, Mr. O. we know, does not believe: for Calvin's elect have *certainly* of salvation. But this is not the doctrine either of the bible, or of the Church of England: Baptized infants, dying in infancy, are *certain* of salvation; not so adults, who may fail of it by their own misconduct. And that salvation can be *only possible*, which, by the fault of the party, may be prevented from effectually taking place. This doctrine, which Mr. O. styles "the notorious divinity of Mr. Daubeny," is shewn, from St. Peter and the Apostle to the Hebrews, as well as from the Liturgy and Homilies, to be good, sound, and orthodox divinity. Mr. O. too reprobates the position, maintained by some of his opponents, "that faith in the merits of Christ *supplies the defects* of our obedience." When he passed this censure, he had surely forgotten the language of the homily, that "in Christ every true Christian may be called a fulfiller of the law, for as much as that which their infirmity lacked Christ's justice hath supplied."

But nothing has more offended Mr. O. than Bishop Bull's making works a *condition* of salvation*. "But to me," says our author, "the words *covenant* and *condition* appear so necessarily connected, that I can form no idea of the one independent of the other." (p. 290.) Every person who enters into the church by baptism, as he well observes, must, either by himself or by proxy, engage in a previous solemn profession of faith, repentance, and obedience. If such an engagement be necessary to confer a title to the privileges of the baptismal covenant, its performance must, *a fortiori*, be necessary to secure the continuance of them. "Faith, repentance, and obedience, then, though not the causes by which salvation is produced, are still

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 277, 278.

those circumstances or conditions without which, in conformity with the plan of the divine covenant, salvation will not take place." (ibid.)

Our author has very clearly shewn, that the XIth article of the Church of England, on which Mr. O. seems to have maintained that faith is the only condition of justification, warrants no such inference. The article is evidently built on two celebrated passages of St. Paul, (Rom. iii. 28. Gal. iii. 16.) which must, therefore, be properly explained before the article can be rightly understood. This explanation our author has given in a brief and satisfactory view. Faith alone, he contends, is mentioned in the article, because the article speaks only of the *meritorious cause* of justification, in opposition to human works of every kind. The difference, therefore, between our author and Mr. O. is this. Mr. O. insists that faith is the *only condition* of justification, apparently on the ground that no other condition is expressed in the XIth article. So far as the phrases *per fidem* and *sola fide* apply to the subject of the article, Mr. D. agrees with him. But Mr. D. further maintains, that faith and works, considered with a view to man's *final* justification at the day of judgment, are *equally conditions*, and that they were so considered by our reformers, who, if they had been speaking of this subject, would to the words *per fidem*, now in the article, have added *per opera*. For faith and works were equally regarded by them, not as meritorious causes, or, *properly speaking*, as any *causes* at all, but, agreeably to Bishop Bull's distinction, as "*causæ sine quibus non*;" as conditions, which, though shut out from the office of justifying, are still necessary to be present in him that is justified; as qualifications, in short, without which man's final justification will not take place.

By means of this distinction our ingenious author very easily reconciles St. Paul with St. James.

"St. Paul," he says, "was writing about that justification conveyed to the party on his admission into Christianity by baptism, to which faith only was the requisite title, according to the established principle on which the Evangelical Ministry uniformly proceeded, namely, *believe and be baptized*. Whereas St. James was speaking of the condition of the same party, subsequent to that admission; and of those works of faith necessary to qualify him for his final justification. The Christian, then, is to be justified by faith, without works which bear any correspondence with those meant by St. Paul, because they were works of legal obedience, which set up a *meritorious claim*, on their own account, to justification. At the same time, he is not to be justified by faith, without the works meant by St. James; these works being the works of evangelical obedience, acceptable only through Christ, and without which faith is dead." (Pp. 298, 299.)

This appears to us a very happy statement; and it corresponds exactly with that of Mr. Pearson, who, in his first letter to Mr. Overton, (p. 24.) thus expresses himself: "The whole difference of meaning between St. Paul and St. James, amounts to this—that St. Paul is speaking of the *meritorious cause* of our being *admitted*, into a state of salvation; and that St. James is speaking of the *conditional cause*

cause of our continuing in a state of salvation, and of being finally saved."

To maintain, therefore, that faith is the only condition of justification, to the exclusion of those works which alone render it a valuable condition, is to misrepresent the doctrine of the Church of England; and why those works, without the performance of which justification is not finally to be obtained, ought not to be called a *condition* of obtaining it, is somewhat difficult, we think, to conceive.—Cranmer, it is true, in the homily "of salvation" has accumulated the strongest expressions which he could find to oppose the Romish doctrine of merit, that *error*, as Bishop Bull has called it, "*toto animo detestandus*." But he has nowhere, even in the homily, given countenance to Mr. O.'s notion; and in the "Institution of a Christian Man," under the article Justification, he has explicitly taught the opposite doctrine. There it is said that this blessing is granted for the merits and satisfaction of our Blessed Saviour; that our pardon stands upon *this ground*; and that no good works, on our part, could reconcile us to God, procure his favour, and prevail for justification. "However," it is added, "this benefit is *suspended upon conditions*; such as reliance upon the Divine goodness, observing our Saviour's commands, and performing the offices of justice and charity." To the authority of Cranmer Mr. D. forbears to add that of Bishop Bull, because with Mr. O. it would go for nothing: though, in our opinion, the Church of England never boasted of a greater or more eminent divine. But our author thinks that Mr. O. must respect the sentiments of the late amiable Bishop Horne: and we are sure that he respects those of the venerable Bishop of London. From both these prelates Mr. D. gives passages which expressly contradict Mr. O., and teach the doctrine which he himself maintains. (Pp. 306, 307.)

Mr. D.'s strictures on Mr. O.'s seventh chapter, which relates to good works, open thus:

"The chapter on which we are now entering appears so foreign from the subject professed to be undertaken, that it might, without injustice to my reader, be passed over unnoticed. An apology for those Ministers whose cause Mr. O. advocates did not necessarily lead him into the contents of the present section," intitled, *Concerning the Standard of Morals*; "for, let the charge against them be what it may, a counter-charge against their supposed opponents cannot be admitted as a proper set-off against it. This is *to recriminate*, but not *to disprove*: a mode of proceeding which indicates, generally speaking, either the weakness of a cause, or the little judgment of its manager. In the present case, Mr. O., I am inclined to think, would have done more credit to himself, as well as more service to his clients, had he confined himself to the character in which he professedly committed himself to the public; as the apologist of a supposed misrepresented body, without assuming that of the general accuser of his brethren. It might have occurred to Mr. O. that the evidence delivered by him, in the present section, relative to the principles and characters of his opponents, is that kind of *ex parte* evidence which can constitute no standard of judgment to the mind of any candid or considerate person. For this chapter, when taken

together, contains no more than the unqualified eulogy pronounced by Mr. O. on himself and his friends, contrasted with the indiscriminate condemnation, which he has thought proper to pass on those against whom he has taken up his pen." (Pr. 317, 318.)

These are impressive and just remarks, of which the truth and propriety will be questioned by none who have read Mr. O.'s book, except "the True Churchmen" and their faithful adherents. This chapter, in reality, is one continued calumny against the general body of the English clergy. But his eagerness to criminate has led him into strange inconsistencies. He had formerly accused his opponents of laying such stress upon morality, as to build, in a great degree at least, the hopes of salvation on *human merit*. The object of this section is to represent them as enemies to morality in all its branches. As preparatory to this, he is at great pains to instruct us what the church considers as constituting morals, for, as our author elsewhere truly remarks, "it has been observed that it is a practice with Mr. O. to enter into laboured demonstrations and defences of the most acknowledged truths; with the view, as it should seem, of leading his more ignorant readers to believe that the opposers of his particular opinions deny those general truths." (p. 228.) The clergy are here condemned, in a body, of teaching doctrines equally destructive both of the first, and of the second, tables of the law. They are accused not only of want of decency, candour, veracity, and Christian charity; but "of vindicating, and even pleading for, the *violation of the laws of the land, the laws of the church, the express condition on which they are instituted to their benefits, [benefices; we presume], the admonitions of their ordinary, their own solemn oath, and every motive that can bind the conscience or influence the conduct of an honest man.*" (Ov. p. 255) Such is the style in which this mild and moderate Calvinist permits himself to talk of his Right Reverend Fathers and his Reverend Brethren: for the charge is an indiscriminate one, most evidently intended to attach to all of them who belong not to the tribe of "the True Churchmen." Mr. D., however, confines himself principally to his own defence. "It requires," says Mr. D., "the utmost stretch of Mr. O.'s charity to believe any professors of Christianity in a state of salvation, who differ from him in external matters; at the best, he maintains, they can only be left to the uncovenanted mercies of God." But the pages of the Guide to the Church, to which Mr. O. refers, relate entirely to the essential advantages connected with receiving the sacraments in communion with the Church, and from the hands of persons duly commissioned. The Church says, that "they that receive baptism *rightly* are grafted into the Church;" and that "meetings, assemblies, or congregations, of the King's born subjects, but those of the established Church, may *rightly* challenge to themselves the name of true and lawful churches." With Mr. O., however, it seems the difference between being *rightly* and *not rightly* baptized is a difference only "in external matters;" so that whether

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Mr. O. baptizes, or his Clerk; whether persons are baptized in the Church or out of it, are points, in Mr. O.'s mind, of no consequence. Thus Mr. O. proves his churchmanship; but "were," says our author, "the Church of England in convocation to sit in judgment on Mr. O.'s book, she could not, consistently with her appointed forms, consider the title prefixed to it, of "The True Churchmen ascertained," to be a title to which Mr. O. had manifested the best pretensions." (p. 325.)

The passage of the "Guide," on which the present charge is founded, had been objected to by Sir Richard Hill, as "dealing out damnation by wholesale." To the worthy, frank, and well-intentioned Baronet Mr. D. judged an explanation to be due, which was, therefore, given in the "Appendix to the Guide," and which, from every candid mind, must remove such a false impression. But Mr. O. evidently does not wish such false impressions to be removed. He has again brought forward the passage alluded to, without noticing the explanation; and, by way of confirming the impression, he has added to his reference the convenient word *passim*, importing that such is the sentiment which Mr. D. *every where* maintains: though the "Guide" itself might have furnished him with abundance of decisive evidence to the contrary. On this conduct we extract the author's reflections, which must, we repeat, make Mr. O. blush, if he be capable of blushing.

"From this specimen the Established Church may know what to expect from the Ministers for whom Mr. O. apologises, (supposing him to be their accredited representative), who, under the guise of candour and false charity, (for true charity is manifested in uniting, not in dividing, the Church,) thus, in a manner, annihilate her ministry, and furnish a plea for separation from her connection, which the arguments of the best informed divines will attempt in vain to counteract. I dwell no longer on this subject. Let the reader, let Mr. O. say, whether, with the above evidence before him, (and much more might easily be produced from my writings), attempting to leave such an injurious impression on his reader's mind, relative to my candour and charity, he is acting in conformity with the standard which he has himself set up? Whether he is treating the sentiments of the author of the "Guide," as favourably as is consistent with what, after proper inquiry, he esteems *truth* and a *good conscience*?" (p. 328.)

It is impossible for us to follow our author, step by step, in his exposure of the dissingenuous arts by which Mr. O. has, in this section, attempted to degrade the national clergy. Yet, confined as our limits necessarily are, we should think ourselves highly deficient in our duty, if we omitted to lay before our readers Mr. D.'s final judgment with regard to it; a judgment in which we cordially, and entirely, agree.

"It is," he observes, "to be lamented, that any Minister of the Church of England should have suffered his zeal so far to annihilate his charity, and destroy his judgment, as to have been able to write it. Those gentlemen, whose names are introduced into this section, would think it impertinent in

me to say a syllable in their defence; knowing that a charge, thus *libellously drawn*, and thus *indiscriminately applied*, answers itself, and can bring disgrace on no one so much as on the person who drew it. For my own part," he adds, in a stile well suited to his known character, "my object, in answering Mr. O.'s book, having been, not so much to defend myself against his uncharitable attack, as to maintain what I understand to be the genuine doctrines of the Church of England, more particular attention to the contents of this section would be time thrown away; and, considering that no man can speak long of himself without sin or folly, my reply to Mr. O. on the general subject of *this section*, shall be comprehended in the following short sentence: My writings, my character, and my professional conduct, are before the world. Should the world be indisposed to give me that credit for either [any of them] which their intention, at least, should secure, I thank God, I can look forward, 'through faith and patience,' from this world to the next, unto that Master whole servant I am, and 'to whom I stand or fall.'" (PP. 235, 236.)

Mr. O. begins the second section of this Chapter with declaring that, in the opinion of his party, "good works are neither the *meritorious cause*, nor the *appointed condition* of justification." Enough has been said by us on both parts of this opinion to render any farther observations perfectly unnecessary. But this section appears to have been written principally with the view of defending Mrs. H. More's position, that the "duties which grow out of the doctrines of Christianity are to be considered as the *natural* and *necessary* productions of such a living root;" or, as Mr. O. expresses it, that "good works are the *natural* and *necessary* effect of that faith which justifieth." To Mrs. More Mr. D. had replied, "Madam, this is not the language either of the Scripture or of the Church of England;" and, undoubtedly, in the meaning in which, we are convinced, Mrs. More employed it, it is the language neither of the scripture, of the church, of reason, nor of common sense. Mrs. More, we are persuaded, would complain that we wronged her, if we represented her as an Anti-Calvinist; and Mr. O. would join in the complaint. Now, a Calvinist believing, as he must do, in the necessary consequences of absolute decrees, must believe, that he who has once been justified can never fall from his justification. The faith which he once possessed can never be wholly lost or corrupted. And, as the Church declares in her XIIth article, that good works do spring out necessarily of a true and lively faith, it follows, of course, in the mind of a Calvinist, that in the elect, good works are of *natural* or *physical* necessity. On this subject we have, at different times, already, very freely delivered our sentiments*. If Mrs. More did not intend to teach such necessity, why does she not explicitly disclaim it? Instead of doing this, Mrs. More, in the late edition of her works, attempting to wrap herself up in that robe of consequential dignity, and contemptuous

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 280, 387—390.
Vol. XVI. p. 52.

silence, which, wherever her character or writings are concerned, she affects to wear, but which sits upon her with an awkward grace, contents herself with coolly observing, that "she conceives herself to have been misunderstood," and with simply repeating the words of the XIIth Article, as a sufficient ground of her justification. Mrs. More was not ignorant of the principle on which Mr. D. differed from her. She very well knew, that about the *words* of the article there was no dispute; and that the only question was concerning their *meaning*.— Yet she has neither the courage with frankness to avow the Calvinistic sense of them, nor the candour to consider Mr. D.'s objections. But we must take the liberty to tell Mrs. More, that, whatever her own pride and self importance, or the flattery of her evangelical friends, may suggest, Mr. DAUBENY is the last antagonist whom she ought to have treated with disrespect: and we must have leave to add, that the method which she has been pleased to adopt of waiving the controversy can do her no honour in the eyes of a discerning and impartial public. It has, in truth, more the appearance of mean and shuffling artifice, than of honest good faith and regard for truth.

[To be concluded in our next.]

An Excursion in France, and other parts of the Continent of Europe, from the Cessation of Hostilities in 1801, to the 13th of December, 1803. Including a Narrative of the unprecedented Detention of the English Travellers in that Country, as Prisoners of War. By Charles Maclean, M. D. 1 Volume, 8vo. Pp. 304. Longman and Rees. 1804.

THE author of this excursion has formed an hypothesis that maldies, usually called pestilential, are not contagious. He says that he has established this position by an *induction* of reasoning, and only wishes to prove it by experiment; what kind of induction on a medical; or any other physical subject, he can have employed antecedent to experiment, we cannot conceive. This mode of expression, however, may probably be owing to an imperfect acquaintance with logical terms. Induction is that process of reasoning, which, from a number of particulars, examined by observation and experiment, draws a general conclusion either of fact or principle.

Our author, confident of his theory, applied to several potentates in order to procure an opportunity of inspecting epidemic diseases. His first wish was to make a voyage to the Levant, and take Italy in his way; but arriving at Vienna, in summer 1800, he found the French had made such progress that it was impracticable to visit Italy. He applied to the Spanish Ambassador at the Austrian court for leave to repair to Cadiz, where an epidemic fever then raged, but did not succeed. He then wrote to the Duke of Portland requesting he might be permitted to go to Egypt: the Duke's answer was, that the arrangements

rangements made for that expedition did not admit of new military appointments. Peace being concluded between England and France, he repaired to Paris in hopes of procuring a mission to the Levant from the Consular government, but again found himself disappointed. Meanwhile he pitched his abode at Paris; and there he began his observations on the actual state of France. We do not exactly learn what are Doctor Maclean's principles; in one point he agrees with us: he execrates Buonaparté. His statements and remarks, however, both on the state of France and the character of Buonaparté, are extremely trite and superficial. Doctor Maclean is not the Opie that can draw a masterly picture of the devil. He, indeed, tries a family groupe, and gives the common anecdotes of the mother, wife, brothers and sisters; but without any force or poignancy. He narrates several facts, all tending to shew the dreadful iniquities practised in the administration of justice.

In summer, 1802, he tries to mark the progression of French hostility; but presents only some detached facts, without demonstrating their series and connection. In August the Consul prohibited the English newspapers, except Bell's Messenger. Our Doctor touches very lightly on a performance that was popular among the enemies of the country which fed and protected its proprietor. Thence he digresses to the character of Talleyrand, which he dismisses in an anecdote or two. On the *Moniteur* he repeats the common observations, and mentions several anecdotes to shew that the French press is not free. This was a fact not unknown before, and indeed vouched by much stronger instances than Mr. Maclean adduces.

After the departure of Lord Whitworth, the French journals daily exclaimed, why do the English quit France? yet, in a few days, the decree for their arrestation was promulgated. The execrable iniquity, treachery, and fraud of this detention, require a much more vigorous and glowing pencil to represent them in the appropriate colours than Doctor Maclean possesses. That writer, however, makes the best of it he can, and annexes a list of the persons detained, which appears to us the most satisfactory part of the publication. Doctor Maclean mentions a curious piece of finesse practised by the French government,—to make quotations from the *Argus*, an English consular paper in France, appear as quotations from English newspapers published in London. Our author now introduces various names, with a remark or two on each, which he presents as the characters of the persons in question. Among these we find one novelty, the heretofore Director La Reveilliere Lepaux is celebrated for good intentions. Here, on recollection, we must correct ourselves: the Anti-Jacobin newspaper in 1798 mentions various persons that combined in *praising Lepaux*. It seems the widow and children of Brissot are not in affluent circumstances. This fact is mentioned by our author as a proof of French ingratitude. We certainly will not be accused of exaggerating French virtue; but having formed a different estimate from Doctor Maclean, of the services of that republican, we do not so readily

readily admit the charge of ingratitude, nor can we see what high claim to munificent recompence can be alleged for the agent of the Girondists, who promoted the massacre of the loyalists, and the downfall of order in August 1792, who was the father of the French convention, and by his own unprincipled ambition, and total want of wisdom, paved the way for Robespierre and all the dreadful convulsions of France. Doctor Maclean next proceeds to his own escape; which was effected by obtaining a passport for America, to sail from Bourdeaux. We now have a journey from Paris to Bourdeaux, wherein twenty-five pages are taken up to detail the common occurrences, and describe the common travellers, in a stage coach. About eighty pages more are devoted to the city of Bourdeaux, where it seems there are gaming houses, wherein a novice may be fleeced; also girls of the town in various parts; but as likely to be met with at the theatre and masquerade as any where. They have ordinaries at Bourdeaux, and also restaurateurs, at whose houses you may dine apart, and order what you please, whereas if you go to an ordinary you must take up with the fare that is provided, and make one of the company; and these are among the most valuable communications which our author imparts concerning Bourdeaux in the said eighty pages. He found a private opportunity of obtaining a passage in a ship for Deal; seventeen pages more bring him to the Hoop and Griffin Inn, in that sea-port, where, together with a German, the Doctor made a more comfortable breakfast than he had made at sea. From Deal three pages more bring the Doctor and the German to London, in a stage coach. When they entered the city the German took a hackney coach for a tavern in Wapping, whereas Doctor Maclean himself proceeded to his brother's in Basinghall-street. As he says nothing to the contrary, we trust he arrived without any accident: Here our Doctor closes a narrative, from which, to the best of our ability, we have extracted the *substance*.

Before we deliver any critical opinion on the merits of this production, we shall simply state to our author and readers what we should have expected, in a volume of this size, upon the present subject:—an accurate and striking view of the situation of the English detained in France; a connected sketch of the government, judicial, executorial, and legislative, marking the pretended privileges and real slavery of the French: a few cursory and detached stories are not sufficient for this purpose. We should have expected an elucidation of the present manners of the French; and their dispositions towards Buonaparté; also some account of the army, both in respect to force and inclinations. We should have expected some view of the peasantry and general face of the country, to enable us to form a judgment of the domestic effects of the Consular usurpation. We should have expected, especially at Bourdeaux, an account of French commerce, with the effects of war in diminishing or precluding that blessing. We should have expected much valuable information that we have not received,

In another expectation we were disappointed, and not agreeably: we hoped we were to be set down in Basinghall-street; but no, we had to travel another stage, and, unfortunately, without a change of horses. To descend from metaphors, after the excursion was finished, we found an appendix concerning the invasion of Great Britain, and the probable plans of Buonaparté. Here our author repeats two or three of the reveries that we often see in newspapers, under the title of speculations. They contain no specific fact, or any series of reasoning deducible from fact, they are merely unconnected detachments of possibilities.

This Doctor Maclean truly seems a well meaning man, but every well meaning man is not qualified to write a book; at least to write a book to any entertaining or useful purpose; and except the names of the English prisoners, that, we presume, to be tolerably correct, (we know it is not altogether so, because he has either omitted the name of Mr. Palmer, a man of great fortune and consideration, or denominated him Mrs. Palmer): we can find little accession to information from this production. We really with persons would not undertake to inform the public without having something to communicate; and therefore we cannot approve of such a publication as the present — There seems to be a deficiency of print as well as of matter. The octavo page contains exactly the quantity of the duodecimo page of a novel; this however is only a deficiency in the proportion of two to three, whereas the deficiency of matter is such that the whole of the 304 pages might, with great ease, be compressed into 16; that is a ratio of one to nineteen. The only materials of the smallest value, the list, and two or three anecdotes, might, by a printer's skill, be spread over a loose 8vo. sheet.

The Festival of the Rose, with other Poems. By Mrs. Montolieu.
4to. PP. 77. 1802.

WE ought to apologize to our readers for having so long neglected to notice this truly elegant collection, which does equal credit to the head and heart of the fair authoress. In this age of dissipation it is truly gratifying to see a woman, who mixes in the first circles of fashion, while she devotes her serious hours to the care and education of her children, fill up her hours of leisure with pursuits, at once gratifying to her own mind, and amusing and instructive, not only to her friends, but to every admirer of original sentiment, and correct and polished versification.

The principal poem, called the Festival of the Rose, is founded on a custom said to be established in the village of Salency, in Picardy, where the Lord of the Manor gave a rose every year to that of the young maids who bore the most unimpeachable character. The certain consequence of which prize was a marriage within the year. This custom Mrs. Montolieu has very happily transferred to a village

in Wales, by which it of course becomes more interesting to the British reader. The different claims of the candidates, and the escapes that virtue and innocence meet from the temptation of folly and vice, and the censure of envy and malice, fill up the Poem with incidents that give both variety and interest to the composition.

The following description of Matilda, the Lady of the Manor, and Patrons of the institution, we select from many other passages of equal merit :

" Light as the fleecy clouds that cooled the day
O'er her fair limbs concealing draperies play,
Or clinging round with every breeze, unfold
The soft proportions of her perfect mould;
A web of texture fine as insects fling
From leaf to leaf amid the gems of Spring,
Waves o'er her polished neck, and clustering hair,
And shields their beauties from the encroaching air.
Her ripened charms had passed youth's earliest prime,
And yet had rather gained, than lost by time,
Her form more full, her features more refined,
With new intelligence displayed her mind,
Subiding blushes gave more conscious ease,
Gave grace more play, and wit more power to please."

The trial and triumph of Rosalind, the heroine of the story, consist in her resisting, from a high sense of duty, the honourable addresses of Edmund, son of the Lord and Lady of the village. We could almost wish the hand of Edmund had been joined to the reward of the rose. Such an event would possibly have been more gratifying to the reader; but perhaps the amiable poetess has adopted that which is more congenial with her avowed design, a proper example to her own young family.

From the smaller poems we give the following, which it is impossible any parent can read without agitation :

" DELIRIUM.

" 'Hear'st thou yon screams that rend the air?
Hark!—'tis the gipsy beats my child!—
She drags her by her golden hair!—
O!—why thus hold me?—Am I wild?

" Now, even now my babe expires,
Stripped, on the ground, to cold a prey:
Great God! hast thou not tenfold fires
For her who tore my soul away.

" Yes, from yon pale star flashes rise;
It was, it was my cherub smiled—
I come—' the frantic mother cries,
And flies to Heaven to seek her child."

We cannot avoid on this occasion to notice the defect of our laws in decreeing no punishment for stealing children; it certainly should be

be made a capital offence by the legislature, as a person guilty of this most abominable crime can only be proceeded against for stealing the cloaths the infant is dressed in.

Besides the merit of the poems we must pronounce our eulogy on the mode in which they are given to the public, which exhibits a specimen of typography worthy the press of Bensley.

An Account of the Native Africans in the neighbourhood of Sierra Leone ; to which is added, an Account of the present State of Medicine among them. By Thomas Winterbottom, M. D. Physician to the Colony of Sierra Leone. Two Volumes. 8vo. Pp. 645. Hatchard, 1803.

THE first of these volumes is topographical and statistical; the second chiefly medical. The former is divided into fifteen chapters. Our author commences with a general view of the African coast, thence he proceeds to an account of the country in the vicinity of Sierra Leone. This description seems to be sufficiently accurate, but without any novelty. The second chapter repeats a very well known fact, that the climate of Africa does not admit the same division of seasons that obtains in the temperate latitudes of Europe. To whom, who has ever read any authentic description of any country within the torrid zone, can such remarks afford information! Doctor Winterbottom proceeds to the meteorological history of that part of Africa, and delivers what hundreds have delivered before him, on rains, tornadoes, &c. and, in order to convey impressive ideas of those phenomena, quotes various passages from different poets, ancient and modern. To exhibit a tornado he thinks it necessary to cite Doctor Darwin, who, at best, must be but a second hand representer of tempests in countries that he never visited. Lucretius, Thomson, Shakspeare, Cowper, and Virgil, are all quoted, within six pages, to illustrate a phenomenon which none of them ever saw. This poetical citation is very well for swelling out a book, but what purpose it can answer in meteorological description of facts which are beyond the knowledge of the poet, we cannot comprehend. We admire Virgil, Shakspeare, and Thomson, in their series and connection of descriptive as well as of other matter; but we cannot think poetry well adapted to mere matter of fact. It is always either above or beneath the mark. The third chapter considers the articles of food, and mode of agriculture; and presents a very fair, though very common narrative of that subject, without much interspersing of poetry. The fourth follows the African to his house, describes his economy in cookery; his viands, and liquors, and other palatable substances. Whoever has read Park, will find little new in this account. The towns and houses of the Africans are the subjects of the fifth chapter. The great object of the natives in chusing the position of towns is to guard against the incursions of neighbouring tribes. Thence they are formed in places of difficult

difficult access. The sixth chapter comprehends the divisions of labour, the ordinary employments, the manufactures, dresses, and customs of the negroes. Speaking of their cotton, our author repeats the trite observation, that Virgil in his *Georgics* shewed he had heard, that there were countries in which trees produced a substance like white wool. The Macedonians knew that fact very well near two hundred years before the time of Virgil, and in the manuscripts of Alexander's officers it was handed down to Arrian. Such displays of classical literature are extremely useless, if it be an author's intention to demonstrate himself a great classical scholar, because they are so obvious to any school-boy; and they are extremely idle in a book professedly intended to convey existing statistical information. Juvenal also is lugged in for the same purpose, and the notes, which occupy a great portion of the work, seem rather designed to enumerate the books that Dr. Winterbottom has read, than to make the reader better acquainted with Africa. A material deficiency in many literary works is the want of unity of design. Whoever sets about writing a book, should have a definite purpose in view, and adhere to that purpose. Dr. Winterbottom professes to exhibit an account of a part of Africa, as at present known; but a considerable portion of his matter is irrelevant to his object. The seventh chapter describes the amusements and literature of the Africans in more minute detail, but much less forcible impression than Park. The following two chapters on the government and manners of the Africans tell, we believe, very truly, what has been told before. The great desideratum in this work of Dr. Winterbottom's, is the want of that additional knowledge which a reader naturally expects from a new book professedly written on a subject of information. He informs us the negroes have woolly hair; that they are great believers in magic, and various other superstitions; that slavery is often the punishment of crimes, or the compensation for debts; that polygamy is frequent; that the features of the negroes are flat; and that their blackness is owing to the heat. What can a man mean by publishing a book to repeat what has been so often repeated before. One new fact, or at least one new allegation, of this author is, that certain tribes of Africans, south of Mandingo, and described by Park, and others, as cannibals, are not so inhumanly savage. Park mentions the assertion as a report he heard, but he does not attempt to prove its truth from specific testimony.

Our author enquires into the rank which an African holds in the scale of the creation. From the best accounts which we have read, we think that all the inhabitants of the torrid zone are much inferior to the inhabitants of the temperate zone, in intellectual and moral powers; and that whenever the one and the other happen to come into competition, the intellectual and moral superiority must prevail. The Africans, it appears from Park, and many other travellers, have a torpidity of understanding, and indolence of disposition which fits them for slavery. From the beginning of time they have been slaves, and until their heads and hearts are changed, great numbers of them will
and

and must be slaves. Doctor Winterbottom seems disposed to consider the Africans as naturally equal to the Europeans, and reduced to their present degraded state from the slave-trade. We believe the slave trade an effect of African inferiority, and not a cause. As there were always many myriads in Africa of persons that would submit to slavery, and such persons became transferrable from one master to another, a slave-trade was a necessary result of that understanding and those dispositions in which the state of slavery originated. We find the best moralists of antiquity sanction bondage; and one of these is the inspired author of the book of Genesis. Moses informs us, that whatever Joseph did God was with him; hence we are to regard every measure and counsel of Joseph, that is recorded to us by his historian, as ratified by the Divine approbation. When Pharaoh's subjects were in great distress for want of bread, Joseph offers them provisions on their agreeing to become the bondsmen or slaves of the king. If slavery had been a state unpleasing to the Supreme Being, would he have been with Joseph in extending bondage to such a number of human creatures? In fact, slavery is not once reprehended throughout the scriptures; it is a mere civil condition, the existence of which must depend upon national characters; it is the lowest stage in that disparity of rank and situation which proceeds originally from disparity of wisdom and virtue; and which, however more or less modified, is necessary to the preservation of society. A state of slavery is, in our opinion, abstractly neither right nor wrong; it must depend entirely on the circumstances. Though Doctor Winterbottom asserts that the European slave-trade brutalizes the Africans, he adduces no proof to support his assertion: indeed it would be very easy to prove that the Africans, who are employed as slaves in the British plantations, are much happier (according to negro estimates of happiness) than in the terrors of war and famine so very common in their own country. The wars, as Park clearly demonstrates, do not arise from European avarice, but from the prevalence of the same passions among the Africans as among other men. Winterbottom does not professedly impugn the slave-trade, but one of his real objects evidently is, to recommend that false philanthropy that would bestow freedom, without considering its probable effects either towards the negroes themselves or the British interests.

The second volume treats of the diseases of the Africans, their regimen, and medicines, and appears to contain more of medical information than the first of statistical. We do not find pestilential disorders so very common among the Africans as among the Europeans; and this our author attributes to the temperance of the negroes. The venereal disease is very frequent. The leprosy is also common. The only disease that is regarded by medical historians as indigenous in Africa is the yaws. This is an eruptive distemper, the detail of which would be both tedious and disgusting. In general, we may observe, that it is communicated by contagion; somewhat resembles the venereal of the worst kind, but is rarely communicated by the same means. Besides, like the small-pox, it never seizes a person twice. Our author's observations

observations on the bite of serpents are sensible and judicious, and very useful to any person that may visit countries in which such noxious reptiles abound. There are some very curious accounts of the maladies of women, and the modes of treatment; but these, as we cannot quote, we must refer readers desirous of investigating such subjects to the work itself.

The medical part of the volumes before us, is far beyond the topographical, and much farther beyond the political. The physician describes the Gonorrhoea, and the yaws, much better than the character of the Africans, or the reasonings against the slave trade; and perhaps this is not the only instance that proves, that every doctor is not necessarily a politician; let such doctors as are not, keep to their own profession.

Travels from Hamburg, through Westphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft. 4to. 2 vols. Pp. 1052.

Plates, 5l. 5s. or, with the plates separate, 8l. 8s. Phillips. 1804.

IN his preface, Mr. Holcroft informs us, that Paris and its inhabitants, with their customs, habits, and manners, constitute the principal subject of his enquiries in these volumes; and, indeed, all the other topics which he introduces may properly be deemed *incidental*, if not *digressive*. What he means, however, when, speaking of the Parisians, he talks of "the *hot enterprize* of their character," we profess our inability to conceive; but we agree with him in lamenting, that they should be "continually in the power of those who obtain political rule," and that "their energies," such as they are, should be so woefully misdirected and misapplied, by every successive tyrant. To "pourtray the influence of moral habits" on any people, is certainly a work of utility; but to trace that influence on the inhabitants of republican France, was a task of equal importance and difficulty. How far it has been ably performed by Mr. H. we shall endeavour to shew.

Our traveller left Hamburg, with his wife and two children, early in the year 1801, and proceeded through Westphalia and Holland, chiefly in the public carriages, to Paris. His stay at the different places through which he passed was so short, as to admit of little observation, and none of a satisfactory nature. But this cannot be considered as a defect, in a publication written with another professed object in view. Some few of the facts which he details are, nevertheless, worthy of notice. Previous to his departure from Hamburg, he had given the necessary notice for quitting his lodgings; but as this notice was only verbal, and not written, his landlord took advantage of it to demand an additional month's rent, although he had, in consequence of the notice, let the apartments to another person. The mode of proceeding, in this case, was summary indeed!—"Pay the money, Sir; or the soldiers shall be called, and your effects seized." The power, in a *free* city, allowed to private individuals to enforce

an unjust demand by the bayonet, is a solecism in political economy, well calculated to excite both astonishment and disgust. There was no possibility of resisting such a power; and Mr. H. was reduced to the necessity of submitting to a compromise, and to pay forty marks more than were due. 'Tis highly proper that travellers should be acquainted with facts like this.

On every occasion, Mr. H. indulges his propensity to *philosophize*; and, were we required to characterise his travels, we should call them a *Philosophizing Tour*. It was not difficult for a mind so predisposed to find such an occasion at Groningen. Accordingly, Mr. H. thus philosophizes on his arrival at Groningen.

"Are we in the land of metaphysics; or of moral philosophy; or where? We ought to be at Groningen—sober Groningen—where the people appear to have a deal of common sense. Be it remarked, however, that here, in sober Groningen, we met with the first tree of liberty.

We were happy to find, that the act of planting a tree of moral liberty was deemed by our traveller a departure from common sense. But to proceed:

"What warring sensations did the sight of it inspire! What is a revolution? And what has this revolution effected? The mass of evil, and the *mass of good*, put in opposite scales—which shall preponderate? I solemnly declare, in the face of mankind, my heart aches with a sense of past miseries, though I ardently hope, nay, am seriously convinced, *the good prevails*."

There is certainly not much *common sense* in this declaration; and we should have been really glad to hear on what this *serious conviction* of our traveller's was founded. How, in a revolution begun in the name of liberty; achieved by crimes, without number, as without a name; and ending in the establishment of a military despotism, under which the life and liberty of every individual is at the absolute disposal of the despot: How, in such a revolution, it could be made to appear that the *good prevails*, exceeds, we confess, our powers of comprehension. Mr. H. however, professes to deplore the multitudes which have been sacrificed by the perpetration of these crimes, but still more deeply to deplore the prolongation of that want and misery which have resulted from them; and "the fiery passions," and factious struggles to which they have given birth.

On the church-door at Groningen appeared the following inscription, in the Dutch and French languages: "Here men worship God. Citizen, whoever thou art, respect this worship." This admonition evidently implies, that the respect so enforced had been violated: and such was, no doubt, the case, as our author pertinently remarks here, that "the men who unsheathed the sword in defence of freedom" (or, as *we* should say, under the *pretext* of defending freedom) "stabbed freedom to the heart by the use of force: her gentle blessings cannot be propagated by the sword. Alas! I forget too that this proposition is the subject of hot dispute. I really wish to conciliate; but the times are so full of contention, and of doubt, that

a man

a man can scarcely venture to speak without a great probability to offend." The man who speaks truth generally offends, and Mr. H. might have recollected the French adage, "Il n'y a que la verité qui offense;" but the writer, whose aim is to instruct mankind, should not suffer the fear of offending to deter him from speaking the truth; and, indeed, no public writer should allow any consideration whatever to induce him to deviate from the truth. The constant motto of such men should be, *NE QUID FALSI DICERE AUDEAT, NE QUID VERI NON AUDEAT.*

During his stay at Amsterdam, Mr. H. heard the following anecdote, which exhibits a singular instance of French ingenuity:

"A Frenchman went to a rich Jew, and told him he wished to exchange a number of dollars for louis d'ors, which he was under the necessity of immediately procuring. The Jew, after bargaining to his own advantage, consented, and promised the gold should be ready the following day. At the appointed hour, the Frenchman came with his bags; which, having holes in the sides and near the top, suffered some dollars to be seen. The gold being counted and weighed, he presented an empty bag, in which it was put.

"Just at this moment, when the dollars were to be examined, a friend entered in great haste, and called him away on urgent business. However, he left not only the bag supposed to contain the gold, but also the bag supposed to contain the dollars; and said he would return in two hours to see them counted; desiring, in the mean time, they might be locked in the Jew's bureau.

"The two hours elapsed, and the Frenchman did not make his appearance; but the Jew thought himself safe. He was unwilling to unlock the bureau, till the Frenchman should be present. At length, another hour having glided away, he began to say to himself: "Is it possible that I can have been cheated?" The very question was alarming to any man, and especially to a money-changer. The first anxiety of the Jew led him to the supposed bag of gold: this he untied, and discovered that the bag containing the gold had been exchanged for one which was full of leaden counters. He scarcely needed to have enquired [to enquire] further: however, he opened the bag of silver, and found himself equally deceived.

"He hastened to go and acquaint the police; but, when he came to an outward door that led to his apartment, it was locked and bolted. The Frenchmen had post-horses prepared, and had instantly taken flight; but, when they were at a certain distance, they were guilty of some imprudent delay; and, after the Jew had obtained his release, the vigilance of the pursuit was so great, that the Frenchman, against whom the Jew had deposited, was taken.

"During his imprisonment at Amsterdam, his behaviour and abilities were equally remarkable. By the aid of burned turf and straw, he drew the siege of Mantua on the walls, and Bonaparte (Buonaparté) on horseback, heading the French armies. While the executioner was whipping him, he spoke of the magistrates in the most contemptuous terms. "What," said he, "is my crime, compared to theirs? I have but cheated a Jew; a vile fellow, who has become rich by cheating: while the wretches who condemn me to this ignominious punishment, have betrayed and sold their country."

country." He was afterwards branded; and, at the moment of inflicting the mark, he cried aloud, *Vive la Republique!*"

It must be allowed, that this man was a worthy republican, and every way qualified for a distinguished command in Buonaparte's legion of honour! Our traveller having enquired the cause of the mournful appearance of the city of Amsterdam, and of the evident decay of trade there, was informed, that they proceeded from the depredations committed by the French, the consequent ruin of individuals, and general bad effects; which leads him into his usual strain of philosophizing, or rather, *philosophifcating*. After expressing, or rather *hinting*, some doubts as to the truth of the reasons alledged by his informant, he says—"The subject is painful: the evils are committed: the *good remains*: let every wise man, whatever may be his opinions or his party, endeavour to render that which is good permanent; and, by mildness of speech and humanity in action, alleviate the bad, and prevent the return of misery." We cannot but consider this as the miserable whine of that spurious philanthropy, which is so much in vogue in the present times. It behoved him to shew what *good remained*, accruing from the accursed revolution which abolished all existing institutions, and turned society topsy turvy. It behoved him also, before he talked of the *return* of misery, to shew that misery had ceased to exist; but the very reverse of this he knew to be the fact: his own senses convinced him of the continued existence of misery; the persons of whom he sought information assured him of it. To use such language, then, under such circumstances, is to substitute puerile declamation for sense and truth, and to insult the common sense of his readers!

Mr. Holcroft's notions of *toleration* are as extraordinary as his notions of revolutionary *good*. "The word toleration," he tells us, "ought to signify an unlimited freedom to every man, of living not undisturbed in, but without being reproached for, the opinions he may entertain. False opinions ought to be reasoned with, not persecuted. It has been proudly, perhaps not improperly, answered, to those who say we will grant toleration, If you pretend to tolerate us, we pretend to tolerate you."

It is of very little consequence what toleration *ought*, in the estimation of Mr. H. to signify. The question is, what it *does* signify; and the fact is, that what *he* wishes to maintain, is not the *toleration* of all sects or opinions, but the *equality* of all. To reason only with opinions, openly promulgated, and acted upon, which are highly mischievous in corrupting the principles of the rising generation, or injurious to the peace and good order of society, would favour more of the mad philanthropist, than of the true philosopher. Such opinions deserve not only reproach, but punishment; and, be it observed, that *reason* and *reproach* are not incompatible with each other, though Mr. H. seems to have pronounced a sentence of divorce between them. But we will pursue his sophistry a little farther.

"Could

"Could any man demonstrate to another that his opinions are erroneous, he must necessarily renounce them." If this were true, there would be no atheists; for it is no difficult matter to demonstrate to an atheist the existence of a God. But by demonstration, we suppose the author means *conviction*; and then his inference appears to be this, that if you cannot *convince* a man that he is wrong, however erroneous, however mischievous, however destructive, his opinions may be, however opposed to reason, truth, and scripture, he ought not to be reproached for them, for reproach is persecution!!!—"An individual has a strong conviction that the Catholic (Roman) religion is pernicious to mankind. This opinion is so forcible, that it irritates and gives him pain. But will an opinion authorise him to persecute and destroy the Catholic priests of France, who are of a different opinion?"—No, certainly; nor the Catholic priests of England, Ireland, or of any other country. But can this ingenious philo-sophist find no medium between encouragement and destruction? And, because we ought not to persecute or destroy persons professing erroneous or dangerous opinions, does it follow that we ought not to reproach them for the promulgation of them? "In Amsterdam," he adds, "all religious sects are allowed places of religious worship, except Pagans and Mahometans. The *exception is a disgrace*." So, if a set of miscreants chuse to worship the devil, and to erect an altar to him in every town in the kingdom, it would be a disgrace to the government to prevent them from indulging in their impious orgies! This is toleration with a vengeance! And we need nothing more to convince us, that, in the eyes of our author, all religious establishments are scandalous abuses, and the destruction of them a *serious good*! But we will not reproach him for his opinions, lest we should subject ourselves to the charge of persecution.

The difficulty which our traveller experienced in Holland, in obtaining a passport for Paris, notwithstanding his letters of recommendation to the French minister at the Hague, draws from him some expressions of ill-humour, which extend to his own country.

"Englishmen, among whom *egress* and *regress* had been a common right"—He seems to be ignorant that the king could always, by his prerogative, limit or controul this *common right*, as he calls it.—"Englishmen, who used to pity, and almost despise, the slaves that could not pass without their borders, without a written permission." We do not precisely know who these *slaves* were; for certainly, before the revolution, Frenchmen could and did leave their country, without a written permission, in time of peace, or unless they were in the army or navy.—"Englishmen now found their path cribbed and circumscribed, like the limits of a Prussian recruit. The time at last came, when they themselves consented to be manacled. Free of speech, liberal in their opposition, and disdainful of fear, as they had been, suspicion suddenly seized them; and, persuaded that they were surrounded by danger, they consented to measures, which they had formerly affirmed none but tyrants could imagine, and none but slaves could endure."

This philosophistical trade is in the true style of an old member of the London Corresponding Society, &c. who would fain make us believe, that the dangers which gave birth to the Loyal Associations in 1792, and to the legislative measures of a subsequent date, were all imaginary; and that the apprehensions entertained by all the loyal part of the kingdom was a false alarm! But does Mr. H. suppose that we have quaffed the waters of Lethe, so soon to have forgotten those memorable events which brought the British monarchy to the very verge of ruin? No, No, philosophizing Sir, our memories are not so treacherous; nor are your spells so potent, as to deprive us of our senses. All this, however, is not for nothing; his predilection for the revolutionary heroes of France suggested the necessity of affording some palliation for their conduct, even at the expence of his own country: *therefore* he adds,

“If a nation, whose habits of unsuspecting intercourse and openness of heart were thus rooted, could be so impressed by the terror of the times as to render the virtue of caution contemptible, and alarm *lunacy*, it cannot excite surprise that the same puerile excesses should exist, with increase, among a people *where* they had been native.”

To call all the British legislature, and even the whole nation, *lunatics*, for the adoption of measures, which *to them*, at least, appeared necessary to secure them from danger, and possibly from destruction, is a tolerable stretch of assurance for a modern philosopher, who is withal a professor of modesty, and sorely afraid of *giving offence*. But though Mr. H. was not surprised at these *puerile excesses* on the part of the French, we are very much surprised that they should be carried to such an unreasonable length, as to induce the French minister not to admit our traveller's *principles* and *connections*, which, it seems, he urged with becoming energy, as sufficient to remove all his scruples. He was not, however, kept long in suspense; for a letter from Paris converted coldness into cordiality, and procured him the necessary passport.

While he was waiting for this passport, he had an opportunity of visiting the Hague, which swarmed with soldiers; which circumstance extorted from him the following remarks:

“The place was small: yet why were they here? The legislative bodies held their deliberations in it; and it was publicly asserted, that these deliberations were perfectly unawed. Surely the troops of the republic of France did not come to instruct the lawgivers of the republic of Batavia in the principles of freedom. They were revolutionary times.”—What! revolutionary times in the year 1801, when we were told from authority, which Mr. H. surely would not dispute, that Buonaparte had brought the revolution to an end!—“And, in revolutionary times, I have heard the pretended partisans of freedom assert, the public presses may be stopped, and men transported, without trial; and, which is still more strange, to keep the guillotine at work is a revolutionary virtue. Heavens! into what excesses will not the heat and forgetfulness of the moment lead men! The rage of opinion

opinion prevails, common sense becomes stupefied, and wisdom stands aloof bewildered.

All difficulties at length overcome, Mr. H. and his family set forward in the diligence for Paris. In this vehicle he met with some emigrant priests, who were returning to their native land, after a long and painful exile, some of whom he reproves for giving vent to their feelings, and for expressing a hope that the time for redressing their wrongs was at hand. We can perceive nothing very inhuman, nor very unnatural, in this hope; but we beg pardon, we are not philosophers, and are therefore not competent to appreciate the feelings and the principles of those who are. Let our stoical traveller, our philosophizing tourist, thus speak for himself.

"These are great frailties; vicious feelings; yet, though we cannot approve, we ought to recollect the harassed and wretched existence which these poor men had endured, and pardon."—Amiable philanthropist!—"None but those who are extremely ignorant of the human heart, can imagine, that, by making a man a priest, you make him a saint. The institution itself supposes this."—Indeed, Mr. Holcroft, whence do you derive this information?—"But that is the master vice of the institution, its disgrace, and will be its utter downfall. Good sense should consider the priest as a man, liable to the failings of men, and, in addition, to the failings which his false pretensions to superior virtue, when he happens to possess only mean or ordinary talents, have made him subject."

Ignorant, impudent, coxcomb! Read the Scriptures before you pretend to speak so dogmatically on subjects which, at present, you do not understand: and learn to display, at least, good sense enough, not to confound talents with virtue, nor to deem the possession of the former an indispensable qualification for the attainment of the latter. The cause whence this confusion arises is evident: 'Tis vanity, which is never more disgusting than when clothed in the odious garb of affected humility.

Some passengers, whom our travellers took up at Arras, gave a detailed account of the enormities committed in that city, by Le Bon, the infamous agent of Buonaparté's worthy predecessor, Robespierre, of which Mr. H. seems now to have heard for the first time!

"They were well acquainted with Arras; being natives either of the town or its vicinity; and from them we heard such tales of cruelty, committed by the famous or infamous Le Bon, as made the heart shudder. I know not how far their narrative was accurate."—This qualifying suggestion accompanies almost every account which is given of revolutionary crimes.—"Neither can I faithfully repeat what they told: but, during one hour at Arras, we heard similar accounts, not less full of horror; though it was so long since these scenes of blood had happened."—So long since!—We just now had the heat and forgetfulness of the moment, which prevailed in revolutionary times, urged as the cause, if not as an excuse, for French tyranny in Holland in 1801! yet now it seems strange, forsooth, to Mr. H. that scenes of blood

blood, of which the narrators were spectators, and probably their friends and relatives the victims, should not already have been obliterated from their minds!—"The records of the times do but too mournfully prove that this Le Bon was a monster. What an æra of blood has this been!" No matter, the *good prevails*. Why should a *philosopher* think of the *evil* which is passed? But even here our author has a *set-off* at hand.

"What is the reason that a few hundred people, murdered it is true, and murdered without resistance, at the command of a tyrant, or of the wretches his advisers; what is the reason that such murders should excite so infinitely greater a sense of horror than the assassination of whole armies, when they meet in mad fury for each other's destruction, though no one man among them has cause, I will not say of hatred, or of anger, but of the least complaint, against any other? The abhorrence of the first hand of murders cannot be too great. Why is the record so soon forgotten, so lightly treated, nay, so oblatinately defended? Will man, and the feelings of man, never be awake to the truth?"

On entering the territory of ancient France, Mr. H. advances a position which we certainly are not disposed to contest with him: namely, that "should a man, travelling in a diligence, pretend dogmatically to resolve" the difference, if any, between the present and the former state of the country and its inhabitants, "he would only expose himself to derision." Impressed with a conviction of this significant truth, he expresses himself, with becoming doubt and caution, on the important questions, whether, the long slips of land, differently cropped, which used formerly to mark the respective possessions of the peasants, were more or less in number than they used to be; and whether the "wretched mud-huts" which formerly abounded are now more or less numerous? The former, he *thinks*, appear less frequently; as to the latter, "I believe, but *dare not affirm*, they are diminished." It would be the height of injustice not to express our admiration of this philosophical caution, on such a subject, in a man who can speak so dogmatically on the vices inherent in the institution of a priesthood; and on other topics of great, though not of equal, importance. But *his* doubts end where *ours* begin.

"Two things to the advantage of the present moment I can speak of, without any doubt or fear of misleading: the peasants are now better clothed, in general, than they were; and their looks, I will not say are more merry, but rather more sedate, yet more truly cheerful." Here our traveller certainly pretends to resolve the difference dogmatically, and therefore cannot be offended with us for thinking that he only exposes himself to derision. In fact, is the general cheerfulness of the peasantry of any country, as compared with their cheerfulness at a former period, to be decided by a man travelling in a stage coach, which has one quality of time and tide, inasmuch as it waits for no man? Besides he not only notices the general appearance, but marks the nicest shades of difference, and traces with philosophic precision, the line of discrimination between the *mirth* and the cheerfulness

fulne's of a French peasant. Surely, surely, in the science of physiognomy, Lavater was a fool to his translator! But to proceed, "If the large and spreading picture of poverty, I may say of wretchedness, be not exceedingly lessened, I am exceedingly deceived. The last day of our journey was Sunday; and we saw too many of the people, both old and young, cleanly in their dress, and with satisfaction in their faces, for those signs of ease and *better days*, to be mistaken." He says, the poverty, the harassed looks, the livid tints, the pictures of misery (which) I had formerly seen, cannot be forgotten.

With what eyes Mr. H. *formerly* beheld the peasantry of France, we know not; but, that he saw them through the mist of prejudice, we are strongly disposed to believe; for, we suspect, that no man besides himself who knew them before the revolution, would recognize a single feature of theirs in the hideous picture which he has here exhibited; and which we scruple not to stigmatize as the foul abortion of a distempered brain. We speak upon this subject with decision; because we did not travel through the country in a diligence, but lived in it for years. We never saw a more cheerful, a more satisfied, or a more happy peasantry; and if cleanliness in their dress and satisfaction in their faces be admitted as proofs of happiness and of the existence of *good days*, they most unquestionably exhibited these proofs to every beholder, on all Sundays and holidays, before the revolution. What their present state may be we know not; for deriving no security either from our *principles* or our *connections*, we did not venture to re-visit France during the late truce; but we are certainly not disposed to receive an account of it from one who so flagrantly misrepresents their past state. These observations are followed by the usual train of philosophical reflections, of the obscurity of which the author himself seems to be aware, since he explains the two pages which they fill by one sentence of eight lines. We lament very much that this *power of compassion* has not been more frequently exercised.

We now arrive, with our author, in the capital of republican France; and listen to a very necessary dissertation of economy; a science which every man who goes to Paris ought to understand. But, we now learn for the first time, that it is better to be cheated and laughed at than to know how to bargain. This may appear strange to some of our unphilosophical readers; but they must be told, that philosophers do not use words in their ordinary sense, but assign to them a signification of their own. Of this we have already exhibited one notable instance in the word *toleration*; and thus to *bargain* does not, as they might be led to suppose, mean to contract for the sale, the purchase, or the hire of any thing; but "to bargain is to depreciate, to invent faults, to speak untruths, to be suspicious, and to be suspected." We little imagined, indeed, that when Robespierre passed his famous decree contre les suspects, and against those even who were soupçonnés d'être suspects, he was only directing his rage against *bargainers*. But we live to learn. We cannot be expected to follow our author through all the streets and public places of Paris.

We

We can only take brief notice of some of his observations on the character and manners of its inhabitants; occasionally extracting anecdotes, and making comments on his remarks where they seem to be called for. First, as to the dress of the men.

"The revolutionary spirit has not been limited to political and civil institutions; it has pervaded every department of life. Monks, and Abbés, with muffs, silk coats, arm hats, and all the assimilating costume, have disappeared. The well-dressed men are either military, or habited so like the English, as to appear almost the same people. They are chiefly to be distinguished from us by difference of deportment, difference of physiognomy, and by an overgrown bush of hair on each cheek. Some of the English affect this disgusting appearance; which, without powder, gives a man the air of an assassin; and, with, that of a grey baboon. Nothing but the frequency of the object can reconcile it to the eye.

"But the well-dressed men are very few: the revolution has far from entirely corrected the propensity of the lower orders to slovenliness. That the phlegmatic German, who sits, walks, or works, with his pipe in his mouth, should be careless concerning his appearance, is but the result of his corresponding habits: but that the great mass of a nation with so much vivacity, so vain, so continually boasting of superior grace, and of giving the ton to all Europe, I mistake, to the whole universe, that the great mass of such a nation, I say, should be slovenly, is a phenomenon which at first view astonishes an Englishman, who has only heard their character from their own mouths. Long pantaloons, once put on and never changed till they are entirely worn out, linen not fit to be seen and therefore concealed, a great coat dangling to the calf of the leg, buttoned up and worn also while it will last, a rusty round hat, uncombed hair, fierce whiskers, a dirty chin and a handkerchief tied not under but over it, and not of muslin or silk but of coarse coloured linen rarely washed, such is the figure not perhaps of the majority, but of great numbers of the men to be met of an evening even in coffee-houses. Such are hundreds of the figures that crowd together at all hours of the day, and walk the Palais Royal, &c. the billiard-rooms, and exhibit themselves in all public places where the entrance is free. At some even of the dancing gardens on the *Boulevards*, they find it necessary to write over the door,—“Admittance to persons decently dressed.”

"The French character is enterprising, forward, impelled by curiosity, not easily repulsed, and with little of that shyness which in the English is sometimes pride, and sometimes a foolish feeling of shame, but often likewise a decent sense of propriety. It appears as if a Frenchman imagined he has only to shew himself to be admired. If he publicly write, speak, or act, he assumes importance. If his portrait be painted, his head must be thrown back, his breast forward, and his air must either be smiling, dignified, or disdainful; in his own language, it must *impose*. Would he permit his numerous good qualities to act unaffectedly, and without ostentation, he would indeed be admirable! But he hides the real worth of his character, which is often great, by his open and extravagant claims to superiority; and, when he happens to have less than a common share of understanding, sometimes his ludicrous impertinence almost levels him with the ape."

This is a well-drawn portrait, the accurate likeness of which must strike

strike every man who is acquainted with the original. The author gives a full description of that sink of abomination the Palais Royal, lately the Palais d'Egalité, but now the Palais du Tribunat, (from its being the place in which the Tribunes hold their sittings), though still generally distinguished by its original appellation. Mr. H. derives some consolation from the *establishment* of popular assemblies, though he admits, they have nothing more than the *appearance* of authority. "They are there," he says, "and time and increasing wisdom will do the rest." We suspect he is a bad prophet; and that he would have been nearer the truth, if he had said, they are there, but will not long remain there; and if he had changed the word *popular*, as applied to them, for *consular*. He thus closes his account of the Palais Royal.

"Having made the tour of the arcades, the stranger is tempted to pass into the gardens. His eye is attracted by numerous lights from the upper part of the building; especially from the range of first floors, where they are numerous, and of which the apartments appear to be spacious and magnificent. He enquires to whom they belong; and by people of what classes and professions they are occupied? Unless he be himself a man of depraved appetites, the answer gives him pain that is agonizing in proportion as he thinks deeply. That some should be *restaurateurs*, and others coffee-houses, or rooms dedicated to scientific clubs, and literary societies, is right; nay, is excellent: but that a still greater proportion should be devoted to the baneful practice of private and public gaming, and that all above, even to the attic story, should be the dens of prostitution and the most incredible obscenities, is knowledge that makes the soul shrink into itself; and turn with affliction, detestation, and disgust from the place."

This, with what follows on gaming, is the honest language of indignant virtue; but Mr. Holcroft should not forget that the vices which he so properly reprobates, are the necessary consequence of one grand part of the revolutionary system, adopted by the former masters of the present First Consul, who served them with equal zeal and effect; we mean the truly diabolical scheme for eradicating all religious and moral principles from the minds of the people—*Démoraliser le peuple*; a scheme unhappily executed with too much success. When we deplore *effects* we should not lose sight of *causes*: we now proceed with our extract;

"These feelings, painful as they are, become indignant and almost tormenting, when it is further known that such places are not merely suffered, because government is too indolent, too busy, or too weak, to repress them; but because government is bribed: because government divides the wages of vice, the earnings of prostitution, the industry of cheating, and the spoils of the ruined. Oh, it is infamous, it is damnable! I care not what man, or what set of men, on the face of the earth, may take offence; it is indignation I never will repress, never will conceal. There is not a father, if he be not a monster, there is not a single friend to man, by whom this indignation is not felt. If the honest in thought would but be honest in speech

speech, vice would not dare thus openly to brave the world; and that government that should licence it would crumble into dust."

'Here we concur fully with the author, join in his indignation, and partake of his feelings. Yet is this the place which has been described as one which "no station, no age, no sex, no temper, could ever leave without an ardent desire to return."!!! Our readers will recollect, that we long ago apprized them of this scandalous practice of the French government.

There is a curious description given of the feast of the foundation of the republic, but more particularly of the annual exhibition of the inventions and manufactures of France, an exhibition the most ridiculous that can be conceived; and which affords a singular proof of the propensity of the French to convert the merest trifles into objects of vast importance. We would willingly transcribe a part of this chapter, did not our circumscribed limits forbid us.

Some just remarks occur, in the 41st chapter, on the ignorance or dishonesty of the French in their representations of foreigners; and, among other instances of the kind, Mr. H. mentions that, *Chateau Briand*, an emigrant who resided some years in England, and who, of course, must, we should suppose, know better, in order "to characterize an English audience at a theatre, has instanced a sailor drinking punch in the pit. This is the man, who, in his work on Christianity, blasphemously termed the Creator "the Great old Bachelor of the Universe."! Our author, in the Spring of 1802, was sent for by a French lady, who received him in her bath, to inform him that a Monsieur *Fiévé* had been sent over to England, in consequence of the free remarks in the English papers on the character of the First Consul, and which had made a great sensation at Paris.

"The republican party were anxious that the same free inquiries should continue; and their opponents were equally zealous to have them suppressed. For this purpose she said Mr. *Fiévé* had been dispatched to England; and the means to be employed were those of bribery: he was to purchase the silence of the papers that had given most offence. She truly considered such bribery as one of the vicious acts by which modern politicians, of all parties, endeavour to profit; and was desirous that I should convey the intelligence she gave me to the Editors of the English Journals."

This Mr. H. declined, justly enough concluding that if any Journalist were so base as to be disposed to accept the bribe, his interference would not change his disposition. But he was rather hasty in his belief that no such man could be found. We were well informed of the object of Mr. *Fiévé's* mission at the time, and, indeed, communicated the fact to our readers; and we could point out the papers to the proprietors or conductors of which application was made; specifying those by whom it was rejected; and *him* by whom it was accepted. The impudent letters which Mr. *Fiévé* published on his return, are properly characterised by Mr. Holcroft.

The

The appendix to the first volume contains "the heroic and glorious life of the Consul Bonaparte," in doggerel verse; the regulations for the exhibition of the inventions and manufactures of France, and of the proceedings to be observed in the games, amusements, &c. on the anniversary of the foundation of the republic; and, strange to say! an account of the boxing match, in Essex, between Belcher and Firby, extracted from the Morning Chronicle. This account is inserted as recording the *progress of manners*, it seems, but we must say, it is strangely out of place, and can be considered only, as some other passages we have marked, as a kind of *set-off* against the predominant vices of the French. In our next, we shall accompany the author through his second volume.

(*To be continued.*)

An Account of the Cape of Good Hope; containing an Historical View of its original Settlement by the Dutch, its Capture by the British in 1795, and the different Policy pursued there by the Dutch and British Governments. Also a Sketch of its Geography, Productions, the Manners and Customs of the Inhabitants, &c. &c. With a View of the Political and Commercial Advantages which might be derived from its Possession by Great Britain. By Captain Robert Percival, of his Majesty's Eighteenth or Royal Irish Regiment; and Author of an Account of the Island of Ceylon. 4to. PP. 340. 1l. Baldwin, 1804.

CAPTAIN PERCIVAL does not, like Mr. Barrow,* enter into a description of the interior parts of the country contiguous to the Cape, but confines himself to an account of the manners, customs, disposition, and policy of the inhabitants of the Cape Town and its immediate vicinity; entering, however, into a minute and accurate estimate of the importance of this settlement, considered in a commercial, military, and political point of view. On this account the work is certainly interesting, and many of the observations which it contains are entitled to the serious attention of our rulers.

The topography of the Cape is now so well known to our countrymen that we shall not attempt to extract any part of our author's topographical descriptions, though they will be found highly useful to persons who intend to visit the Cape; but shall chiefly confine our quotations and remarks to those parts of his work which are either connected with the estimate above-noticed, or which relate to the manners of the Colonists. The slaves who are employed to drive the heavy waggons which the colonists use for travelling from place to place, have attained to a degree of skill in the management of the

* The Second Volume of this very intelligent writer's travels we propose to notice in our next number.

horses and oxen, by which they are drawn, that is truly astonishing. But the means by which they attain it are such as no other people, we hope and believe, would have recourse to.

"It excites not only compassion but horror to see many of those unfortunate beasts cut and mangled, as they are, in various parts of the body; for a Dutch boor, or farmer, if he finds his cattle lazy, or stopping from fatigue, or where they meet with obstacles which their strength cannot easily surmount, will not hesitate to draw out his great knife, and score their flesh, or even cut slices off without mercy. These wretched animals seem indeed to know their cruel master's intentions; for their fear and agitation become excessive when they observe him taking out this instrument, and rubbing it to (on) the waggon, as if making it ready for the purpose of tormenting them."

Such brutality is, indeed, most revolting to humanity: and the general character which Captain P. gives of this description of persons is well calculated to excite aversion and even disgust. Every vicious propensity which avarice, almost invariably, engenders, is to be found in the Dutch inhabitants of the Cape. Nor were the women free from these disgusting defects. Speaking of a Dutch peasant who kept a public-house in the country, and who was almost starved before the arrival of the English troops, but who, during their residence in his neighbourhood, acquired a competency, by becoming futtler and baker to the troops, and keeping a house of refreshment for the officers, the author observes,

"He had several daughters, whose beauty deserved more to be praised than their civility and moderation; for, with an appearance of avarice, which would seem altogether shocking to our countrywomen, those young girls took every opportunity to increase the charges of the house. When the landlord asked for his accommodation two rix-dollars, or two shillings, they would, without hesitation, call out to him to demand four. This practice of instigating to extortion, which is very customary among the housewives at the Cape, forms a remarkable and not a very pleasing feature in the character of the Dutch women."

The oppression of the natives by the Dutch is disgraceful to human nature. The Hottentots are represented as honest, faithful, tractable, and docile, and capable of making most useful servants and assistants to the colonists, but rendered miserable by the tyranny and cruelty exercised over them. These are carried to such an height, we are assured, that the desire most natural to the human race of propagating their species, is, with them, extinct; and the women, Capt. P. says, frequently "deprive themselves before marriage of the power of procreation;" though by what means he does not inform us. Strange to say the Dutch, by a policy at once the most barbarous and the most strange, have laboured to change this excellent disposition of the natives, lest, forsooth, by becoming civilized they should cease to be obedient! What they would be, under a wiser and better government, the author tells us in the following passage.

"Should

"Should ever the Cape fall permanently into the hands of Great Britain, those people under proper management, may speedily arrive at a great degree of civilization. Their industry may be excited, and be turned to produce the most important advantages to the colony. By instructing them in the arts of husbandry, by accustoming them to a mild and equitable treatment, by granting them those rights which ought to be common to the whole human race, although barbarously withheld from them by the Dutch; the Hottentots would speedily be allured from the remote parts and wilds of the interior of Africa, to colonize the country nearer the Cape. The progress of civilization would soon inspire those already in the colony with confidence in themselves, as a people who have a certain part to act in life, and recover them from that state of utter degradation to which they have been reduced; while the knowledge of the comforts of life, and the means by which they are to be procured, would stimulate them to exertions of which they are at present incapable. Let this mode of conduct be once adopted towards them, and its good effects will soon appear on the face of the country; advantages will speedily be obtained that perhaps have never hitherto even been thought of.

The people of the interior, the Caffres and Boschies, may in the same manner be gradually conciliated, by promoting a friendly intercourse between them and the Hottentots, hitherto under the authority of the Europeans, instead of keeping up a desultory warfare against them, which can never be attended with any good effects. Those people, like Cain, fly from the face of man, and with him they may justly exclaim, "Where shall I hide myself? my race is detested, is accursed; every man beholds me with detestation, and seeks my destruction." These strong terms do not overdraw the wretched state of the Hottentots, for the Dutch actually hunted them like wild beasts, and destroyed them wherever they met with them. This naturally enraged the wild Hottentots, who had not yet lost all the feelings of men, and excited them often to make excursions against both the Dutch planters, and those Hottentots who acknowledged their authority. Yet it was not for the sake of shedding blood, nor from an implacable sanguinary disposition, as the Dutch were willing to have it believed, that these unfortunate people made incursions on their oppressors; they seldom did so, but to retaliate some recent injury, to recover their cattle which had been torn from them, and to enforce their own security in those wild and barren tracts, to which they had been driven. These facts, disgraceful to the possessors of the Cape, will be confirmed by the united testimony of all who have long resided at this colony, and have candour enough to confess what they have witnessed."

An accurate account is given of the different roads by which the lofty mountain, called Table-Hill, may be ascended; and from the author's description of the noble view from its summit, 4000 feet above the level of the sea, difficult and laborious as the ascent appears to be, no traveller who visits the Cape would fail, we should think, to enjoy it. We do not recollect to have before seen any account of the following singular complaint, and still more singular mode of cure, which, it seems, are equally known to the East Indies and to the Cape.

"The most dangerous of these swellings (in the legs) are occasioned by
worms

worms of immense length, a complaint to which Europeans are very subject in the East Indies. This worm, which is sometimes three, four, or even six feet long, is bred in the calf and lower part of the leg. I have seen some most painful instances of this kind; and great care, dexterity, and management are required to eradicate it completely; for if the worm breaks in the operation of extracting, and any part is left behind, a mortification is usually the consequence. When the worm, which is very thin and white is perceived moving about, an incision is made in the patient's leg, and the lower and upper part bound tight, leaving a space for the creature to move and turn about. A poultice to open and draw the fore is then applied, and the worm soon makes its appearance at the surface. At first but a few inches of the worm can be laid hold of, and this portion is carefully twisted round a quill. It then begins to give way a little more, and by degrees is twisted completely round, perhaps several inches in the course of a day, till at length it is wholly extracted. Sometimes nearly a month is required before this operation is accomplished. The strictest attention is necessary to keep the animal closely twisted to the quill, to prevent him from making exertions and breaking: as then the leg must either mortify, or undergo a very painful operation, and be laid open to get out the remainder. The patient is in great agony during the operation, and the leg generally swells to an enormous size. Brackish and bad water is a cause assigned for this disorder."

Some notion of the wisdom of the Dutch in the science of legislation, and of their tender regard for those who have the happiness to be subjected to their domination, may be collected from the following passage.

"By a law long in existence when a planter or farmer, ever so remote from the Cape, wishes to marry, he must bring the object of his affections with him to town, and be there joined in wedlock by a particular licence from the Governor, in the presence of the Fiscal, at the same time paying handsomely for that privilege, and for leave to enter into the state of matrimony. The instances of the pernicious effects of this law have been many, and ought long since to have opened their eyes to its impolicy; for it often happens when the lovers and their parents agree about the match, that the young woman is intrusted to the care of her future husband, as probably her parents cannot accompany her on such a distant journey. She is in consequence left to his protection to take to town; when as a natural consequence arising from two young people, with perhaps no other attendants but the slaves, being so long together and almost looking on each other as already united, the consummation frequently takes place before they arrive at their destination; and when that happens, the lover's passion being cooled by enjoyment, he frequently refuses to marry the unfortunate young woman, who must consequently return the best way she can to her parents, whilst her deceiver only pays a certain fine for his breach of faith. Luckily for the poor deluded female she is not considered in much the worse light for such a misadventure, but often meets with another lover, who makes no great account for the loss she has sustained: the colonists indeed are seldom over nice in those matters. The original intention of this law was to prevent the colonists connecting themselves with any women but those of their own description."

Hopeful

Hopeful legislators are these votaries of Plutus! On the general degeneracy of the Dutch, on their ingratitude to the House of Orange, the founders of their republic, and their generous liberators from the Spanish yoke, and on their ill-treatment of their best friends the British, the author makes some pertinent, judicious, and forcible remarks, which we would fain transcribe, but our limits forbid us.—Christianity, according to Captain Percival, has made but little progress at the Cape of Good Hope.

"A small portion of the people of colour and free blacks are converted to Christianity, and but a small portion. The Dutch widely differ from the Portuguese, who enforced religion with fire and sword wherever they came. The Dutch clergy indeed have got into the opposite extreme, and shew but little charity towards their unenlightened brethren; and where they expect to get nothing for their pains, give themselves no trouble to propagate the Gospel. The Dutch government have been very remiss in not urging the clergy more to the duty of instructing both the natives and slaves in Christianity. Even the people of colour, partly the offspring of Christians, have been often denied baptism. Whether this was meant to diminish the number of uplawful children by heathen women, or proceeded from whites being ashamed of having them equal in some measure with themselves, and entering the gates of Heaven along with them, I know not; but not allowing such a number of children born of Christian fathers to share the rites of Christianity, was certainly a cruel and uncharitable method of preventing sin. Pride will not let their black offspring mix with their own blood, or have the same privileges as themselves; but, as I have been told, their chief motive was the fear of their being lost to them as slaves, on their becoming Christians."

We believe this abominable practice to have originated, like most of the vices of Dutchmen, in their predominant sin of avarice. But, on this point, sorry are we to say, that we have little right to reproach them; for, incredible as it may appear, it is undoubtedly true, that our East India Company are as much averse from the propagation of Christianity among the natives of Asia, as the Dutch are from its propagation in their African colony. We fear too, that if this *most impious aversion* (for on such a subject we scorn to disguise our sentiments beneath the affected language of *candour*) were traced to its source, it would be found to originate in the same base and despicable motive. But as this is a matter of too serious importance to be discussed *incidentally*, we mean, very soon, to treat it in a manner more regular and direct.

The Dutch, at the Cape, import many slaves, both from Asia and Africa, those from the Malay Isles, are particularly ferocious and vindictive.

"The slaves of the Malay race are tolerably numerous. They are employed in many kinds of laborious work, such as gardening, and attending the grounds belonging to the pleasure-houses round the town; and in the kitchens, and the drudgery work belonging to them. They are also often employed in fishing and procuring fuel. This last class of people are extremely

extremely vindictive, treacherous, and ferocious; implacable in their revenge, and on the slightest provocation, or imaginary insult, will commit murder. They are indeed a scourge to the people they come amongst. When bent on revenge, or irritated at some supposed insult, they scarcely ever fail of wreaking their vengeance. Many shocking murders have been committed by the Malay slaves on their masters and mistresses: not for the purpose of robbing, but merely to gratify their thirst of revenge, which nothing but the blood of their object will satisfy, though at the certain loss of their own lives. When the Malay has determined on revenge, he takes a quantity of opium to work himself up to a state of madness, when he rushes out with a knife or dagger, which is called a kreeie, and after putting to death the original object of his infernal passion, he next rushes at every one he meets, till he is at length overpowered and taken, which perhaps is not the case till several victims fall before him. Nothing but a lucky shot or blow that stuns him to the earth, will ensure the safety of his opponent, as he proceeds with such a savage fierceness and impetuosity, that it is reckoned a most arduous and dangerous service to encounter him in this state. This is what is called running a muck; on the slightest alarm of which, every one flies before him, and escapes the best way he can. Whoever kills a Malay in the act of running a muck, is intitled to a very high reward from government; and he certainly deserves it, for the most cool and intrepid are scarcely a match for the Malay, when worked to this pitch of desperate madness.

"The two following instances occurred whilst I was at Cape Town:—A Malay, for some insult or necessary chastisement received from his master, drew a knife and stabbed him to the heart, and immediately rushed out into the streets with the weapon reeking with the blood of his unfortunate victim. The first person he met was a very fine slave girl, about 17 years old, into whose face he darted the dreadful weapon. Fortunately a country farmer was at the moment passing by Strand Street, where it happened, and having a gun loaded in the waggon he was driving, fired and killed the Malay on the spot. If this shot had not succeeded in bringing him down, I and a brother officer, who came to the spot a few moments after, would in all probability have been his next victims. The poor slave girl died in a few hours after. This was the second time that a slave of the Malay race, running a muck, was prevented from falling in with me. Once indeed at Ponamala, in the East Indies, I very narrowly escaped, having been slightly wounded in the arm by a Malay who had attacked some Sepoys; and if I had not been fortunate enough to give him at the first cut so severe a wound as to disable him, he would certainly have put me to death. The kreeie he struck me with was poisoned, and my arm in consequence swelled to a very great degree, and for some time it was thought I should have lost it, if not my life. I must here remark, that I received the greatest benefit from the Eau de Luce, which I have every reason to believe is a valuable antidote against poison; it has been found to prevent fatal effects from the most venomous bites of snakes. Doctor Anderson, of Madrás, was the first who administered it in those cases, and found out its beneficial effects.

"Another instance of the barbarity of this race of slaves, which happened at the Cape whilst I was there, occurred in a Malay, who, on being refused leave by his master to go out to a festival or merry-making with his fellows, took a knife and stabbed him to the heart, then went to his mistress in the adjoining

adjoining room, and committed on her the same barbarous and inhuman act. An old Malabar slave who was cutting wood before the door, having observed him perpetrate these horrid murders, watched the opportunity as he was rushing out of the door, and striking him on the head with the axe, with which he was cleaving the wood, killed him on the spot. The government was generous enough to reward the Malabar with his liberty, and one hundred dollars. The Malays are certainly the most active and laborious race, do a great deal of work, and of every kind; equally useful in tilling and cultivating the ground, as at those works which require mechanical dexterity."

The conduct of the English to the Dutch, after the conquest of the Cape, was, we are happy to find; most just, humane, and honourable. They respected their religion, their property, their privileges, and their laws; except, only, such of the latter, as were either oppressive or inhuman, so that, as Captain P. truly observes, "They enjoyed under us a greater share of true liberty than ever they did under their own government." The colony too flourished beyond all former example, and while the English remained there, Dutch property encreased "to more than double its value." Yet, notwithstanding these advantages, and notwithstanding also the evils from which they were rescued by the arrival of the English, the Dutch shewed no gratitude to their benefactors, but treated them most shamefully.

"Yet what would their situation have been at the Cape if the British forces had not arrived at the time they did; a period truly critical, and teeming with tragical events. The sanguinary principles of Marat and Robespierre, were by that time not only sown, but growing to maturity amongst them. Jacobinism was ready to involve the colony in destruction, and the cloud was on the eve of bursting when we appeared.

"The Cape Town was on the point of having all the horrors of civil war carried on in the midst of it. Those republican principles had infected numbers, and the slaves were to be made actors in the scene by the promise of freedom. A strong party of the most violent jacobins, and furious republicans had been formed, and every moderate man or any one who expressed a dislike of those violent measures which actuated the French, or seemed attached to the party of the Prince of Orange, was denounced.—The tumult was on the eve of breaking out both in the town and country, and the government was utterly unable to resist its baneful effects, on the contrary it was in many instances insulted with impunity; and its members themselves proscribed who were not already linked with the democrats.—The soldiers were in a state of insubordination and licentiousness, the consequence of those principles of liberty and equality which had spread here, as well as at the Isle of France and Bourbon. A total emancipation of the slaves was to have taken place, and they let loose against their masters; such a scene would have been dreadful, and all the virtuous inhabitants already trembled for their safety. But when these Jacobins were on the point of throwing off the old form of government, and assimilating the new one to that of France, the English arrived to the secret joy of the most respectable inhabitants, who in them beheld their deliverance at hand and their property secured. Some gentlemen informed me whilst at the Cape,

they did not expect to receive any mercy from their own countrymen, but were truly confident the English would act generously by them. Those gentlemen who had nothing to fear or to apprehend beyond what is allowed by the rules of war between civilized nations, quietly remained with their effects in the town, whilst many of the others fled into the country amongst the haughty and turbulent boors, there to regret the miscarriage of their base designs, to vent their spleen and chagrin in greater safety, and hatch new plots against us. As soon as it was known that our troops had disembarked at Simon's Town, the discontented for the present laid by the designs they had formed, and began to prepare for their defence. Accordingly they assembled from all parts within several miles of Cape Town, and marched to Musenberg, where, as I have already related, they saw with shame and mortification the British troops their conquerors, though far inferior in point of numbers."

They have now a *French* garrison, and will, consequently, have a fair opportunity of ascertaining the difference between English enemies and Gallic friends. Possibly the sufferings they will experience from the latter may, at length, teach them gratitude to the former. In the last chapter the author recapitulates the advantages to be derived by Great Britain from the possession of the Cape, and his observations on this head are so forcible, and the object is, in itself, so important, that we shall extract pretty largely from it.

"Since writing the above pages, however, events have taken place which justify my opinion that the Dutch government is, in its present state, utterly incapable, not only of improving, but even of preserving internal tranquillity in any of its colonies, although threatened with no enemy from without. The rebellious boors of the interior parts of the colony of the Cape, as soon as they felt themselves relieved from their apprehensions of British troops, lost no time in renewing their insolent opposition to government, and their usual barbarities towards the unfortunate Hottentots and Caffrees. In consequence the whole colony has been thrown into the utmost confusion, and the inhabitants placed in a continual state of danger and alarm. The Caffrees at length, exasperated by continual injuries, have joined with the oppressed Hottentots, and have produced such devastation in the interior parts of the colony, that the inhabitants of Cape Town begin to fear their usual supplies of cattle will be totally cut off.

"In such a state of things it can scarcely be doubted that if a British force were to appear at the Cape, little or no opposition would or indeed could be made to its taking possession of the colony. The garrison is too feeble of itself to maintain a contest, and no support can be expected from the inhabitants, while a great proportion would hail the arrival of their conquerors as their deliverance from the brink of destruction. But it is not from the facility of the conquests, nor from false views of aggrandisement by the extension of territory, that I would point out this colony as a possession which ought at the present moment to be wrested from our enemies. Even the prospect of distant advantages might be looked upon as insufficient to justify an extension of territory, which might eventually increase the burthens of the country, and would at any rate employ a part of those forces which are at present so much required for the defence of our territories at home and abroad.

The

“ The situation of the Cape of Good Hope, however, placed as it is directly in the middle between the two great divisions of the British empire, forces itself upon the attention of Great Britain, as a possession which would not only contribute to her prosperity, but which seems almost essential to her safety. The Cape in the hands of the tributary republic of Holland, can only be considered as a French colony; and when we consider that Bonaparte looks upon our Indian territories as the great resource of our national power, we cannot suppose that he will long neglect to avail himself of the advantages which the local situation of the Cape presents for our annoyance. Here he may have an opportunity of gradually throwing in forces and stores, and of accumulating, almost unperceived, such a force as may prove truly dangerous to our possessions in the East. Without a port to retire to for refreshment or for shelter from the storms of those latitudes, it is impossible that our cruisers can here watch the motions of our enemy, or blockade his squadrons as we do in his European harbours. The forces which he might dispatch from this station against our East India settlements, would be far more dangerous than the same, or a much greater number, sent out direct from Europe. As the climate of the Cape seems in a particular manner fitted not only for recruiting the health of the soldier, but also for preparing him to endure the heats of India, our enemy's troops would on their arrival be enabled to cope with our forces on equal terms, and even with the advantage of unbroken health and spirits on their side. We may rest assured that the enemy who could undertake the romantic scheme of penetrating by Egypt and the Red Sea to our eastern empire, will not overlook the easier and far more sure means, of effectuating his purpose, which are presented to him by the Cape of Good Hope.

“ To collect such a force, however, at this station as might actually endanger our Indian dominions, may be the work of time: but our enemy has not to look forward to a distant period before he can turn the Cape to the purpose of annoying us. Those vessels, which convey the resources we derive from the East, must of necessity pass the seas which may be said to be commanded by the Cape. In the outward bound passage, indeed, our ships may take a wider range, but it is impossible for them to bear so far to the south, as to be entirely out of the reach of an enemy's squadron stationed off the Cape to cruise against our trade. When we consider the losses we sustained in the last war by the cruisers from the Mauritius, and the Isle de France, and when we look to the relative situation of these islands and the promontory of the Cape, we shall be convinced that with all these stations at once in their possession, our enemies may so completely command the track of our East India merchantmen, that an escape to Britain with their cargoes, will be nearly as difficult for them, as to escape from the Havannah to Europe is for the Register ships during a war between Spain and this country.

“ When these consequences of the Cape being in the hands of our enemies are duly considered, it will appear a matter absolutely required by political prudence, that we should lose no time in regaining this colony.— During a war, the safety of our East India trade can no otherwise be secured; and equally, in peace and in war, the Cape may be made use of for such preparations as may afterwards be employed to wrest from us our most valuable possessions. If report may indeed be believed, the French have already begun to collect at this point a force, which must cause the more uneasiness, and probably damage, that this is the station, in all the

world, where we can least watch its motions and counteract its operations."

Capt. Percival then proceeds to state other advantages, both of a commercial and a political nature, which would result to us from the possession of this colony; all of which tend most clearly to prove the wisdom of that able statesman, Lord Melville, in deprecating, in the strongest possible manner, its restitution to the Dutch. We cannot compliment our author on his style, which is, indeed, in many places, extremely incorrect; but his modest apologies preclude the severity of critical censure; besides such censure would be highly improper, to say the least of it, when applied to a book which contains so much useful and valuable information, and which displays so much true British spirit, and British principles.

An Address to the Public, from the Society for the Suppression of Vice, instituted in London, 1802. Part the Second, containing an Account of the Proceedings of the Society, from its original institution. 8vo, Pp. 96. Spragg, Rivingtons, &c. 1803.

WE find, from this second part of the Society's Address, that it has not only completed its internal arrangements, so as to methodize the proceedings, but has advanced very far in those plans of utility and public advantages for the execution of which it was originally formed. The management of its concerns is entrusted to a Committee, which is assisted by three Sub-Committees, the attention of which is limited to specific objects, and which make weekly reports to the General Committee. The first of the Sub-Committees applies itself to breaches of the Sabbath, and to cases of profane swearing; the second to irreligious, licentious, and obscene books and prints, and to false weights and measures; and the third, to disorderly public-houses, brothels, lotteries, cruelty to animals, &c.

The result of the society's labours, as appears by a table annexed to the Address, has been 623 convictions for profanations of the Sabbath; seven for vending obscene books and prints; 11 for riotous and disorderly houses, &c. 33 for lotteries and little goes; and four for cruelty to animals; making the total of the convictions, at the suit of the society, since its institution, 678. That the community has materially benefitted by their labours, no rational man can doubt; and that much good has been done in the way of *prevention*, to which they have always recourse, before they proceed to punishment, is equally certain. But still we cannot but think that the Committee are much too sanguine in estimating the extent of their success. They say, for instance, that "in the cases of profanation of the Lord's-day, their preventive efforts have been attended with peculiar success, and to the effect of such efforts, they ascribe, in a very great degree, the generally improved appearance which the metropolis exhibits on the

the sabbath." That these efforts may have produced some visible effect, we are not disposed to deny; but we can by no means accede to the justice of the observation, that the appearance of the metropolis on the Lord's day is materially improved: nor will the members of the society wonder at our scepticism on this point, when we inform them that, within our knowledge, *seventy-two* convictions for profanation of the sabbath have taken place at one office, in three days; for offences committed in as many parishes. Most of these offences were committed by publicans, who suffered persons to tipple in their houses during the hours of divine service; and so far are we from believing that this practice, and that of persons exercising their calling on the Lord's day, are diminished, that we are fully convinced, not a Sunday passes which does not afford in the metropolis alone, and its immediate vicinity, materials for at least one thousand offences of that description. Nay, in some districts, the law is set at open defiance: the penalty is paid again and again; the party complains of *oppression*; and threats have even been made to magistrates, on the part of persons convicted, to apply to the legislature for a repeal of those *odious* statutes which impose restrictions on their exertions of *industry*!! With these facts before them, the society will be less cautious in drawing such general inferences, from effects so partially successful. In fact, the fine for a breach of the sabbath is so small, that traders, who are not restrained by principle from a violation of the divine and human laws, which forbid the profanation of the Lord's day, look upon it as the price of a licence for carrying on their trade without interruption, and pay it as such, though not without much grumbling. It is with them a matter of calculation of loss and gain, and so it will continue until virtue enough shall be found in the legislature to render the law effective. The threatened application for a repeal of the statute will put that virtue to the test; meanwhile we would not have the society lie upon their arms, under the false notion that the enemy is subdued, when, in fact, his power is inexhausted, and he meditates a severer blow.

The prosecutions for the sale of obscene books have opened such a scene of iniquity as every friend to society in general, and every *parent* in particular, must shudder to contemplate. On considering it, instead of wondering that profligacy is so great in the middle and upper classes of life, we are astonished that it is not infinitely greater. Upon one of these trials, it having been insinuated by the counsel for the defendant that it was *illegal* for persons to associate for the objects pursued by the society, and particularly for the prosecution of offenders, Lord Ellenborough observed, in summing up the case to the jury—"Something has been said about the persons who have formed themselves into this society having acted contrary to the law. It does not appear to me they have done so, by any thing they have done in prosecution of the purposes of the society. If they have done so, that should be brought forward as a crime; and then, when it comes under discussion as such, it will receive its proper consideration; but,

looking at this prosecution only, so far from seeing any thing which trenches on the law, *I conceive that they have done very properly in taking an interest in the morals and happiness of society, and in exerting themselves to prevent the contagion of these infamous publications.* It appears to me, that they deserve the thanks of all men; and I do not know of one rule of law upon which they have at all trespassed."

We recollect a similar charge of *illegal* conduct being preferred against the *Proclamation Society*, by some sapient scribbler in a Morning Paper, although as conscientious a Judge as ever sat upon the bench, and as sound a lawyer as any this country could boast, was a member of that very society! The charge was treated as it deserved, that is, with sovereign contempt, by the society, who justly considered it as one of the darts of ignorance thrown by malice; certainly, *telum imbellis sine ictu*. We should have thought, too, that no man who had discovered among the members of the Suppression Society, the names of a Park, a Garrow, and a Richardson, would have presumed to charge it with giving its sanction to *illegal* proceedings. But some self-sufficient gentlemen have gone still farther, and have not scrupled to assert, that this society is not only *illegal*, but *unconstitutional*. If it be *illegal*, it certainly is *unconstitutional*, because every breach of the law is an *unconstitutional* act; and if it be *unconstitutional*, it is certainly *illegal*; for every violation of a constitutional principle is, of necessity, a breach of the law, since the constitution itself consists of the laws of the land. And, if it be unconstitutional to suppress vice, and to promote virtue, not by puritanical reforms, or by a rigour beyond the law, but simply by enforcing obedience to existing statutes; not by the exercise of inquisitorial powers, but by means of the judges and of the magistracy of the realm, punishing only, and that by legal means, those who have violated the laws of the realm: if this be unconstitutional, then is the charge founded in justice. But such a charge, however confidently advanced, is really too ridiculous and too silly to be combated by serious argument.

Lord Ellenborough took occasion, on another of these trials, to correct another vulgar error, which, however, we have heard maintained by those who ought to have known better, relative to the means employed for the detection of culprits of a certain description—"As to another thing which has been said about the nature of this discovery, I would take this distinction.—If a person seduces another, who is innocent, to commit a crime, that inducement is a crime of the highest enormity; but if a person be in the *habitual course* of committing crimes, and it be *difficult* to detect him, on account of the *secret* manner in which he commits them, then to produce a declaration of that which may lead to his detection, and prevent the future commission of the offence, is *no crime, but a beneficial service to the community*." A distinction so obvious, we should have thought, had not experience taught us the contrary, could not have escaped the most superficial observer, the most shallow understanding.

A third charge which has been preferred against the Suppression Society,

Society, is, that of encouraging informers; and it has even been publicly affirmed, that they kept a whole troop of informers in their pay. The affirmation is grossly false; because, we understand, they never had but one agent in their pay, and he had been dismissed long before the affirmation was made. But as to the charge of encouraging *informers*, we have been so long accustomed to the jacobinical cant on that subject, that we shall not be surprized at last to see every parish constable holden up as an object of reprobation, for doing his duty occasionally as an informer. This question was ably discussed, some years ago, in the House of Commons, particularly by Mr. Pitt and Mr. Windham, in a debate respecting the Loyal Associations of 1792; when these distinguished orators put the parliamentary jacobins, for such there were in those days, to shame and to silence. Any fool may at any time, and on any pretext, raise a popular clamour against *informers*; but if *informers* be really such a horrid race of being as, by those vociferating gentry, they are stated to be, let the blame attach only where it ought to attach; to the legislature, who have not only sanctioned and encouraged informers, but have rendered them, in many instances, the only means by which the laws can be carried into effect. Of this no man, who has the smallest acquaintance with our penal statutes, can possibly be ignorant. The society, in adverting to this charge, in their present address, shew that this encouragement of informers proceeds from the introduction of no novel principle of legislation, but is founded on a principle as old as the constitution itself. The charge, they observe,

“Is founded on the supposition, that, to give information against criminals, is an odious and an unworthy task. But this supposition is at variance both with the spirit of the constitution, and the principles of morality. According to the first, it is not only the right, but the duty, of every individual, to denounce to the magistrates those who violate the laws. The great Alfred, who may almost be considered as the founder of the constitution, imposed this duty upon all persons in the most solemn manner, and made the principle of mutual inspection, and of mutual responsibility, the main-spring of the administration of justice; and, although the forms, introduced by him, have, in the progress of civilization, undergone a material change, the principle on which they were established is still recognized by our law, which declares misprision (or concealment) of treason, or felony, to be a substantive crime. In a moral point of view, the most censured character of informer is, on account of its utility, highly meritorious, when it is assumed from laudable motives. To drag guilt from its lurking holes, in order to bring it to condign punishment, is one of the greatest benefits that any man can confer on society; and when the performance of this disagreeable task is prompted by a regard for virtue, or a solicitude for the general welfare, the individual performing it acts a part, as honourable as it is useful.”

Thus much, no doubt, their *well-meaning* accusers, if any such there be, will concede to them; but, they will add, it is a very different thing when a man is prompted, by the hope of gain, to become informer. So that the same act which is *virtuous* when proceeding from

from one motive, is, according to this new system of ethics, *vicious*, when proceeding from another! A parish constable, we should, no doubt, be told, by these same reasoners, when he informs against these who profane the Sabbath within the limits of his district, is doing his duty, and therefore is praiseworthy; but that duty is not the effect of choice, but of compulsion; he is *obliged* to serve the office to which the duty attaches. Besides, in cases of information, under penal statutes, the constable is just as likely to be stimulated by the prospect of emolument, as any other informer. The office of constable, too, we know, is, very frequently, served by *substitute*, which substitute is *paid* for his services; and, in that case, even the pretext of a difference between the constable and any other informer is removed.

"Those who are impelled to such a task by motives of personal interest have no claim, indeed, to honour; but considering that, without the aid of such persons, the laws would often be a dead letter, their usefulness, nay, their absolute necessity, should, at least, shelter them from reproach. Their testimony, indeed, on account of the motives by which they are actuated, is generally admitted to stand in need of confirmation; but when it is properly confirmed, so as to enable a jury to pronounce a verdict of Guilty, its effect is so valuable, that all, who take a comprehensive view of the subject, must surely rejoice that such means are to be found; to effectuate the most important object of civil government, *the administration of justice.*"

So necessary an instrument of justice, indeed, is the informer found to be, that in some cases, and those of a nature highly penal, the legislature have thought proper to make his unsupported evidence sufficient to convict the offender. We could here cite, if it were necessary, more instances than one, in which a *common* informer has rendered very important services to the community, by securing the poor consumer against the frauds of the opulent trader.

The last charge against the society that we shall notice is, that "a combination of that kind is an unjustifiable interference with the duty of magistrates." But it is rather extraordinary, that although the sagacious satirists of the society have made this notable discovery, the magistrates themselves, who, we suspect, would be the first to resist any encroachment of their rights, or any interference with their duty, have not found it out. They probably concur with the society in thinking, that "so far from interfering with the duty, or encroaching upon the provinces of the magistrate, they render him the most valuable assistance, and enable him the more effectually to exercise his functions, by giving him information respecting offenders, whom, otherwise, he might never be able to discover." This is certainly the case; but when it is added, that "it is the appropriate province of magistrates to act upon cases which are *brought* before them, and that, in so doing, they are sufficiently occupied, without *seeking* for violations of the criminal law;" though we admit the truth of the first part of the statement, we must enter our protest against the last; for certainly it is the duty of magistrates, of police magistrates at least, and

and indeed, of all magistrates who have officers at their command, to seek for such violators; or, to speak more correctly, to employ their officers in the detection of public offenders against the law. The *seventy-two* convictions for breaches of the sabbath, alluded to above, were the result of informations by officers specially charged by the magistrates, to seek for such violations of the law. But the fact is, that offenders are so numerous, that it is utterly impossible for any civil force which the magistrates can command, to detect a hundredth part of them; so that, but for informers of some description or other, the laws would, in numberless instances, be violated with impunity, to the vast injury of individuals, and to the great interruption of public justice. Even the extraordinary resources, in the chief engines of police, men and money, possessed by the chief magistrate of Bow-street, and employed with as little advantage to public morals as possible, and which would be productive of ten-fold good, if they were duly distributed among the different police officers of the metropolis; even these resources, we say, would, if properly applied, be utterly inadequate to the accomplishment of this object, in a single district, without other assistance.

We are happy to find, that the society have been uncommonly active, and uncommonly successful, in the detection and punishment of a description of offenders, whose occupation is particularly ruinous to the lower classes of society, but who carry it on with such secrecy as to render detection extremely difficult. We mean, persons who take illegal insurances in the lottery, or have private lotteries, and little goes. They have been the means of convicting no less than *fifty-six* of these offenders, of whom ten were *principals*, and the rest *agents*. To those who are acquainted with the very great difficulty of obtaining proofs against principals of this description, and indeed against the *agents*, this must appear an extraordinary exertion of activity, zeal, and perseverance. By this means they have rendered a very essential service to the community.

The closing appeal to the upper classes of society, is animated, eloquent, and impressive. May it produce the desired effect! So long as this association shall persist in the same line of proceeding which it has hitherto pursued, it cannot fail to secure the approbation and support of the best part of the British community. As averse as any man can be, from every thing which has a tendency to the introduction of puritanism, in any form or shape; as strongly indisposed, as the most candid of our modern reformers, to sanction or commit any act of undue severity, or to impose any harsh or unnecessary restraint on our fellow-subjects; anxious to see the true spirit of Christianity operate, in its natural way, to the diffusion of cheerfulness, and to the spread of virtuous satisfaction; abhorrent of *inquisitorial* measures of every description; and detesting all invasion of domestic privacy: Did we perceive any of these effects likely to be produced by the proceedings of the Society for the Suppression of Vice, we should be the first to deplore their mistaken virtue, and misguided zeal; but though we have

have watched them with an attentive, an inquisitive eye, (and shall still continue so to watch them,) we have hitherto discovered nothing of the kind. They have done much good, and prevented much evil. Their claim to our applause, therefore, is irresistible; and we give it, not heartily, but cordially.

Financial and Political Facts of the Eighteenth and present Century; with comparative Estimates of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. By John M'Arthur, Esq. Fourth Edition, with an Appendix of useful and interesting Documents. The whole revised, corrected, and considerably enlarged. 8vo. Pp. 400. Miller. 1803.

WE have to apologize to the author, as well as to our readers, for having so long neglected to notice this new and enlarged edition of a work so well entitled to the most serious attention of all who feel a deep interest in the prosperity and welfare of the British empire. It is with much satisfaction that we find our own opinion of its merits, delivered soon after the appearance of the first edition,* and again, on the publication of the third, sanctioned by the concurrent approbation of the public; an approbation not obtained by those adventitious aids which a spirit of party so frequently affords; but resulting exclusively from a firm conviction of the accuracy and importance of the facts which the work exhibits, and of its extreme usefulness in the conveyance of correct notions on questions of great consequence, and in the correction of false principles and estimates of ignorance and prejudice.

Besides the additions introduced into the body of the work, we have a new introduction to the present edition, of sixty pages, the size of a moderate pamphlet. Here the author successfully combats an assailant, who, it appears, had recently attacked him, and who, though possessing many excellent qualities, and much information of a particular kind, seems unable to bear a rival or competitor, in the science of political economy. But if he be fully determined to stand alone and unsupported, we advise him to limit his lucubrations to his newly-discovered science of *moral arithmetic*, in which, we venture to assure him, he will meet with no competition, but reap, single and unaided, all the (undivided) honours which may result from the invention or pursuit of it. His first essay, indeed, in the application of this new science, was not very well calculated to encourage him to proceed to farther researches; and we are curious to learn by what rule of that arithmetic the instability of the peace which was avowedly founded on it, is to be proved or explained. That peace produced an *addition* to our enemy's resources; a *subtraction* from our own consequence;

† See ANTI-JACOBIN REVIEW, Vol. VIII. P. 315.

a *division* in our councils ; and a *multiplication* of our difficulties ; it has been found bad in *practice*, and destructive of our interest. But this is the language of common arithmetic, and, of course, not applicable to the higher class of arithmetic discovered by Mr. Chalmers. The impediments, however, which we have indicated, though sufficient to deter an ordinary mind from the pursuit of a science apparently so unprofitable, will probably only serve to stimulate to increased exertions, a gentleman who seems to prefer the most barren soils for the exercise of his skill, and to whom difficulties only impart additional courage.

Tu ne cedé malis, sed contra audentior ito,

is the noble motto which he has evidently adopted, and that he may not want opportunities for acting upon it, he frequently solicits what others reject, and courts what others despise. We have offended Mr. Chalmers, it seems, by our commendations of Mr. McArthur's book ; and have, thence, been the innocent means of drawing down his animadversions and censures on the author, whom he accuses of having *stolen* some facts from his "estimate" respecting this depression and subsequent increase of trade during a war. But let Mr. C. speak for himself, "*I was the first who disclosed to the public, that in every war there is a point of depression in trade beyond which it does not decline, and from which it gradually rises beyond the extent of its former greatness.*" This "consoling discovery" appeared in Mr. C.'s Estimate, published in 1794 ; and he says it has "been adopted with great complacency as his own," by Mr. McArthur, in the following passage : "It is no less curious than interesting to observe, that in every war since the revolution (except the *present* and the *war of 1756*), our exports, compared with an equal number of years in the preceding peace, were always considerably diminished, but that soon after the return of peace, the value of exports rose beyond their former level." "But," adds Mr. Chalmers, "*theft is always dangerous ! In order to conceal his purpose, he invalidates his own remark, and any discovery, by excepting the wars of 1756, and 1793. The former hostilities depressed the value of cargoes from 12,599,112l. to 11,708,815l. and the late war from 24,905,200l. in 1792, to 20,390,180l. in 1793. Such are the fairness and accuracy which the public may expect from such writers.*" Now, it will be admitted by all, that it behoves a writer who thus directly charges another with unfairness and inaccuracy, to be particularly fair and accurate in his own statements. How far Mr. Chalmers has been so, we shall leave Mr. McArthur to shew, after premising, that he declares, in a note, that he had never seen Mr. Chalmers's arithmetic, from which he is accused of having stolen this wonderful discovery, until the second edition of his own work was nearly sold !

"Mr. Chalmers, with wonderful sagacity, discovers a point of depression in trade at the beginning of every war ; and proves an undoubted and insignificant proposition by quoting the official value of exports the first years of the

wars of 1756 and 1793, and comparing them with the preceding years of peace!

"If Mr. Chalmers will for once listen to facts with forbearance and temper, I could tell him that it required no supernatural talents to announce to the world so simple a truth. And may his mind, if not already too much perturbed by the praises bestowed on his cotemporaries, derive every comfort from this consoling discovery! Weak minds indeed will be astonished, that among the crowd of writers on commercial and political subjects, who from time to time have given their opinions to the world, no one should have hitherto had sufficient sagacity to discover so obvious a fact. A proposition indeed so self-evident, that any school-boy who glances his eye at the table of exports in the Appendix may readily perceive. But why did Mr. Chalmers stop short in edifying his readers, without assigning causes for *this point of depression in trade at the commencement of every war*? Was it because the charms of his discovery would have vanished, since the causes are as obvious as the effects? Are they not produced by the commercial world being struck with a panic at the commencement of every war? Do not many merchants go out of the freighting business? Does not a temporary stagnation of trade take place, and do not bankruptcies frequently ensue, &c.?"

"Let me now ask any unprejudiced reader by what perversion of ideas can Mr. Chalmers make a coincidence of my sentiments with his, even in the mutilated passage he has quoted from the Financial Facts? and on what principles can he justify the unqualified censure he has bestowed? I have said, page 30, former edition, and retain in the present, page 26, 'It is no less curious than interesting to observe, that in every war since the Revolution (*except the present, and the war of 1756*), our exports, compared with an equal number of years in the preceding peace, were always considerably diminished; but that soon after the return of peace the value of exports, after experiencing some fluctuations, rose beyond their former level.' Here Mr. Chalmers with some degree of cunning stopped short without giving the context, which the reader will find by turning to the proofs and illustrations of my proposition inserted in a note on the very next page*; where, by estimating the annual average exports for three, four, or five years in peace and in war, at different periods during the century, I have most incontrovertibly proved my proposition, and that with the exception of the war of 1756 and 1793, the exports were invariably less than in the preceding peace.

"Proofs of the Exceptions made in my Proposition as inserted in the third Edition, and retained in this.

" The annual average of exports for five years in the war of 1756, viz. from 1757 to 1761 inclusive, amounted to —	£. 15,989,552
" Annual average of exports for five years in the preceding peace, viz. from 1750 to 1754 inclusive — —	13,908,479
" Annual average excess in five years war — — —	£. 1,991,073

* Page 31 third edition, and page 27 of the present.

" The

" The annual average of exports for five years in the last war, viz. 1796 to 1800, both inclusive, amounted to	£. 34,145,076
" Annual average of exports for five years in the preceding peace, viz. 1784 to 1790 inclusive, amounted to	17,317,703

" Annual average excess of exports the last five years of the war £. 16,827,373

" This is nearly double the annual average of exports for five years in the preceding peace.

" After exhibiting such irrefragable proofs from documents as laid before Parliament, and inserted in my Appendix, how or in what manner have I, according to Mr. Chalmers's vague assertion, '*invalidated my own remark and HIS DISCOVERY, by excepting the wars of 1756 and 1793?*' This I will challenge any champion of sophistry to demonstrate. It will indeed require another volume of Apologies and Supplemental Apologies from his prolific pen to wipe away his nugatory attempt to pervert facts, by reasoning on a point of depression in trade, instead of the fairer mode of average estimates, where objects fluctuate at particular periods for any given number of years."

Having thus supported his own position, and proved, that in letter, spirit, and substance, it is in direct opposition to the *consoling discovery* of Mr. Chalmers, Mr. M'A. proceeds to analyze this discovery itself.

" He makes an unqualified assertion, *that in every war there is a point of depression in trade, and from which it gradually rises beyond its former greatness.* But let us first examine how he proves this favourite proposition. It is neither more nor less than by simply comparing the point of depression, as he terms it, of the first years exports in the wars of 1756 and 1793, with the years of peace immediately preceding; but at the same time he carefully avoids touching upon any other war or peace of the century, as similar comparative estimates would have completely destroyed his hypothesis. He states (and which may be admitted to be correct) that in 1756 the value of cargoes was depressed to 11,708,515l. from having been (the year before) 12,599,112l. And in 1793, the first year of the late war, the value, he says, was depressed to 20,390,180l. after having been in 1792, the year preceding, 24,905,200l. But of what import is this discovery? or does it in the smallest degree invalidate, as he roundly asserts, my fairer position, by arguing on the annual average of five years exports in war, and the annual average of five years in the preceding peace? I have clearly laid down and illustrated by facts, *that in every war since the Revolution (except the last, and the war of 1756), our exports, compared with an equal number of years in the preceding peace, were always considerably diminished, but that soon after the return of peace the value of exports rose beyond their former level.* This I have already most incontestably demonstrated. But now in proving the general fallacy of Mr. Chalmers's position, and which by the by is a kind of negative proof that my cause does not require, I shall make it appear obvious that his doctrine will not stand the test of fair argument, by comparing the exports of the other wars of the century with years of the preceding peace. But to come to facts: let the reader examine the Table of Exports in the Appendix, and he will find that in the first war of the century from 1702 to

1712 inclusive, there is no one year of that long period wherein the value of exports equalled what it had been in a year of the preceding peace. In 1701, a year of peace, the official value of exports amounted to 7,621,053l.; but the highest *point of elevation* (in contradistinction to his *point of depression*) during the war, viz. the last year (1712), was no more than 7,468,857l. Hence we perceive that in this war it *never rose to its former greatness*, and which is one period of many that flaily contradicts Mr. Chalmers's *consoling discovery*.

"In the short war of 1718, we also find, by similar comparison, that at no period of it did the value of exports amount annually to more than 8,681,200l.; but in a year of the peace preceding, viz. 1717, the official value amounted to 9,147,700l. In the long war of 1739 with Spain and afterwards with France, his proposition is *true* in one respect, and proved to be *false* in another. In the second year of the war (1740) the value of exports was *depressed* to 8,869,939l. from having been in 1738, a year of peace, at 12,289,495l. and it gradually rose in 1743 to 14,623,653l. But in 1744 it was depressed to 11,429,628l.; in 1745 to 10,497,329l.; and for the three remaining years of the war the official value of exports fluctuated from eleven to twelve millions. Hence we perceive that the point of depression in trade happened the second year of this war, that it gradually rose for three years only to its *former greatness*; that it was gradually depressed again for three years successively below what it had been in the preceding peace; and that during the remainder of the war it never rose to its former greatness. But in the war of 1756, as well as 1793 (which are the exceptions I have laid down), we find that in the last year of the war ending in 1763, the value of exports amounted to 17,231,617l. whereas in no year of the preceding peace did the value amount to more than 15,132,004l. and which happened in 1750. In the last war the value of exports for 1800, amounted to 35,990,000l.; but in no year of the peace preceding did it amount to more than 24,905,200l. and which was in 1792.

"I have therefore doubly proved by incontrovertible facts, without a recurrence to any sophistical or abstract reasoning, first, positively, that in every war during the century, *except the war of 1756 and 1793*, our exports, compared with an equal number of years in the preceding peace, were always *considerably diminished*; but that soon after the return of peace the value of exports *rose beyond their former level*. Secondly, I have, by the way of negative proof, confirmed unequivocally and incontrovertibly my own position, and at the same time refuted most completely the discovery Mr. Chalmers has so wisely made, and which he was pleased to say, *I had adopted with great complacency as my own*.

"All these facts, taken collectively or separately, place this gentleman's *consoling discovery*, and major pretensions to a knowledge of political reasoning, in a very awkward predicament, more especially after the sturdy opinions he has delivered, and the plenetic censure he has lavished throughout his *new Preface to an old Estimate*: whereby he has unguardedly committed himself, and afforded me (though with great reluctance) an opportunity of making a *real discovery*; namely, that in printing, as well as in gardening, *young shoots may be grafted on an old stock*. And I leave him to digest the two following appropriate lines from his favourite author:

"We have some old crab trees here at home,
'That will not be GRAFTED to your relish.'"—SHAKESPEAR.

"If, however, I may be allowed to conclude metaphorically on this occasion, and by way of retort courteous, Mr. Chalmers may be said to have *stunted* his laurels between the *young shoots* and *old trunk*; or, in other words, more congenial to his logical nature, he may be said to have placed himself *stationary*, between the *major* and *minor* of an *absurd syllogism*, rather exciting laughter than reproof."

Our author is not less accurate in his *political* than he is in his *financial* estimates; as appears from his cursory view of the inevitable consequences of a continuance of the late disgraceful peace, and of the known projects of Buonaparté; and in his brief examination of this treaty itself; the latter of which we shall extract.

"In this place let us only in a cursory manner consider the last treaty of peace with France, under the requisites for a good one, as reduced under three distinct heads by that enlightened statesman Mr. Burke in reviewing subjects of this nature; viz. 1. Stability; 2. Indemnification; 3. Alliance.

"In examining briefly these three heads, it will now be admitted by the Ministers who necessarily made the peace, as well as by the majority of the nation who so loudly called for it, and by all parties who tacitly approved of the experiment,

"1. That the short experience of twelve months only, since signing the definitive treaty, proves the instability of the peace, and that the original great objects of the war had not been accomplished.

"Has not Bonaparte, by repeated acts of aggression since signing the preliminaries, violated the spirit of the peace? Has he not by his unjust encroachments upon the *status quo* of Europe, and the relative state of the two nations as arranged by the preliminaries, proved the instability of the treaty; and that even under any circumstances of forbearance it was not possible to preserve the relations of peace and amity with a military ruler of an ambitious and revolutionary republic?

"2. Ceylon and Trinidad were the objects of indemnity or compensation for the Cape of Good Hope, Goree, and Senegal, in Africa; for Pond cherry, Mahe, Cochin, Negapatam, and the Spice Islands, in the East; for St. Domingo, Martinico, St. Lucie, Guadaloupe, Tobago, and Curacao, in the West Indies; for St. Pierre and Miquelon, and the former right of fisheries, in North America; and for Surinam, Berbice, Demerara, and Essequibo, in South America. Hence it is obvious on which side of the account the balance of positive indemnities is to be placed. But there is still a greater preponderance in the scale against Great Britain, when the result of the treaty has been considered with all the collateral compensations derived from it by the French republic. She has consolidated her power by attaining the sovereignty of the Italian republic, subjugating Switzerland, and having Elba ceded to her, thereby extending the boundaries of her territory and line of coast in Europe to more than Roman magnitude. She has by the cession of Portuguese Guiana, in South America, obtained a vast tract of country, and the command of a most important river, giving her at any future period the facility of making an easy conquest of the Brazils. She has also by strange windings of crooked policy cajoled Spain to cede to her Louisiana in North America, which on one side would have put Mexico and Peru within her grasp, and on the other the north-east parts of America to the farthest boundaries of Canada. But her gigantic views in this

respect have been, for the present happily frustrated, by her being compelled to accept a sum inadequate to the compensation from the States of America.

3. As to allies, we were left at the conclusion of the war without any, and it is problematical whether, at the present moment, we can gain the alliance of one single power on the continent. Do not the recent instances of the invasion of Hanover, and the shutting up of the Elbe and the Weser, justify this conclusion? Bonaparte's intention, no doubt, was signified to the courts of Petersburg and Berlin, and it may be inferred that he was at least warranted by the tacit consent of the latter power to put his plan in execution. What his arrangement of indemnifications to this power may be, futurity will discover. But that Russia should sanction so manifest a violation of its solemn engagements is truly incredible; her commercial intercourse with this country being so advantageous, that in this view alone it affords a ray of hope to encourage us to believe she will mediate with energy, or strike with decision, in order to check the further progress of France in her attempts to paralyze (palsy) and dismember Europe."

Mr. M'A. concludes his introduction with a manly appeal to British spirit, and with the adduction of historical proofs of our superiority in arms over our inveterate and unprincipled foe.

"Let Britons reflect on these valorous deeds, and hold them constantly in view as fit objects of emulation; and we shall have little to fear from the menaces of France; but on the contrary, Great Britain at the present juncture, with her forces judiciously drawn out and put in full exertion, is not only capable of defending herself by repelling every foreign attack, but, which is more essential for accelerating the purposes of warfare, we are, from the energies and resources of the nation, likewise capable of acting offensively, and carrying the terror of our arms either into the heart of the enemy's country, or to his remotest foreign possessions. If England should unfortunately be compelled to adhere to a defensive war only, we may bid adieu to the glory and renown hitherto acquired by our ancestors, and tamely submit to the most degrading terms of peace that a successful conqueror may dictate."

This truth we have frequently endeavoured to impress on the minds of our countrymen; Mr. Burke's comprehensive mind was fully aware of its importance; and, we trust, it will have its due weight with those to whom his Majesty has been now pleased to confide the government of the country; for a change of men without a change of measures would be productive of little or no good.

We cannot take leave of our author without expressing a hope, that the talents and information which he possesses will not be suffered to lie dormant, but that they will be again exercised in the detection and exposure of those financial and political errors which are now afloat, and which, if they be suffered to remain unanswered and unconfuted, may be attended with serious injury to the state.

An Essay on Education, in which are particularly considered the Merits and Defects of the Discipline and Instruction of our Academies. By the Rev. William Barrow, L.L.D. and F.A.S. Author of the Bampton Lecture for 1799, and late Master of the Academy, Soho-square. The second Edition, corrected and enlarged. 2 vol. 12mo. 9s. 1804. Rivingtons.

WE were among the first to pronounce this a work of great and uncommon merit*, and our opinion has been confirmed by the judgment of the public. We should have here contented ourselves with merely announcing this early appearance of a second edition, had there not been new subjects introduced of such interest and importance as to demand particular notice. These additions are comprised in two long chapters, the one on *dramatic performances at school*, and the other on *the English universities*; subjects so connected with education, as to form an essential part of the work, and indeed to make us enquire why the former edition was published without them.

The first of these chapters we opened with some curiosity, to know what defence so rigid a moralist as Dr. Barrow could set up for a practice of immoral tendency; for we fully expected that he must defend a practice which had been pursued with so much celebrity under his direction in Soho Academy; but we were agreeably disappointed. Experience seems to have decided him totally against plays at school; and experiment in moral as well as physical subjects, is certainly the best criterion of truth. We find that the Doctor had changed his plan or system with respect to plays before he relinquished his academy, and he very candidly states the cause and result of this change in an interesting note.

Private theatricals, as well as *scholastic*, are here wholly condemned on the most rational and even liberal grounds; nor has the late unfortunate *Pic Nic Society* escaped a portion of chastisement. We might remind the author—*de mortuis nil nisi bonum*; but his strictures may operate as a preventative against similar attempts hereafter. These strictures are equally just and forcible. We regret, therefore, that our limits will not allow us to give them at length, and they would be injured by being abridged. The concluding part only of the chapter is here quoted, which may serve as a specimen of the Doctor's sentiments as well as style.

"The greatest mischief however to be feared from theatrical performances at school, and consequently the most decisive objection to them is, that they frequently generate in the minds of the pupils the love of dissipation, and an attachment to the profession of the stage. It is an evil of no

* See ANTI-JACOBIN REVIEW, Vol. XI. P. 387.

trifling magnitude to familiarize our sons and daughters to that splendor of dress and decoration, to those hyperboles of sentiment and language, to that extravagance of passion and of action with which our dramatic compositions abound, or which the due exhibition of them indispensibly requires. It is to familiarize them to every thing which can inflame the imagination when it is already too ardent, and impair the judgment already too weak to guide their conduct. It is to do all the mischief of fashionable novel reading, and to do it with greater rapidity and more certain effect. Nor does the mischief terminate here; if indeed that can be said to have any termination, of which the extent is indefinite and unknown; and which probably affects their opinions and manners through every future period of their lives. All the *pride, pomp, and circumstance* of the exhibition to delight their imaginations and exhilarate their spirits, the plaudits which they cheaply obtain from the partiality of their friends, and mistake for the applause and the proof of their personal merit, so fascinate their minds and inflame their ambition, that they cannot resist the desire to render them general and perpetual. The little hero of the school aspires to become the hero of a larger theatre, and a more numerous audience. He is eager to *strut and fret his hour upon the stage*, though he should verify the rest of the sentence, and *then be heard no more*. I have myself witnessed several instances of a speedy transition from the temporary stage of an academy to the boards of the Haymarket or Drury-lane. But I have unhappily witnessed more where the want of talents has driven the mistaken votary of the bulkin from the splendid establishments of the metropolis to the pursuit of humbler praise or profit in a provincial theatre; and the unfortunate youth who, had there been no plays at his school, might have risen to opulence and respectability by the laudable industry of trade, is reduced to wear out life in one of its meanest occupations, that of a strolling player. In this and in every other part of the present disquisition the author begs to be understood as neither applauding nor condemning upon his own judgment the profession of an actor; as entering into no statement of its general merits or disadvantages, into no comparison between its respectability and that of other occupations: but as receiving it according to the estimation in which it appears to be usually held, according to the rank in which public opinion seems to have placed it, as one of the last pursuits, of all that are consistent with religion and virtue, in which a gentleman would wish his sons or daughters to engage."

We have on a former occasion expressed our censure of the plays at Westminster school, and we are concerned to find Dr. Barrow inclined to make an exception in favour of this annual practice; and though we are not convinced by his reasoning, we must allow him the praise due to an able advocate. Indeed Westminster has in this instance obtained as zealous and as skilful a defence as she could reasonably have expected, even from the most dutiful of her own sons.

The chapter on the English universities is a very masterly, impressive, and successful defence of those institutions. The author's objects are thus generally stated.

"The design of the few following pages, however, is not minutely to display the numerous advantages of our academical institutions, which are sufficiently

sufficiently known, and have been abundantly praised. It is not to determine at what age a youth should be placed in these seats of the muses; by what characteristics his college and his tutor should be chosen; upon what scale precisely his expences should be regulated; or to what objects his studies should be principally directed. For the decision of points like these depends less upon general rules than upon the circumstances of each particular case. But it is to refute some of the complaints and objections which have been lately and loudly urged against this part of our system of liberal education; to repel some portion of that obloquy, which must always impair the utility of our colleges in proportion as it diminishes their estimation. Our universities have been arraigned as criminals at the bar of public opinion, and *I am of counsel for the defendants*. My task is not to solicit new honours, how well soever they may have been deserved, but to vindicate a character, which I conceive to have been injuriously traduced. And it may be proper to add, that my observations will be made principally with a view to the university of Oxford, with which I am most intimately acquainted: but I doubt not the sister university is equally intitled in every instance to the same justification or apology, which I have to offer for the place of my own education.

“ Those who have made the most direct and open attacks upon the discipline and conduct of our universities are Gibbon, Smith, and Knox; a triumvirate with talents and industry sufficient to make the worse appear the better reason; but surely not sufficient to overawe the whole literary world: and the champion who in the present instance presumes to enter the lists against them places very little reliance upon his own abilities, but the utmost confidence in the goodness of his cause. *God will prosper the right*. And with truth and justice in his favour he will not acknowledge any diffidence which he does not feel, when opposed to the sneers of the *historian of the Roman Empire*, to the cold calculations of the author of the *Wealth of Nations*, and to the blunt honesty of the master of Tunbridge school. The first and greatest of these assailants indeed has received from the zeal and talents of Dr. Parr a refutation equally elegant and compleat; and we have only to lament that his disquisition is too learned and profound for general use: that it is decorated with too much Greek for our philosophers of fashion. It will be sufficient honour for the present writer if he can mould those elaborate arguments into a more popular form; and convert a few of these massy ingots into current coin. It is not intended, however, separately to examine every sentence which appears to be injurious, and to refute in detail every position of every antagonist; for that would require volumes as large as their own. But I shall endeavour to reduce to specific objections or propositions the substance of what these authors, or men who think like these, have urged in their writings or their conversation against our academical establishments; and to shew that each of them is either wholly groundless, or pressed beyond what candour and truth will warrant; that it is founded either on those imperfections in our universities from which no institution of man has yet been exempt; or upon those occasional abuses, which will inevitably happen while human nature continues to be what it ever yet has been.”

The objections principally answered in this defence are those which have been urged against the usual mode of remunerating the tutors; against the antiquated exercises preparatory to degrees;

against the obsolete professorships, and the idleness of public lecturers; against the relaxation of college discipline; the luxuries and excesses of the resident members; the extravagant expence of academical education, and the want of excellence in their public sermons. The refutation of these objections appears to us to be candid, liberal, and satisfactory. We think that such a vindication was wanted, we hope it may have a favourable effect on public opinion, and we are certain it has laid our universities under an important obligation.

We shall here conclude; by congratulating our countrymen on the good effects likely to result from the extensive circulation of this work: we have already declared it, in our opinion, the most judicious, safe, and practical system of British education hitherto published: It is a system founded on experience, and dictated by a vigorous, enlightened, and patriotic mind. A truly British spirit pervades the whole: it is in short a work equally well calculated to instruct parents, teachers, and pupils in their respective duties, and to propagate the purest principles of our Constitution in Church and State.

POLITICS.

The Reply of a Near Observer to some of the Answerers of the Cursory Remarks.
8vo. Pp. 102. 3s. Hatchard. 1804.

AFTER a silence of many months, observed under the strongest provocations to break it, and therefore wonderfully characteristic of the author's *patience*, the Near Observer has, at last, deigned to publish what he calls a reply to some of the answers to his first pamphlet. But whoever shall seek in these pages for a satisfactory vindication of his former positions, or for any thing like proof of those assertions, for advancing which the Near Observer was charged with wilful and deliberate falsehood, will be egregiously disappointed. This modest gentleman, indeed, cannot persuade himself, that the public "condemns the silence and disregard with which I have treated the folly and violence of the *factions* which have assailed me, or that it can be expected at my hands to refute the absurd and ridiculous accusation of calumny and misrepresentation, which it has been judged expedient by all, or for all, of these writers to prefer against me."—*Factions*, forsooth! assailing an obscure and contemptible individual! How we appleswim!—It may possibly appear *absurd* and *ridiculous* to this confident gentleman to defend his veracity, when deliberately and formally impeached, on specific facts; but as the public will probably not accede to the justice of this remark, they will possibly incline to impute such forbearance to inability, and construe such silence into a tacit acknowledgment of guilt. That they would do so, the Near Observer himself, we suspect, was aware; and to his dead on that account, more than to any other motive, are we disposed to ascribe the present miserable attempt to reply. We have here allegations confirmed by allegations, and expellions of disbelievers substituted for grounds of rejection: the whole conveyed in a style so turgid, confused,

and obscure, that it is as disgusting to read, as it is difficult to understand. Mr. Pitt's advocates are condemned in the lump, for "their own contradictions, their own inadvertent confessions, their own palpable frauds, falsehoods, and evasions, their own intemperate and malicious resentments," which this writer is pleased to call his "credentials;" who would not think that he was here drawing a picture of his own pamphlet! The assertions of the Plain Answerer, that Mr. Pitt "did not feel a sufficient desire to resume the reins of power;" that he "felt his mind relieved by the failure of the negotiation for his return to office;" that "he made a distinct offer to retain his situation to the end of the war;" that he limited his promise of support to the new ministers to "three conditions;" these, with many other facts of a similar nature, which the Plain Answerer must have had means of knowing, which the Near Observer had not, the latter, without scruple, peremptorily declares to be "equally false and incredible," adding in the same sentence, "of which (as a Near Observer) I consider it as incumbent upon me to declare my total ignorance, and most unequivocal disbelief." We have here a tolerably good criterion for eliminating the grounds of this writer's positive assertions; for, after a direct and unqualified charge of falsehood, he avows his *total ignorance* of the facts which he pronounces to be false; and even assigns such ignorance as one of the grounds of his charge. Surely no man, pretending to address the public, ever displayed greater imbecility and greater assurance!

In alluding to the situation of Europe at the period of Mr. Pitt's resignation, he tells us of "the victorious Consul of France, irritated by the insolent tone of Lord GRENVILLE's repulse, and the dictation of these *weak and variable minds*" (forgetting always that Lord HAWKESBURY and Mr. ADDINGTON were then members of the Cabinet) "which had crouched to Barras and Reubell, was preparing to invade us with revengeful arms," &c. This is the place to observe, that there appears to be a kind of mystic consequence, or talisman, attached to this character of a *Near Observer*, imparting the gift of infallibility, and extorting belief to all its assertions without the necessity of proof! It is truly ridiculous to observe the puerile presumption of this writer, who really claims credit from his mere assumption of the title; knowing, no doubt, that it has its weight with a certain description of readers. But how are we to reconcile his perseverance in thus speaking with an air of authority, with Mr. Addington's disavowal of all knowledge of him or his production, even long after the appearance of the *Curfury Remarks*? In fact he is not a *Near Observer*, but, as we truly represented him, a *Near-sighted Observer*.

In order to blame Mr. Pitt's administration (of which it must never be forgotten the objects of his panegyric constituted a part) he audaciously states the *rupture of the treaty of El Arisch* as a crime little short of deliberate murder; and renders the ministers of that day responsible for all the blood that was shed after the renewal of hostilities in Egypt. And this is advanced in the triumphant tone of exultation. But his prejudice, or rather his malice, renders him so blind, that he cannot perceive that the whole of his argument is founded on a false basis; as we shall endeavour to shew in a few words. It has totally escaped him that the ministers could not possibly foresee that an officer, wholly unauthorized by the government to conclude any treaty whatever with the French General, (and here let us observe that we do not mean to cast the smallest reflection on Sir Sydney Smith, but merely to state a plain fact) should conclude such a treaty as that

of El Arifch. They sent out orders to their commanders to sign no convention with Kleber which should provide for the unconditional return of the French troops to Europe. The only question then to be decided is; was that order, in the circumstances under which it was made, right or wrong? We believe, the Near Observer is the only man in his Majesty's dominions, who, being duly acquainted with those circumstances, would say it was wrong. Buonaparté was then about to make a last desperate effort for the recovery of the Milanese, and for the defeat of the Austrians; and all his exertions were inadequate to raise an army sufficiently formidable for the accomplishment of his object. We are not here judging by the *effect*, for it is notorious that had General Melas done his duty the military glory of the Corsican usurper had been at an end; indeed but for the accidental arrival of one of the generals from *Egypt* the very day before the battle of Marengo, the French army had been certainly defeated. Would it not then have been madness in our ministers, an act of the grossest treachery to our allies, the Austrians, to suffer a veteran army of 40,000 men to be landed in France, in order to strengthen the army of Buonaparté? Oh! but says this sagacious observer, Kleber was enraged beyond measure at Buonaparté, and so were his troops; and the consequence of their return would have been resistance to his "*green usurpation*," and "to dispute his new and tottering authority." Nay more; "if the late ministers had permitted Egypt to be delivered, Europe had been saved; and if Kleber had returned to France, Buonaparté could never have seen Marengo." But "all this," he adds, "no doubt is pure malice and misrepresentation." No, but it is all ignorance and fallshood. If this would have been the consequence of the return of the troops to France at that period, how happened it that when they did return, under circumstances of still greater aggravation, discomfited, defeated, by an inferior force, and their past glory tarnished in the eyes of Europe, they did not resent the base treachery of their leader, and hurl the bloody usurper from his throne? We believe that on their return to France the same scene would have been repeated at Paris which had been before exhibited at Cairo after their return, defeated and disgraced, from the shattered walls of Acra. They would have sung *ça ira*, they would have swallowed compliments for their *victories*, would have been crowned with laurel for their *conquest* of Egypt, and would have joined the army the next day. While Kleber, if he had been refractory, would have experienced the fate of Pichegru, or Moreau. The conduct of the army during the whole of this strange revolution warrants this inference. With what consistency the Observer can contend that *our* army in Egypt could have successfully combated the superior army of the French, if they had met on the plains of Marengo, when he represents their victories in Egypt as almost miraculous, on account of the inferiority of their numbers, we know not. As it was, the French, though with great difficulty, and after a hard-fought day, obtained the victory; and how, by adding to their numbers considerably more than to those of our allies, the victory could have been rendered less difficult to the French, with all our admiration of the conduct and courage of our gallant countrymen, we are really unable to conceive.

Our readers must be aware, that the rupture of the convention of El Arifch cannot possibly be urged as a ground of accusation against ministers, who could not possibly know or suppose that it had taken place when they issued their orders to Lord Keith; but their rigid attention to honour and good faith

faith must be allowed by every impartial man, in sending out counter-orders, and in ratifying the treaty, the moment they were apprised of its having been made, though without any authority whatever from them, and contrary to their wishes. However malice may labour to pervert, or sophistry seek to misrepresent, these plain facts, they must speak home to every man's understanding, not, according to this Observer, as "a defiance or a defiance, and a solemn mockery," but as plain, positive, unsofisticated proofs of the wisdom and integrity of ministers.

We had marked various passages of this reply for remark and exposure, but we must confine ourselves to a few of them. It will be recollected, that the Near Observer was accused by us, and by others, and that *on the best authority*, with wilful and deliberate falshood, in asserting that Mr. Pitt and Lord Grenville had given Mr. Addington a specific promise of unconditional support. Our readers shall now see his answer to this direct and serious charge, which forms not the least curious part of his new production, and affords an admirable specimen of his honesty.

"It is beneath my care to expose all the cavil and chicanery which have been opposed" (is direct and unqualified contradiction to be called *cavil* and chicanery?) "to the statement of the Curfory Remarks, with respect to the *specific* terms of the promise of 'constant, active, and zealous support.' It is acknowledged that Lord Grenville repeated the words in the House of Lords." Here we must stop with our quotation, in order to expose the despicable artifice by which this Observer attempts to impose upon the public. He would fain make his readers believe that Lord Grenville had justified his assertion by a speech in the House. It becomes necessary then to re-state that assertion, and to re-quote his Lordship's words, that our readers may have the question plainly before them. We first cite the "Curfory Remarks." "I must take upon me to aver that his Majesty's most gracious offer of his confidence to Mr. Addington could not have been, and was NOT definitively accepted, until a *solemn authentic pledge of honour* had been given by the late ministers for their "CONSTANT, ACTIVE, AND ZEALOUS SUPPORT;" I do assert that Mr. PITT and Lord GRENVILLE did sacredly and solemnly enter into this *exact engagement*, and in *this precise form of words*." This assertion is so plain and unequivocal, that no one can possibly mistake its meaning. Now it has been most positively contradicted on the part of Mr. Pitt and Lord Grenville, and, therefore, by all the rules of argument and of common sense, it behoved the Observer to support his assertion by *proof*, and not by another assertion devoid of proof. How he has done this we shall see, after we have given Lord Grenville's words, to shew how the acknowledgment to which the author refers will bear him out in his inference. His Lordship represented, (in the speech adverted to) the ministers as men "who had both publicly and privately professed their intention of continuing to act upon the same general system as their predecessors;" and *as such*, his Lordship declared, they should have his "constant, active, and zealous support." Now is far from an unqualified, unconditional promise, we here see the *qualification*, the *condition*, specifically annexed to it. Such is the proof of the *exact engagement* which his Lordship is said to have contracted! We now proceed with our quotation: "The Plain Answerer pretends, that the promise upon Mr. Pitt's part, was not only specific, but that he guarded it with a triple hedge of precaution and security." "I do indeed think it my duty," to do what? to *prove* the falshood of *this* statement, and the truth

truth of *his own*? No, but, forsooth! "to protest against this circumstance in the statement; but this will not invalidate the admission of Mr. Pitt's counsel, that a specific pledge was absolutely given. This I insist upon only for my own justification, for it is of little consequence, among men of honour, whether an engagement be formal or implied; Mr. Pitt's panegyric was itself a promise of support." Never surely was the public insulted with such wretched shuffling, such miserable evasion, such paltry equivocation as this. He first positively asserts, that an *exact engagement* was entered into, and in the *precise form of words* quoted by himself; and, when attacked for falshood, he confounds a *specific qualification* of a *conditional* pledge, with a *specific pledge* without any conditions, and then represents it as a matter of little consequence whether the engagement was *formal or implied*; that is, whether he himself spoke *truth or falshood*; for, if the pledge was only *implied*, he was certainly guilty of *falshood*. The ridiculous assertion, that Mr. Pitt's panegyric was itself a promise of support is most contemptible; if that were the case, Mr. Fox's panegyric, for he too panegyrized Mr. Addington when he first came into power, was also a promise of support; and we wonder much that the Near Observer has not reproached him with the breach of it. The conclusion of his defence against this charge is as curious as the rest.

"As to the evasive and litigious propositions of the P. A. and others, upon unqualified and unconditional promises," let the conduct of the new Ministers be what it would, "they are wholly out of the question, and their learning is inapplicable and pedantic." So that when a man is reproached with a breach of promise, and, in his defence, he urges a violation of the condition on which that promise was given, his plea is *evasive* and *litigious*! Admirable logician! "There is not an expression," he adds, "in the C. R. which can be tortured into a desire to hold Mr. Pitt and Lord Grenville to the letter of their engagement, or to claim more than its fair and liberal construction. That interpretation I still contend for; I consider them as engaged by their promise, and solemnly pledged as men of honour, and as men, for a sincere disposition and intention to give general support, friendship, and assistance,"—that is, whether the *general system*, the pursuit of which was the *specific condition* of the promised support, was pursued or not? Most *honourable casuist*! But, if there be any meaning in this *liberal construction* of his, it must mean, that Mr. Pitt and Lord Grenville, though bound to support Mr. Addington generally, were certainly at liberty to oppose him when they seriously disapproved of any measure of his administration. And, indeed, his remarks on Lord Grenville's opposition to the Russian convention prove this to be his meaning. How then will our readers be surprised to hear the same writer, and in the same pamphlet, declare, "I am firmly persuaded that there is no *medium terminus*" (surely *his own learning* here is *inapplicable* and *pedantic*) "between his (Mr. Pitt's) support, and his hostility to government; and, I must say, no election between his assistance and the very worst species of hostility." Such is his desire to hold Mr. Pitt to the *letter* of his engagement, such his notion of *fair and liberal construction*!

Mr. Pitt's conduct on Mr. Patten's motion is here again censured with great virulence, and the judicious observations on it, in the Plain Answer, are, with the usual modesty and veracity of this writer, termed "Jacobin Jargon." But on that subject we have already said so much, in our review of the different pamphlets which have been written upon it, that it is needless to add one syllable to our past comments. All the Observer's remarks on
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the Plain Answer are distinguished by the same virulence, descending even to the lowest scurrility, and by the same perversion of truth. It having been said in the latter, that 150 members resisted a motion of Mr Pitt's one day, and adopted it the next, without assigning the smallest reason for the change,—a plain fact, on which we commented at the time, and which is notorious to the whole world, the Observer taxes him with *calumny* and *impudence*, and seriously charges him with “a most deliberate libel on a majority of the House of Commons.” He attempts to repel the force of the observation, by stating, that they voted one day on a mere point of order, and the next on the principle of the motion. But all the Parliamentary reports; unfortunately, give the lie to his assertion.

The Observer expresses a wish to see Mr. Pitt in power, but, strange to say, second to Mr. Addington! But there are some of his observations annexed to the expression of this wish, to which we are happy in being able most cordially to concur.

“I acknowledge, as a part of my own liberty, the free prerogative of the Crown, to place him (Mr. Pitt) and every other of its subjects in that situation where his virtues or abilities may be most useful to the state. I say of my own liberty, for I would have it clearly and distinctly understood, that if my Lord GRENVILLE, or any other family of better pretensions,” (aye, and we will add, or any union of families, interests, or parties,) “could succeed in dictating to the Sovereign the choice of his Ministers, the liberty of the subject would be as completely overwhelmed as the privilege of the King. It is our right, and *at this moment*, perhaps the most valuable of our rights, to have our affairs administered by those men whom the King indicates—by those whom he loves and trusts—by those who will be content to be his servants, not his masters and ours.”

Entertaining these sentiments, *existing circumstances* afford him an admirable opportunity for the application of his theory, of which, if he would not have his sincerity doubted, he will not fail to avail himself. His attack on Mr. Windham's conduct in opposing the peace of Amiens, and in lamenting the renewal of hostilities, is most impotent, though the sketch which he has given of that gentleman's private character (rather indeed intended to satirize others than to panegyryze him, and proceeding more from malevolent rage, than from a sense of justice) is ably drawn.

His repetition of the falsehood, proved to be such by the faithful records of Parliament, that Mr. Addington gave no hopes of the *stability* of the late peace, is a stretch of impudence, almost unparalleled, in the history of controversial writing. He suffers no opportunity to escape of venting his rancour against Mr. Pitt, in a manner which shews, with a force almost equal to mathematical demonstration, that it originates in a low and selfish motive. Where mortification and disappointment have been experienced by a little mind, all public considerations are made to yield to *self*, which thereforth becomes the ruling principle, and the secret motive, of the most base, malicious, and unprincipled hostility. After praising Mr. Addington for having “*checked* the ardour, and *bridled* the enthusiasm of the country,” he exclaims, in the spirit which we have marked, “how different from those unfortunate and guilty times, which some of us may remember, when a discontented and alienated people felt something consoling in the public calamities, from the mortification of insolence and pride, and the humiliation of arrogant and odious authority!” That he so felt we can easily believe, acting, as he evidently does, upon the principle which we have described.

scribed. But how does he reconcile his reprobation of this "*obscure authority*," with his assertion of "the most valuable of our rights, to have our affairs administered by those men whom the King indicates," since that authority was certainly *indicated* by the King, and his Majesty as certainly *trusted* the person by whom it was exercised? Or how does he reconcile the triumph, from selfish motives, at national disaster, with his professions of loyalty to his Sovereign? He will have time, before the appearance of his next edition, to digest these questions, if not to answer them: and possibly may then be induced to favour readers of plain common sense with a glossary to enable them to understand his expressions, some of which are, no doubt, the quintessence of elegant writing. For instance,—“without question these orders” (to Lord Keith, to prevent the French army in Egypt from returning to Europe, but as prisoners of war) “were of the very *seminal essence* and *sublimed spirit* of impolicy and imprudence, as the defence of them is the very *caput mortuum*, and *sediment* of absurdity and falshood.” p. 18.—“I will not ask the Plain Answerer to blush upon this occasion, for he has seen Pharsalia.” p. 66.—“absorbed in cryptogamic coalitions”—“the brightest pebble of that confused Mosaic patchwork of parties.” p. 69.—“Some benefit *might have derived* from his services.” p. 71.—“My answer must necessarily be concise, but I hope *it will be able* to avoid obscurity.” But enough, we now consign the Near Observer to his own meditations, and to the public judgment, with this admonition from another controversialist, whose violence he may imitate, but whose abilities he can never hope to rival—“Cease viper, you bite against a file.”

Observations on the Importance of a strict adherence to the Navigation Laws of Great Britain. 8vo. Pp. 16. Printed by Davison, Lombard-street, White Friars. 1801.

Extract from the Minutes of the Proceedings of the Society of Ship Owners of Great Britain, instituted at London, A. D. 1802. 8vo. Pp. 12. Printed by Davison. 1804.

IN our last Number we reviewed a very able pamphlet by Lord Sheffield, on the very important subject of the navigation laws, to which Great Britain is indisputably indebted for her maritime and commercial greatness, and consequently, in a great measure, for her independence as a nation. The first of the two tracts now before us, relates to the same topic, and enforces the necessity of a strict adherence to these laws, from which of late years, some deviations have, for temporary purposes, been made. It was printed, as it appears by the title-page, three years ago, but it never fell into our hands till the other day. It briefly traces the origin of our navigation laws from the early period of the reign of our second Richard, to the passing of Lord Liverpool's act, generally called the Navigation Act, from the comprehensiveness of its provisions. It appears manifest to us, that for no purpose either of revenue, or of political accommodation to other states, should we depart from the strict principle of those laws; but, that special care should be taken that we should carry on our own trade in our own ships, and give every possible encouragement to fisheries of every description.

“It is with the deepest regret,” says the author of the *Observations*, “the SHIPPING INTEREST of this country observe, that the suspension of the navigation laws, during the last two years, has already been attended with serious inconvenience and loss; and they fear the continuance of it, unless those laws are again speedily permitted to have their free and natural

ral operation; and if, by *new* regulations, or by any further *relaxation* of the present navigation laws, *new* and *foreign* competitors should be admitted to share in the advantages resulting from them, they apprehend that the *MARITIME* spirit of the country will decline; that the capital of *BRITISH OWNERS* will lie unemployed, or be employed uselessly, while the *SHIPPING* of *GREAT BRITAIN* will lie rotting in her harbours, and her seamen emigrate to foreign countries in search of employment; it is, therefore, particularly at this time the interest of *GREAT BRITAIN*, and the duty of her government, to encourage her maritime pursuits. The events of the late war shew that many nations look with a jealous eye on the superiority we have gained by our *CARRYING TRADE*, and that they are ready to use every effort to participate in the benefits of our navigation, and to rival us, if possible, on our native element. To counteract these efforts with success, we must not lose the recollection, that, without an extensive naval commerce, carried on in *BRITISH BOTTOMS*, we can neither rear nor retain our seamen, the grand support of our present pre-eminence, nor preserve our country from falling even below the level of surrounding nations.

We trust this truth will never be lost sight of for a moment; but that in this respect, as in most others, we may ever continue to walk in the good old path of our ancestors. The association of owners of British-built ships, for the preservation of their rights, recommended at the close of this tract, was formed in 1802; and the second pamphlet before us contains an account of their proceedings at one of their meetings in March 1804. It there appears that they had applied to the King's ministers to prevent any direct tax upon shipping, as having a tendency to add materially to the distresses already experienced by the Shipping Interest. To this part of the subject we have not paid sufficient attention to enable us to speak with decision, on the policy or impolicy of such a tax. But, from the calm and temperate language of these gentlemen, and from the nature of their arguments, we have but little doubt that they had good grounds for their application, which, however, does not appear to have been successful. They here complain of the continued suspension of the Navigation Act, and of the emigration of our seamen, many of whom they state to be in the service of the American States, or in that of our enemy. This surely is an object of most serious consideration, and we agree with the ship-owners in thinking, that a necessity subsists for a parliamentary inquiry into the actual state of the navigation of Great Britain. Their Committee also presented a complaint to the Board of Trade of the inconvenience arising to the ship-owners, from the obligation imposed upon them to take out licences, and give bonds to the Commissioners of the Customs, on account of the particular construction of their ships. In their petition to the Board, they indicated a measure by which this inconvenience might be removed, and without any injury to the revenue; but the Board rejected the prayer of their petition. Some other grievances of inferior moment occupied the attention of the Committee, who adopted the necessary measures for removing them. The thanks of the Society were, most properly, voted to Lord Sheffield, for his Lordship's pamphlet reviewed in our last Number. This able and judicious tract, they are productive of much good, by directing every one of the most important interests of the country, and by calling the attention of the legislature and of the public, to any attempt that may be made to trench upon the principles of our navigation laws.

The Letters of Valerius on the State of Parties, the War, the Volunteer System, and most of the political Topics which have lately been under public discussion. 8vo. Pp. 98. Hatchard. 1804.

THESE letters, which were originally published in "*The Times*," are chiefly devoted to the most unqualified and indiscriminate commendations of the late ministers, and to the violent abuse of their opponents. Freedom of discussion, that is of the public conduct of public men, has ever been allowed by the law and by the custom of this country, and we trust ever will be allowed, subject only to such restrictions as the law imposes, and as decency prescribes. But some of the abuse here exceeds all bounds, both of law and of decency; for instance, the Grenville party are described in the following language. "That desperate faction who would sell their country, trample on their king; who would invite the enemy to our shores; and (from my heart I believe) would, to promote their selfish ends, endeavour to give him possession of the kingdom, &c." This is the very acme of calumny and falsehood. Mr. Pitt's administration too comes in for its share of abuse, the author forgetting, like some other writers on the same side, that the very men whom he so extravagantly praises, were members of it. Of the accuracy of his political statements a competent idea may be formed from this observation. "The project of Lisle had defined and limited the demands of England. That we obtained *better* terms than this project contained, is a matter of surprise, and certainly ought to be placed to the credit of ministers." If all their credit accounts consist of such items, let them be cast up and the total will be found *Zero*. We shewed, in our last number, that the terms of the treaty of Amiens were *better* than those of the project of Lisle, in exactly the same proportion as *two* are better than *four*. How much do weak advocates hurt even a good cause! We shall now exhibit *Valerius* versus *Near Observer*.—*Valerius* loquitur. "That the peace of Amiens should not prove a lasting peace, was what no politician that ever existed could possibly have foreseen."—*Near Observer* respondet. "Whoever, with all these documents before him, could confide in the duration of the late peace was Nature's fool and not the Chancellor of the Exchequer's." According to this sentence, *Valerius* is Nature's fool; and certainly we are one of the politicians, who, whether we ever *existed* or not, did foretell and foretell that the peace of Amiens would not be a lasting peace. We even offered, on the signature of the definitive treaty, for the consideration of one thousand guineas, to pay a guinea a day so long as the peace should last.

We were happy in finding one declaration in which we could heartily agree with our author: "No man versed in our constitution, will deny that it is the undoubted prerogative of the KING to appoint his own servants." Till within the last week we really were simple enough to believe that on a point so plain there could not be two opinions in the kingdom! It is almost needless to add, that these letters are neither remarkable for extent of political foresight, acuteness of intellect, or brilliancy of talent.

The Day of Alarm; being a progressive View of the Spirit and Designs of the leading Men in France, before and during the War, and principally since the Peace, exhibiting the Plans and Maxims adopted in their Councils, respecting foreign States. With Animadversions upon the Allegations of French Writers against the Government and People of Great Britain, and Historical Strictures on the Conduct of the French in their Intercourse with other Nations. 8vo. Pr. 178. 4s. Hatchard. 1803.

WHOEVER considers attentively, and duly appreciates, the present state of Europe, must, indeed, regard this as "the Day of Alarm;" and the author of the tract before us appears so to have considered and so to have appreciated that state. Hence his arguments as to the extent of present danger, his assignment of the causes which have produced it, and his notions of the consequences resulting from it are generally correct. This "View," such as it is stated in his title page, is tolerably comprehensive; and his examination of the analogy, so much the boast of Frenchmen, between ancient Rome and Carthage, and modern France and Great Britain, is highly creditable to his talents and his judgment. He has taken up the subject in rather a new light, has shewn that it is replete with useful instruction for ourselves; that the comparison, degrading to us, as it appears to the French, is, when deeply investigated, very far from disgraceful to our national character; and that, if true to ourselves, we have no reason to dread that it will hold good to the last. He observes that, in considering the events of the French revolution, sufficient attention has not been paid to the leading feature in the character of the people of that country, which he describes to be a fondness for military glory; and to this cause he traces their attachment to or dislike of their different sovereigns. It would require more time than we can devote to the subject to examine the justice of this remark; it is certain, however, that *vanity* is the predominant feature in the French character; to have it thought, by foreigners, that their ruler, whether a murderous usurper or a mild and lawful sovereign, is the greatest man in Europe; that they themselves are the first people in the world; and, to use their own vain jargon, qu'il n'y a qu'un Paris au monde; is the first object of their care and ambition. So far, then, as military successes, however stained with blood, or marked by injustice, extortion, cruelty, and plunder, tend to the gratification of this leading passion, they glory in them; they consider their victories as proofs of their superiority over all the nations of the globe, and are ever anxious to conceal or to repair their defects, because they interfere with that gratification which is ever nearest their hearts, the gratification of their vanity. It cannot be denied, that a people so disposed, and so impressed, and governed by a successful tyrant, who has waded through blood to the throne, whose ambition is boundless, whose vanity is equal to that of the slaves over whom he exercises unlimited sway, and who is restrained by no one principle from the accomplishment of his purposes, are a dangerous and formidable enemy.

This book is written with equal temperance, ability, and judgment.

EDUCATION.

An Easy Introduction to Messrs. Wailly's French Grammar; in two separate Books. 1st. Scholar's Book; containing 1. Concise Examples of the different Sounds; from which when any word in the Book deviates, it is pointed out in its place. 2. The Use of the various Articles and Pronouns, so puzzling to Learners, plainly demonstrated. 3. The Verbs class'd in the clearest Manner, and rendered easy by the Comparison kept up between the two Languages. 4. The lesser Parts of Speech, and the Indefinite Pronouns facilitated by the Application of them, as also of some of the Principal Idiomatical Expressions on various Verbs; with Exercises on each Lesson. The whole being an ample preparative towards attaining the Syntax in the above excellent GRAMMAR. Designed for the Use of young Ladies. By Blanch Mercy, 12mo. Pp. 80. 2s. Baldwins. 1803.

An Easy Introduction, &c. Instructor's Book, containing the Method of Teaching, and concluding with Instructions for Translating. By Blanch Mercy, 12mo. Pp. 64. 2s. Baldwins. 1803.

THE long title pages prefixed to these little books of instruction so fully explain the author's design, and the nature of their contents, as to leave but little for us to add, by way of information to our readers. To us they seem very well calculated for the purpose they are intended to promote, and to be very useful, the first, in facilitating the acquisition of the French language to young persons; and the second, in teaching persons how to teach others. We have remarked in the former some typographical errors, which, though difficult to avoid, ought nevertheless to be most scrupulously avoided in all books of education: for instance, p. 74, *ems* for *tems*; p. 85, *d'Effrai* for *D'Effroi*, &c.

Dialogues Enfantin; En mots courts et aisés, pour faciliter aux Enfans la Lecture du Français. Juvenile Dialogues in short and easy Words, to facilitate the reading of French. By the Countess de Fouchecour, Author of "Les Saisons," &c. 2mo. Pp. 42. Highly. 1804.

THESE Juvenile, or, more properly speaking, *Infantine Dialogues*, are designed for the use of very young learners of the French language, to whom they will certainly render it a more easy task not only to read French, but to acquire the idiom of the language, so as to write, and to translate, it accurately, than it will be found by the ordinary modes of teaching.

The New Universal Spelling Book, &c. By D. T. Sheridan. Birmingham.

IN the name of children and common sense when are we to have a little more rationality in our systems of education? Here is another critical whiffkered author promising to improve our rudiments of education, and presents us with a volume of barren words eked out by a medley of lessons about wolves and lambs to frighten poor little children. We smile when we find a man talking about grammatical accuracy, and developing the anomalies of our language, and in the same sentence falling into every error that ignorance and conceit can lead him into. Example, "A mul-
plicity

tiplicity of treatises on any art or science *demonstrate* its nearer approach to perfectiⁿ. Here he mistakes the noun that governs the verb; he then goes on to correct the orthography of Johnson, Walker, &c. in honour, favour, vigour, &c. But these are not the only things that expose him to the lash of reviewers. He talks about *youthful misery*, *youthful calamity*, &c. meaning the misery and calamity of youth, forgetting, or never having learnt, that *youthful* means *young*, *frolicsome*, or *gay*. He uses the plurals, matters caprices, which no good writers, or bad ones either, that we remember, ever used before. He has given the pronunciation of difficult words in the margin, some of which are extremely erroneous. Mr. S. ought to have known that the general way of teaching spelling in our best seminaries is from books that contain the meaning of words, and recommending the pupils to give the application of the words they spell in sentences.

MEDICINE, &c.

Practical Observations on Herniæ; illustrated with Cases. By B. Wilmer, Surgeon in Coventry. *Second Edition, enlarged.* 8vo. Pr. 106. Longman and Rees.

THE very extensive practice of Mr. Wilmer has enabled him so to correct *theory* by *experience* as to ensure success in many doubtful and difficult cases, where, without such advantages, a practitioner would very frequently fail. The result of his experience in the distressing complaint of strangulated Hernia is here communicated to the public; accompanied with a variety of judicious observations and directions, that will be extremely useful, not merely to the young practitioner, but to the more experienced surgeon, who will be able to decide for himself how far they are warranted by the cases out of which they arise. Though Mr. W. differs in some points from very able men, he most candidly states the grounds of his difference; and the effect of the treatment pursued in consequence of such difference, in various instances. In order to reduce the tumour, in strangulated herniæ, he uses cold applications instead of warm, a treatment we apprehend, at present in general use; and, indeed, the utility of it is here so completely demonstrated as to remove every possible doubt on the subject. Mr. W. has frequently found it impossible to return the contents of the herniæ after the operation; on account of a stricture in the neck of the hernial sac; but on dividing this stricture with the knife, the impediment has instantly been removed, and the intestine returned into its proper situation.

A Concise and Systematic Account of a painful Affection of the Nerves of the Face, commonly called Tic Douloureux. By S. Fothergill, M.D. Physician to the Western Dispensary. Crown 8vo. Pr. 106. Murray. 1804.

THE object of Dr. Fothergill, in this publication, is so to describe this disease as to distinguish it from some others with which it has been occasionally confounded; and to shew what modes of treatment have been adopted by different practitioners, with their success or failure. He objects, and very properly we think, to the name which has been hitherto given to it, and proposes in lieu of it, *Facies morbus nervorum crucians*,

which certainly marks the disease with greater accuracy, though, as the Doctor himself observes, it may be deemed objectionable on account of its length. Still, till some other can be found more concise and equally expressive, this should be allowed to obtain. The learned author has consulted a great number of authorities, with a view to collect all the important facts which have been recorded on the subject of his inquiry; and he certainly has succeeded in giving a more systematic account of the disease, than had been given before; and has performed an essential service to the medical world by reducing into a small compass a mass of information which could not be acquired without extensive reading. The result of his researches, in respect of the cure of the disease, is very far from satisfactory; the only remedies which appear likely to effect even a temporary removal of it, are the *section of the nerves*; *electricity*; and the excitement of *mental stimuli*; the last of which seems to have been too much neglected, though Dr. F. cites one remarkable instance of its efficacy.

DIVINITY.

An earnest Exhortation to a frequent Reception of the Holy Sacrament of the Lord's Supper, particularly addressed to young Persons. By a Layman. 12mo. Pr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1804.

SUCH is the lamentable profligacy of the times, that the exhortations of a clergyman, in the discharge of his duty, though speaking *authoritatively*, and consequently with greater force than any unauthorized persons, are generally less attended to, from motives which are too disgraceful to human nature for us to particularize, than the admonitions of a *layman*. Hence those laymen who endeavour, by example and by precept, to enforce the duties of a Christian life, are entitled to a double portion of praise; and hence also they have a double stimulus to exertion, and a double duty to perform. A more impressive, salutary, and truly Christian exhortation than that now before us, is not to be found even in the writings of our good old divines. Its peculiar excellence, in our estimation, consists in the admirable adaptation of the arguments to the persons for whose benefit they are designed.—The subject, one unquestionably of the very highest importance which can be submitted to the contemplation of a Christian, is discussed in a manner at once so familiar and so dignified, the arguments are pressed with so much temperance yet with so much strength, the authorities are urged with such candour and yet with such firmness, and the whole matter is placed in so clear and conspicuous a point of view, that no man of common sense and honest intentions can possibly refuse his assent to any of the inferences drawn by the intelligent and pious author. In the following wish (as, indeed, in every one of his statements) we most cordially agree with him.

“ I could wish that these invitations (to receive the sacrament) were given by some of our clergy, in a more solemn and earnest manner than at all times prevails, and that the whole exhortation were read, as it is in many churches in the north of England. I should think, also, it would be attended with a very happy effect; which, indeed, I have known to be produced by it, if notice of the sacrament were sometimes given, by reading the

the second exhortation, addressed 'to those who are negligent to come to the holy communion;' the use of which I am afraid " (his fears, alas! are but too well founded)" the state of most congregations in this country will fully warrant. And if always, after using either of these exhortations, the kind and affectionate pastor would, in the course of his sermon, pathetically and earnestly entreat his congregation to attend the ensuing sacrament, to which they have just been invited, as they value their soul's health, I am confident the happiest effects would frequently follow.

The necessity of such exhortations and entreaties must be obvious to every one who is in the habit of receiving the sacrament. The mode in which the author combats the scruples of the young friend whom he addresses, is particularly happy, and the effect of it, we should suppose, most successful. "Still I hear you persist in expressing your fears, lest, after having received this blessed food, you should *relapse* into sin. Probably you may; and so have the best of men that have lived before you. But I am convinced of this (supposing you not to be an *habitual* sinner), that the *oftener* you attend this holy sacrament, purposing to amend your life, and to walk from thenceforth in God's holy ways, though you should still *occasionally* fall, the less and less frequent will these relapses be, till they *altogether* cease: and be assured, that he who, with pious diffidence, *forces* himself, as it were, to approach that table, in obedience to God's will, and because he finds that, *without it*, he is unable to cleanse his way, is better prepared than he is aware of. *Come unto me all ye that travel, and are heavy laden, (with the burden of your sins) and I will give you rest*, is Christ's gracious invitation and promise unto sinners. And if you desire to be relieved from such occasional relapses, you ought, undoubtedly, to obey this merciful call; for the denunciations against the unworthy reception of this sacrament apply only to those, who, at the moment of reception, not only have not forsaken their sins, but are *continuing* in the *wilful and habitual* commission of known sins."

We believe the dread, here so ably combated, operates more generally than is imagined, to deter men from obeying the call of their Saviour. Not only the duty of obedience, in this respect, is most strongly enforced, but the dangers and punishment of disobedience are clearly unfolded to view. The author closes his reflections with an admirable passage from a sermon, preached at the Magdalen, by one whom he justly terms "as bright a luminary of our venerable Church this day," as Bishop Jeremy Taylor was in the seventeenth century. This well-timed eulogy reflects equal honour on the person by whom it is bestowed, and on him who bestows it.

Sacred Hours; or Extracts for private Devotion and Meditation: comprehending the Psalms arranged and classed under various Heads: together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture; the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement. 12mo. Pp. 688. 10s. 6d. Ginger. 1804.

SUCH of these selections as are not taken from scripture are extracted from authors of approved piety and orthodoxy; and the whole forms an useful and instructive companion for the serious and devout Christian.

A Word to the Wife and a Hint to the Unthinking. 24mo. Pr. 11. 2d. or 1s. 6d. per dozen. Hatchard. 1804.

HE will not be a *wife* man who can treat such a *word* as this with contempt: and he must be worse than *unthinking* who will not take this *hint*. This little book contains a salutary admonition to follow only the lawfully appointed ministers of God's church, and to avoid the sin of schism. Never was admonition more necessary; for strange teachers spring up like mushrooms, and schismatics daily increase and multiply.

The most important Truths and Duties of Christianity stated. Designed chiefly for Persons in the lower Stations of Life. 24mo. Pr. 20. Hatchard. 1804.

MUCH good instruction comprized within a small compass, and therefore very well adapted to the purpose which it is designed to answer.

An Antidote to the Alarm of Invasion; a Discourse delivered at the Meeting-house in the Old Jewry, on Wednesday, October 19, 1803, being the Day appointed for a General Fast. By Abraham Rees, D. D. F. R. S. 8vo. Pr. 28. 1s. Longman and Rees. 1803.

FROM a text chosen, from its extreme appositeness, by so many preachers on the same occasion, Nehemiah iv. 14, Dr. Rees enters into a methodical investigation of the nature of the present contest; the character and views of the enemy; the infinite importance of the objects which we are called upon to defend; the advantages likely to result from our success; the means of our defence; and, lastly, the justice of our cause, and the consequent grounds of our hope of divine assistance. The learned preacher expostulates on these different heads with great ability and animation; he draws a true picture of the present state of France and her dependencies; and of the effects of her Usurper's past conquests, and of his future ambitious views; and, after eloquently exhorting his congregation manfully to stand forth in defence of their country, and of all that is dear and valuable to them in this life, he directs their attention to the Lord as their sheet-anchor, conjuring them to conciliate his favour by repentance of their past sins, and by an earnest resolution to pay in future the strictest obedience to his word and commandments. This is one of the best discourses which we have read, on the occasion of the late fast.

A Sermon, preached at the Parish-Church of Gillingham, in Kent, on Sunday, July the 31, 1803, on occasion of the united exertions of his Subjects being called forth by his Majesty, against the threatened Invasion. By William Chafy, M. A. Fellow of Sidney Sussex College, Cambridge, and Curate of Gillingham. Published by request. 8vo. Pr. 20. 1s. 6d. Rivingtons. 1803.

"HONOUR all men: love the brotherhood: fear God: honour the King." This is Mr. Chafy's text, and on each of these precepts of the Apostle Peter, he expatiates with equal zeal and judgment, in reference to existing circumstances; shewing that, by a rigid observance of them all, anarchy may be avoided, and order preserved and perpetuated, while, from their violation, rebellion, regicide, and war, with all their concomitant evils, must necessarily result.

By his command to *love the brotherhood*, says the preacher, the Apostle "means to imply, that it is the duty of the good and virtuous, to love and admire, to comfort and succour, those who, in consequence of their adherence to right principles of faith and piety, are often exposed to the scorn and derision of the thoughtless, the worldly-minded, and profligate. This was the case with the primitive Christians, and melancholy it is to observe, that, even in these days, the iron dart of persecution, envenomed with the poison of malice, ceases not to wound and lacerate those amongst us, who are most eminent for piety and virtue." There is, unhappily, but too much truth in this observation! The sufferings of France, with all the horrors of her revolution, and its miserable effects, most naturally suggested themselves to the preacher's mind as the immediate consequence of a flagrant violation of the Apostolic precepts; and, of course, afforded him one of the best illustrations of his principle. These he has depicted with becoming indignation, and with Christian feeling.

A Sermon adapted to the Circumstances of the present interesting Crisis, preached at Chiswick, on Sunday, September 4th, 1803. Published by particular desire, and dedicated to the Society for the Suppression of Vice. By the Rev. Thomas Horne, D. D. Master of Chiswick School. 8vo. Pp. 32. 1s. Rivingtons. 1803.

IN a well-written dedication to the Society for the Suppression of Vice, Dr. Horne "cannot forbear expressing his warmest wishes, that it may daily become more flourishing in its numbers, and more efficient in its resources; and that the great and opulent, in particular, will never suffer its views to be disappointed, for want of either countenance to encourage and animate its exertions, or pecuniary aid for the support of its expences, by a reasonable replenishment of its exhausted treasury."—Since the publication of this Sermon, we understand, the Dr.'s wishes have been gratified; for, by the active exertions of a Nobleman, who at once does honour to his profession, and reflects lustre on his rank, who, in the highest circles of fashion, preserves his religious principles uncontaminated, and his morals uncorrupted, illustrating by his conduct the excellence of the principles which he zealously inculcates, this Society has gained an addition of nearly two hundred most respectable members. From Romans viii. 31. 'If God be for us, who can be against us,' the preacher takes occasion to point out the inadequacy of human exertions, without the support and protection of God; to enquire how far we are entitled to expect that support; and to indicate the means of acquiring it. This necessarily leads him into an examination of the prevailing vices of the age, which he enumerates and condemns. On one class of these vices he comments in the following words.

"If, in the next place, we direct our inquiry to the vices of intemperance, fornication, and adultery, how much greater satisfaction will it afford us? Have they attained a less rank and luxurious growth? Has not their familiarity to the eye rendered it almost insensible to their deformity? Yes; varnished over with a specious language, which licentiousness hath invented to veil their obliquity, we are accustomed to hear them spoken of without emotion, and to see them practised without remorse; and the same actions are imputed to the frailty and infirmity of nature by the world, which are stigmatised as damnable sins by the law of God; which is thus made of no effect by the traditions of such as yield themselves up to the lusts which war in their members, that they may enjoy the pleasures of sin for a season."

season." It is a lamentable proof of the growing depravity of the age, that the sins here noticed daily increase in frequency and publicity. The most resolute adulteresses in the kingdom, supported by the most elevated rank, now openly brave public decency and decorum; riot in luxury, the means for gratifying which have been procured by their sins; give routs and entertainments, announced, in our base and prostituted prints, in language the most bombastic and ridiculous, and with adulation the most fullsome and profligate; entertainments which are numerously and *fashionably* attended, even by women of virtue who have a reputation to lose; and to such an extent is this abandoned system now carried, that we may soon expect to see virtue rendered a subject of derision, religion become a butt for the finger of scorn to point at, and vice exulting in her triumph, and glorying in the multitude of her votaries!!!

The preacher is equally pointed in his animadversions on "the alarming decay of religion, and scandalous profanation of the Sabbath, which so unhappily characterise the present times." In a former article, we have noticed the increase of such profanation; but we should have been truly glad to know what grounds Dr. Horne has for asserting, that it is "sheltered under the connivance, and, as far as that goes, the sanction of the magistrate: for a forbearance to execute the laws in those whose office it is to enforce them, seems to be much the same as not to condemn the offence; at least the difference is so trifling, as hardly to be perceptible."—If it be meant, that a magistrate refused to execute the law, when an information was brought before him for a profanation of the Sabbath, and the charge substantiated by evidence; the accusation is one of a very serious nature indeed, and, in our view of the subject, involves a charge of no less magnitude than that of perjury; for as a magistrate is bound, by his oath, to *administer justice according to law*, his refusal to execute the law is a violation of his oath. It is not optional with a magistrate to receive or reject informations, when all the legal forms are duly observed; nor to inflict or withhold punishment; nor, in any way, to dispense with the execution of the laws. God forbid any such discretion should be vested in magistrates, or even in judges! The law is alike imperative, on those whose duty it is to execute it, and on those who break it; and, if a magistrate neglect, or refuse to perform, any part of his duty, an application to the Court of King's Bench would supply a speedy and effectual remedy for the evil.—"The studied modes by which the Great display their *irreligion*, by their Sunday routs, concerts, and card-tables, &c. &c." and the excesses and imprecations of the vulgar, on the Lord's day, are strongly and justly stigmatized. The growth of schism, the preacher considers as another "striking feature in the corruption of the *last days*; and the *shameful* abuse of the Toleration Act, by which the *lowest of the people* are permitted to invade the priest's office, (and wonderful, sure, it is they *should* be so permitted) is that sin of Jeroboam, in which God feels his honour *peculiarly* interested, and which he therefore never will suffer to escape the severity of his displeasure. And how *can* he, when it has so direct and powerful a tendency to sink that holy religion into contempt, by which he purposed to *save the world*." It is, indeed, most strange, that, in a Christian country, a man who shall presume to exercise in the city of London the meanest of trades, without having served the given number of years to it, and being possessed, moreover, of other qualifications, is liable to the severest penalties; while, if he only venture to exercise the office of an appointed minister of Christ, to become the guardian

dian of Christian consciences, to instruct men in their religious duties, and to point out to them the way to salvation; if he *only* do this, without any other qualification whatever than such as is derived from the mere act of taking an oath, he is subject to no penalty, but is protected, and even *encouraged*, by the law! It is surely high time to eradicate so scandalous an abuse.

Having pointed out the prevailing sins of the age, the preacher concludes by shewing the indispensable necessity of a speedy and radical reform, as well for our political as for our eternal salvation.

The Fear of God a sure ground of Confidence and Hope. Two Sermons preached October 19, 1803. By the Rev. Sir Adam Gordon, Bart. M. A. Rector of West Tilbury, Essex, and Prebendary of Bristol. 8vo.

THE text, Luke xii. 4. 5. Two plain and animated discourses, well suited to the solemn occasion. We shall make an important extract as a specimen, which justly condemns a practice which we are certain that *some* who practised it, now as cordially condemn it, as does the reverend Baronet.

“ Instead of taking warning by the sore chastisements of the *still* wretched nation, which labours under the most oppressive tyranny that people ever felt; the unrelenting scourge of a STRANGER, who can have no feeling for the natives of the land, and has but one view, the slavery and ruin of millions to gratify his own insatiate rage of power, and which the hopes of conquering this island would complete; instead I say of profiting by so woeful an example of the anger of the Almighty against the crimes that have reduced them to this state of wretchedness and desertion, we have madly preferred their dresses, their entertainments; and even their mode of feeding; and what is worse than all, a taste for that licentiousness of education to which their modern and infidel philosophy has artfully and most destructively paved the way. Nay, so dead have many of our deluded countrymen been to that laudable dignity of manners, that proper contempt of dishonourable, base, and cruel conduct (when found even in the highest station) and which formerly marked the honest and truly noble character of Britons, that they have meanly paid court to a common assassin of the human race; a wretch without a single virtue or liberal accomplishment to recommend him: in short, the occasional instrument of the fell rage of Heaven against the ungodly. Would a genuine Christian hold adulatory converse with an apostate Judas? p. 20, 21.

We believe that this will meet the eye of some who bowed before the idol of the day, and told him that their reason for travelling some hundreds of miles out of the way was merely for the honour of seeing the greatest man on the face of the earth. Had all these been detained to feel the greatest of his tyranny, and to languish in misery and scorn at Valenciennes, we should have but little pity for their fate, and have thought that the English nation could spare them well,

MISCELLANIES.

An Inquiry into the real Difference between ACTUAL MONEY, consisting of Gold and Silver, and paper Money of various descriptions. Also an Examination into the Constitution of Banks; and the Impossibility of their combining the two Characters of Bank and Exchequer. By MAGENS DORRIEN, Magens, Esq. 8vo. Pp 68. 2s. 6d. Asperne, at the Bible, Crown, and Constitution!!! 1804.

BEFORE we say a word of the author or of his tract, we must congratulate him on having discovered a bookseller who has had the ingenuity to invent a sign which had never before been thought of—the *sign of the Constitution!* Good heavens! what an age of invention, and of improvement is this! But let us observe, however, in favour of our less ingenious ancestors, that if they never invented such a sign, the reason is plain; the thing was impossible, because their signs exhibited a visible mark or semblance of the thing intended to be represented; and even Mr Asperne's ingenuity, we conceive, would be puzzled to give to any painter such a description of the *Constitution* as would enable him to exhibit it on a sign. We beg pardon, however, of Mr. Magens, for thus giving precedence to his publisher.

We have read this inquiry with that degree of attention which the importance of the subject discussed seemed to require. But we confess that to us it appears, that a very large proportion of it is devoted to the purpose of *defining* that which is obvious to every man's understanding; and which, therefore, stands no more in need of *definition*, than the difference between a loaf and a bun. A Lombard-street critic, however, would probably be of a different opinion. On the subject of *accommodation notes* Mr. Magens is, we think, more correct than Mr. Thornton; his distinction between their use and abuse is accurate; and his notion of the deception contained in the *value received*, where, in point of fact, *no value* is represented, is perfectly just. Not so, his censure of the government, for a measure which to us, and to every person whom we ever heard mention the subject, appeared a measure not more expedient in its application, than wise in its principle; we allude to the issue of Commercial Exchequer Bills in 1793, for the relief of the commercial world, then distressed by extraordinary and unforeseen pressure. The censure is grounded on a supposition, not very solid, that the issue of those bills tended to encourage commercial speculations, and to force trade beyond that consumption and demand which should invariably regulate its extent.

In p. 25, Mr. Magens classes a *livre* among the current coins of Europe, whereas he should have known that it is only a *nominal* coin; like our pound sterling.* The chief object of his tract is to prove, what, to our understanding, at least, he has completely failed to prove—that if the Bank were to make no advances to government, payments in specie might immediately be resumed. As it is, he denies that any danger would accrue from such payments; and contends that if money should in the first in-

* The pound sterling was formerly a real coin; and so was the *livre*; but for some centuries no such money has been coined; though, for the convenience of calculating the names are still retained.

stance be exported, it would speedily return with interest. But however clear this may appear to him, he certainly has not made it clear to others. We shall lay the burden of his song before our readers.

"Separate, therefore, the Exchequer from the Bank; let the former depend upon itself alone, and let the Bank maintain its own sphere, as a house of agency for government, and of accommodation and convenience to commerce part of the community." To our dull unmercantile understanding it seems strange that the same writer who deprecates the relief of commercial men by the accommodation of Exchequer Bills advanced by government, should recommend a similar relief by the accommodation of note advanced by the Bank of England! There may be an essential difference in the nature and principle of these modes of relief, but we are so stupid as not to perceive it. And, indeed, to say the truth, it looks as if the grand objection to the advance of money by the Bank to Government were founded on the inconvenience resulting from some limitation of the accommodation usually afforded by the Bank to individuals. "By such means it may speedily be enabled to resume its payments in specie; the government will be more secure, and general confidence better established. Nothing is wanting, but a resolution, on the part of the minister, to consider the Bank only as an agent; and never to borrow from it, or interfere with its concerns, unless some violent convulsion overturns all system, and renders measures necessary, which no circumstance would justify. Maintaining this plan, both would be strengthened, and the national wealth encouraged and increased. Pursuing the system of the last ten years, nothing but weakness and eventual disgrace can be expected to occur." If we may be allowed to judge of the future by the past, there is no foundation whatever for any such expectation.

Reflections proper for the present Times. 18mo. Pp. 36. 6d. or 5s. per dozen. Hatchard. 1804.

In his previous Address to the public, the sensible author of this useful little book observes—"Throughout the greater part of the following pages are extracts from authors of established reputation, which I could not refrain from submitting to the public (judging that they might not be without their use if in this form they were offered to its inspection); more especially, since it must be notorious to the observation of every one, that, in these our days, the sentiments they contain, and the duties they inculcate, are very much upon the wane amongst us."

We fear this last remark is but too true, and a lamentable consideration it is; for these sentiments are such as every true Christian and good subject ought to entertain, and these duties are such as every man ought to discharge. In the first part of the "Reflections," a concise view is taken of the punishments inflicted by God on the nations of antiquity, for their vices and sins, for the laudable purpose of shewing that the same causes may produce the same effects in the present times. The author thus closes this part of his book:

"It is, therefore, no less useful than curious, in reading history, to mark the different dispositions, manners, and characters, of nations and their rulers; since these are the instruments, working under the direction of Providence, for the accomplishment of its designs, without any infringement of man's free will. If you behold a nation distinguished by irreligion and contempt of things sacred, by licentiousness, faction, luxury,

ury, dissipation, and effeminacy, be assured, that, *without reformation*, the conquest of that nation by some other is becoming more and more feasible every day. Such were the characteristics of the ancient people of God, in the times preceding their several captivities. Such was the case when the old Assyrian Empire perished with Sardanapalus; when Babylon was surprised by Cyrus; when Darius was overthrown by Alexander; when Greece fell under the dominion of the Romans; when these last were overwhelmed by the Northern Nations; and when Constantinople was taken by the Turks. Let these *instances* suffice, and let every man who has the prosperity of his country at heart, *very seriously* consider how far these *tokens* are to be found upon ourselves; what can be done to prevent the farther spreading of the infection, and to eradicate the seeds of the disorder. Those in the higher ranks of life have a most brilliant example of virtue held forth to them from the Throne. Happy would it be for themselves, happy for the community, would they study to reflect its lustre in the wide extended circles of their inferiors and dependents.

The second part of the Reflections exhibits some of the most prominent features of the French Revolution, which, during the late "hollow-armed truce," men seemed disposed to consign to oblivion, and so to deprive the world of the most useful lesson, and the most useful example, that were ever offered to it. The author has drawn a tolerable sketch of the character of the Corsican Usurper; and he truly remarks, "With this most extraordinary man we have now tried the *experiment* of peace; and we find by that experiment that he cares not for public faith or justice; that he regards not either the laws of nations or those of hospitality; that he is governed by no principle but *ambition*, and acknowledges no other law but that of his *own will*. Let it not be imagined that this is an exaggerated picture; *every trait* will be found in the *decrees*, the *reports*, the *public records*, of French infamy and wretchedness."

No, it is not an exaggerated picture; nor is it in the power of the pen or the pencil, we will not say to *overcharge*, the picture of this monster of iniquity and guilt, but to give any thing like an adequate representation of the original. The author is entitled to the thanks of every religious mind for this laudable effort to direct the attention of the people to objects which they ought incessantly to contemplate.

A New Dictionary of Ancient Geography, exhibiting the Modern in addition to the Ancient Names of Places; designed for the Use of Schools, and of those who are reading the Classics, or other ancient Authors. By Charles Pye. P. 7. Longman and Rees. 1803.

The study of ancient geography, though essentially necessary to a knowledge of history and classics, is not generally cultivated with that assiduity which its importance seems to demand. Indeed the numerous contradictions which abound in ancient writers with respect to the names and boundaries of places, may have deterred many from this useful and interesting study. These contradictions are thus noticed by Mr. Pye in his Preface. "In the time of Strabo, Mela, and other ancient writers, the science of geography was in its infancy, and therefore it is not surprising that they should have assigned different boundaries to the same districts; but we are also to consider that the continued warfare which subsisted between contending nations, frequently extended the limits of one region, and of course contracted those of another. Hence we may find a town represented by one person as situated in Macedonia, and by another as in Thessaly,

They, yet both may be right according to the time they respectively wrote. The same remark is applicable to other districts, as is clearly demonstrated in the present times, for which reason the boundaries are generally omitted in this publication."

The author here seems to decline any attempt to reconcile the various contradictions on these subjects. His avowed object is to arrange the ancient and modern names in a clear and methodical manner, so as to give a ready reference to each; and in addition to this arrangement of ancient appellations, both of people and places, with the modern names, he has given: *con* i.e. chronological history of the principal places; by which the book also serves in many cases as a Gazetteer.

The author, in his Preface, professes to lay claim to no other merit than that of industry, and in all cases to have taken his materials from the most approved documents. But while we allow this statement to be generally correct, we have to point out some inaccuracies, which we recommend to his notice and correction in a future edition.

We do not always find even all the ancient names detailed which places bore at different periods. It is not stated here that Scotland was once called *Albania*, and at another period *Scotia Minor*, to distinguish it from Ireland, which was then called *Scotia Major*. In giving references, likewise, the places or names referred to are not always inserted: such are the following: *Brighton*, see *Bristol*; *Scoti*, see *Scots*; *Campus Martius*, see *Campus Iberinus*, &c.

To enter into a minute detail of the inaccuracies of a work of this nature, would be tedious and difficult, and in some cases invidious, where the subject are of the most vague character. In such instances the errors are often either doubtful or unimportant. We find, upon the whole, a clear and practical arrangement of articles which are dispersed in more voluminous works. Mr. Pye has here condensed within a narrow space the substance of *Cellarius*, *Lampriere*, *Macbean*, &c. In short, the work will be found very useful and convenient to all persons reading the Classics, or studying modern geography, and, indeed, to all readers of history, whether sacred or profane.

REVIEWERS REVIEWED.

EXTRACTED FROM AIKIN'S ANNUAL REVIEW FOR 1803, PAGE 510.

Art. XV.—*The Revolutionary Plutarch; exhibiting the most distinguished Characters literary, military, and political, in the recent Annals of the French Republic: the greater part from the original information of a Gentleman resident at Paris. To which, as an Appendix, is reprinted entire, the celebrated Pamphlet of "Killing no Murder."* 2 vols.

Art. XVI.—*History of the French Consulate under Napoleon Bonaparte: being an authentic narrative of his Administration, which is so little known in Foreign Countries. Including a sketch of his Life. The whole interspersed with curious anecdotes, and a faithful statement of interesting transactions until the renewal of hostilities in 1803. By W. Barre, witness to many of the facts related in the narrative.* 8vo.

"**F**EAR is always cruel. The Romans had once been driven to the very brink of ruin by the abilities of Hannibal, and never after thought themselves secure till their persecutions had driven the exiled war-

rior

prior to self-destruction. The ambition of Louis XIV. was stopped in the midst of his career by William III.; and when the victorious arms of the confederates were on the point of inflicting on France the desolation which had attended the march of her troops through the states of Germany, and the provinces of Belgium, a plot to assassinate the redeemer of the liberties of Europe was contrived by the French ministry, and sanctioned by its monarch. The ungenerous policy of England filled Ireland with disaffection, and her alarmed Ministers of torture were let loose to quell, by means which would have disgraced even an Alva, the commotions of her own raising. Bonaparte has threatened us with invasion, and Englishmen have been found to propose an atrocious and unsparing warfare, which in modern times has been commanded only by Robespierre, and has been practised by none.

"In the late war, and in the present, the British Ministry *has* been loudly accused of participating in, and encouraging, those plans of assassination which have been directed against the person of the Chief Magistrate of France. Let the Ministry, if *they* can with truth, vindicate themselves from so black a charge, by solemn and authentic disavowal; and let the British public shew the high honour and intrepid courage for which they have long been renowned, by consigning to merited contempt and abhorrence all works, together with their authors, whose direct tendency is to degrade the generous and high-spirited patriot into the lurking assassin."

We should have taken some pains to expose the writer of this miserable jargon, miscalled criticism, who seems not to understand the English grammar, and his vile Jacobinical principles, as manifested in his commendations of a man, loaded with more crimes than any other individual whose actions are recorded in history, if a correspondent had not spared us the trouble. We shall insert *his* remarks, therefore, instead of our comments.

TO THE EDITOR.

SIR,

YOUR known loyalty and candour make me hope that you will not refuse a place for the inclosed short review of Arthur Aikin's Annual Review. The copy of his review of the Revolutionary Plutarch, shews you his manner of reviewing loyal productions. Mine, I hope therefore, is neither illiberal nor unjust. I am, Sir,

AN ANTI-JACOBIN.

Jacobins are always cruel. Under Robespierre they crowded the prisons and scaffolds with victims; and every man who detested their crimes, or abhorred their principles, was imprisoned as suspected, and executed as a conspirator against the French republic. Jean de Brie, now Buonaparté's prefect at Besançon, proposed, when a member of the national convention, to erect a corps of regicides, whose employments were to be the murders of all lawful princes. Gustavus III. the king of Sweden, was killed by the Jacobins; Louis XVI. was murdered by them, and Louis XVII. was poisoned by them.

The vigorous policy of England prevented the destruction of liberty in Ireland, and preserved that country from the worst of all tyrannies, that of Jacobins. Buonaparté has threatened us with an invasion, and Englishmen have

have been found base or wicked enough to defend or palliate the atrocities of this usurper; atrocities surpassing even those of his *worthy* predecessor, Robespierre.

Unable to enslave or conquer this country, the French revolutionary rulers have, in their disappointed rage, invented a system of regular calumny against the British ministers; and the death of every rebel or regicide, whom the vengeance of individuals or of factions plotted or inflicted, have by them been ascribed to British counsels. The known moral characters of English statesmen wanted no justification, and they descended therefore to none. Let the ministers continue their dignified and becoming silence, and let the British public evince their high honour, intrepid courage, and unshaken loyalty, for which they have long been renowned, by consigning to merited contempt and abhorrence all works like the *Annual Review*, and all authors like Arthur Aikin, whose direct tendency is to praise Jacobins, and to extol the lurking assassin Buonaparté into the high spirited patriot.

Since the preceding observations were put into our hands, we have received the following Letter, which we insert without alteration, premising only that we have never yet seen Mr. Barré's publication; and reminding that gentleman that we neither vouched for the authenticity of all the facts stated in the *Revolutionary Plutarch*, nor bestowed unqualified praises on the *Sketches on the intrinsic Strength, military and naval Force, of France and Russia, &c.*

TO THE EDITOR.

SIR,

IT is generally understood that the honourable functions of Reviewers, so essential to the progress of literature, are those of analysing new publications, contradicting and refuting erroneous and false statements, pointing out the grammatical faults of a vicious narrative, and of bestowing due praises on, or attaching blame to, such works as they deserve. But, above all, the duty of Reviewers is that of being *rigorously impartial*.

When, therefore, such Reviewers are found who, instead of strictly fulfilling those honourable functions, either through *ignorance, negligence, or malice*, condemn works and authors without attempting or condescending to contradict or refute *one single fact* stated in their narrative, it must be candidly acknowledged that such pretended Reviewers can only be considered as *blind party-men*, devoted, and perhaps tools, to a faction; or that their voluminous Reviews are, to use their own words concerning Dr. Wittman's work, only intended to pick the pockets of the public; disgracing thereby the profession. That such are the Reviewers who have undertaken the task of *The Annual Review, and History of Literature for 1803; Arthur Aikin, Editor. Vol. II.* London: Printed for T. N. Longman and O. Rees, Paternoster-row, 1804; the following facts will completely prove:—In Page 510. Art. 15 and 16; those *sapient and impartial* Reviewers, after noticing an *anonymous* publication entitled *The Revolutionary Plutarch*, and my *History of the French Consulate under Napoleon Buonaparté*, have thought proper to comprise these two *widely different* publications under one single remark, beginning with the words—*War is always cruel*, which are followed by some observations on ancient and modern history, *totally unconnected* with the object of their re-

view,

view, as far as it relates to my work. They then go and terminate their pretended analysis by saying: *In the late war and in the present, the British ministry has been loudly accused of participating in, and encouraging those plans of assassination, which have been directed against the person of the chief magistrate of France. Let the ministry, if they can with truth, vindicate themselves from so black a charge, by a solemn and authentic disavowal; and let the British public show the high honour and intrepid courage for which they have long been renowned, by consigning to merited contempt and abhorrence all works, together with their authors, whose direct tendency is to degrade the generous and high-spirited patriot (BUONAPARTE) into the lurking assassin.* I have already said, that *The Revolutionary Plutarch*, with the celebrated pamphlet of "Killing no Murder," is a publication widely different from mine; and several respectable persons can bear ample testimony of my having blamed many of the erroneous and exaggerated statements contained in this work, which I should certainly have contradicted and refuted, had it appeared before the publication of my book. How then could these publications so *totally* different in their nature, be confounded under one head? I have positively disclaimed being a party-writer; and the perusal of my book may easily convince the candid reader that I have been impartial. I have stated facts, the most important of which I have, and must have witnessed, since it is well known that I have served in the French army, and that I lately held a situation in Paris under the French government. I have faithfully detailed the boasted administration of the great Buonaparté, as the sure means of *degrading that generous and high-spirited patriot into, what he really is, a lurking assassin.* And I do positive affirm and acknowledge, that such has been the *direct tendency* of my work, which perhaps the Reviewers have *never* read. I have said that my narrative was grounded on authentic documents which I had brought from France eighteen months ago, when Buonaparté was at Havre-de-Grace, where I saw him last. And, above all, I have offered to produce those documents when required; after having completely refuted many erroneous statements of an anonymous publication, upon which the Reviewers have bestowed many praises. This anonymous publication is called *Sketches on the intrinsic Strength, Military and Naval Force, of France and Russia, &c.* said to be printed at the Hague, 1803. And I trust that my refutation is such as to leave no possibility of a reply. But these enlightened Reviewers have thought proper to say that *his* (the anonymous writer's) statements are entitled to confidence, from the pledged assurance that he speaks "*from ocular evidence, having within these twenty months visited every department of that vast republic.*"

Is there any thing that can more fully evince the unaccountable partiality of these Reviewers? *The statements* of an anonymous writer, whose work is said to be printed in a foreign country, and which bears no name of either publisher or printer, are entitled to confidence from his bare pledged assurance, whilst the statements of a man who openly and frankly gives his own name, acknowledges the situation he has held under the French government, and offers to produce authentic documents, are to be *consigned to merited contempt and abhorrence!* Who has assured the Reviewers that their favourite anonymous writer has not imposed upon the public? I leave them to answer this question. But, Sir, I cannot dismiss this subject without lamenting the want of memory and consistency, as well as *capacity*, on the part of those who have assumed the high and important office of literary censors. In their first volume for 1802, they have bestowed praises on the work of Sir Robert Wilson,

Wilson, who has been the first man in England to expose to merited abhorrence the generous and high spirited patriot, Buonaparte, whom he degraded into the lurking assassin, for having massacred the prisoners of war, and poisoned the French soldiers sick at Jaffa. I hastened to translate this work into French. It is true, that in their analysis of Sir Robert Wilson's work, these Reviewers took little notice of its most important contents; which had even attracted the attention of Buonaparte, and of his ambassador in London, as it is proved by his diplomatic note of the 29th of March, 1803, addressed to Lord Hawkesbury, and to which Sir Robert Wilson made a spirited reply. But these gentlemen have deemed it expedient to treat as a tale those heinous crimes of Buonaparte, when published by Dr. Whittman in 1803. Doubtless they were better informed.—I leave them to decide on this well known fact. Indeed, Sir, in addition to what I have stated in my narrative, the atrocious murder of the unfortunate Duke d'Enghuieu has constituted Buonaparte a real lurking assassin. Reviewers should know, that the law against emigrants condemns to death only those who are found on the French territory without a permission from the French government.—How could then the Duke d'Enghuieu be condemned to death, when he was seized in a foreign country? Is then not Buonaparte a lurking assassin? They will, perhaps, answer this question. I shall now conclude by observing, that in these hints I wish it to be understood that I do not wave the right of submitting to an English court of justice and an English jury, whether this unjust and unwarrantable conduct to me does not deserve another sort of admonition. And I shall terminate this letter by altering only a few words of their last sentence, by saying—*And let the British public show the high honour and intrepid courage, for which they have long been renowned, by consigning to merited contempt and abhorrence all works, together with their authors, whose direct tendency is to extol the lurking assassin (Buonaparte) into the high-spirited patriot.*

I am, Sir, your very humble servant,

No. 2, King-street, Islington,
May 16, 1804.

W. BARRE.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

Condemned Cells, Shrewsbury Castle, April 27, 1804.

IGNOBLE must be that mind which does not glow with the love of fame. The character of an hero has ever been my aim, and had not the smell of gunpowder been particularly offensive to me, I might perhaps have proved a great military character. Stratagemis and ambush, plots and midnight schemes were my delight, and while Ulysses and Diomedes, Nisus and Euryalus have lived in poetic history, I see no reason why my name should not be transmitted to posterity, with honourable eulogy. Indeed the Newgate Calendar, the Annals of the Old Bailey, and many other learned publications have, with honest zeal, endeavoured to perpetuate the daring exploits and bold adventures of our honourable fraternity. Though an hero, I have, as my abode testifies, been unfortunate, and my career has been rather abruptly terminated. A few unenlightened citizens, under the influence of prejudice, have rather mistaken my conduct, and by their error, am I destined, on Saturday next, to the cord. As the days of chivalry are not quite past, it is some consolation that Shrewsbury Castle gives eclat to my confinement,

confinement, and I do not feel ashamed as if my letter had been addressed from a gaol. While it affords me much consolation, and my mind anticipates, with much satisfaction, the idea of being handed down to posterity as no common robber, the perusal of a poem lately published, and criticised in your review for March, has created me much uneasiness. The intimate friend of Haynes, whom on my last excursion I saw dangling on Hounslow Heath, had a soul congenial to my own; fame was his darling object; and frequently, when the myrmidons of Justice Bond, the knights of Bow-street, had nearly arrested our daring steps, frequently have we derived consolation, from the hope that our hair breadth escapes and numerous perils would render us equally conspicuous as the illustrious Jack Shepherd, or Si-tteen-fing Jack. Vain however was all our expectations, groundless all our hopes; for Abershaw has usurped the glory of Haynes, and all his honours are blasted; all his glory forgotten. That the gentleman who published the supplementary epistle to the correspondence between Mr. Bowles and Mr. Adams, was the friend of Abershaw and the rival of Haynes, is a matter of notoriety; but I thought the lion preyed not on carcases, and that enmity was buried in the grave, with the remains of our foe; but, alas! poor Haynes was not buried, and enmity still lives. Pray, Sir, I make it part of my last dying speech, pay, Sir, in return that gentleman, he has been guilty of a fatal mistake, and as it may mislead some future Newgate Annalist, I beg to correct him thus:

"Thus a determined Abershaw we see."

"Till in due time his just deserts he gains,
And Hounslow Heath receives the miscreant's last remains."

Read,

Where still the robber hangs in iron chains,
Whose name, Sir, was not Abershaw, but Samuel Haynes.

If a reprieve should extend my days beyond the publication of your next number, to know that you have done justice to the memory of my dear unfortunate friend, and rescued his name from oblivion, it will much oblige,
Your's, until death,

WILLIAM FORFEIT.

TO CORRESPONDENTS.

"Quondam Cognitus" is informed, that it is perfectly consistent with the plan of our work, to admit letters and essays on miscellaneous subjects.

We are obliged to a correspondent who has directed our attention to an obscure publication, in which we are attacked.

TO OUR READERS.

Our readers are referred for our *Summary of Politics* to the Preface to our Seventeenth Volume, which appears in the Appendix, published on the *Fifth of June*, and containing a Review of Foreign Literature, with a Table of the Titles, Authors' Names, &c. of the publications reviewed in the volume.

THE
ANTI-JACOBIN
Review and Magazine;

8c. 8c. 8c.

For JUNE, 1804.

Urbem Romanam a principio Reges habuere. *Libertatem et consulatum* L. Brutus instituit. *Dictaturæ* ad tempus sumebantur; neque *Decemviralis* potestas ultra biennium, neque *Tribunorum* militum consulare jus diu valuit. Non Cinnæ; non Sullæ longa dominatio; et Pompeii Crassique potentia citò in Cæsarem; Lepidi, atque Antonii arma in Augustum cellere; qui cuncta discordiis civilibus fella nomine *Principis* sub *Imperium* accepit.

Tac. Ann. in principio.

ORIGINAL CRITICISM.

An Account of the Island of Ceylon, containing its History, Geography, Natural History, with the Manners and Customs of its various Inhabitants; to which is added the Journal of an Embassy to the Court of Candy. Illustrated by a Map and Charts. By Robert Percival, Esq. of his Majesty's nineteenth Regiment of Foot. Quarto. Pp. 420. 1l. 8s. Baldwin's. 1803.

THIS account of the Island of Ceylon was written before the History of the Cape of Good Hope, by the same author, which was reviewed in our last Number, though it did not fall into our hands till after the publication of that history. It contains a very elaborate and interesting description of the island, which seems calculated to become one of the most valuable appendages to the British empire in the East. Captain Percival, having resided three years at Ceylon, and having directed his attention, in a particular manner, to the best means of acquiring every species of information, that could throw any light upon its history; upon its actual state; upon its strength; its natural productions; its commercial advantages; its local circumstances; its military and political importance; the cultivation of its soil; and the manners and dispositions of its inhabitants; and having, moreover, enjoyed the best opportunities of personal observation; qualified himself, in the best possible way, for the composition of an authentic, and most useful, account of a settlement, at least as valuable and important, as any of our late acquisitions in India; and which, with proper cultivation and improvement, may increase, very considerably, in value and importance.

In the first chapter the history of this settlement is briefly traced from its first conquest by the Portuguese in 1505, whose cruelty and fanaticism exasperated the natives, and led them to favour the attacks of the Dutch, who established their dominion in the island in 1656, to its reduction by the English in 1795. While Ceylon was in possession of the Dutch they had numerous wars with the Candians, from whom they, successively, wrested many valuable portions of territory; until, at length, the latter were entirely driven from the vicinity of the sea coast, and retired to their almost impenetrable woods and fastnesses in the interior, where they still remain, preserving, and not without reason, the utmost dread and jealousy of their European neighbours.

The succeeding chapters give an accurate description of that part of Ceylon, comprehending the whole of the sea coast, which is in our possession; then follows an account of the native Ceylones; and of a race of savages, who reside in the woods, called *Bedahs* or *Vaddahs*; then comes a description of the king of Candy's dominions; and the last chapters are devoted to the natural history of the island. The whole is written with impartiality and intelligence; the author having evidently aimed rather to be authentic, useful, and perspicuous in his narrative, than eloquent, elaborate, or profound. We shall select some few passages, that our readers may be enabled to form a judgment of the degree of information and amusement which they may expect to derive from a perusal of this volume. Our first extract shall be Captain Percival's account of the pearl fishery, in the bay of Condatchy, which affords occupation to some thousands of persons, during the season, which begins in February and ends in April. The boats employed in this fishery carry twenty men, ten of whom are divers and ten boatmen, besides a chief, who acts as pilot. Five only dive at a time; when these come up, the five others go down, and leave them to recruit their strength.

" In order to accelerate the descent of the divers, large stones are employed: five of these are brought in each boat for the purpose; they are of a reddish granite, common in this country, and of a pyramidal shape, round at top and bottom, with a hole perforated through the smaller end sufficient to admit a rope. Some of the divers use a stone shaped like a half-moon, which they fasten round the belly when they mean to descend, and thus keep their feet free.

" These people are accustomed to dive from their very infancy, and fearlessly descend to the bottom in from four to ten fathom water, in search of the oysters. The diver, when he is about to plunge, seizes the rope, to which one of the stones we have described is attached, with the toes of his right foot, while he takes hold of a bag of net-work with those of his left; it being customary among all the Indians to use their toes in working or holding as well as their fingers, and such is the power of habit that they can pick up even the smallest thing from the ground with their toes as nimbly as an European could with his fingers. The diver thus prepared, seizes another rope with his right hand, and holding his nostrils shut with the left, plunges into the water, and by the assistance of the stone speedily reaches the bottom.

tonf. He then hangs the net round his neck, and with much dexterity, and all possible difpatch, collects as many oysters as he can while he is able to remain under water, which is usually about two minutes. He then refumes his former pofition, makes a fignal to thofe above by pulling the rope in his right hand, and is immediately by this means drawn up and brought into the boat, leaving the ftone to be pulled up afterwards by the rope attached to it.

“ The exertion undergone during this procefs is fo violent, that upon being brought into the boat, the divers difcharge water from their mouth, ears, and noftrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day; and at each plunge bring up about a hundred oysters. Some rub their bodies over with oil, and ftuff their ears and nofes to prevent the water from entering; while others ufe no precautions whatever. Although the ufual time of remaining under water does not much exceed two minutes, yet there are inftances known of divers who could remain four and even five minutes, which was the cafe with a Caffree boy the laft year I vifited the fifhery. The longeft inftance ever known was that of a diver who came from Anjango in 1797, and who abfolutely remained under water full fix minutes.”

The only caufe of dread to the diver during this terrific operation, is the ground fhark; and with a view to avoid his attacks they confult their conjurer before they begin to dive, and pay a religious attention to all his direftions. Thefe direftions, however, as our readers will naturally fuppofe, are not always efficacious; and when, in fpite of them, any diver meets with an accident, the ingenuity of the conjurer is exercifed in the invention of a plaufive excufe for the failure.

“ The addrefs of thefe fellows in redeeming their credit, when any untoward accident happens to falshfy their prediftions, deferves to be noticed. Since the ifland came into our poffeffion, a diver at the fifhery one year loft his leg, upon which the head conjurer was called to account for the difafter. His anfwer gives the moft ftriking picture of the knowledge and capacity of the people he had to deal with. He gravely told them, ‘ that an old witch who owed him a grudge, had juft come from Colang on the Malabar coaft, and effected a counter-conjuration, which for the time rendered his fells fruitlefs; that this had come to his knowledge too late to prevent the accident which had happened, but that he would now fhew his own fuperiority over his antagonist by enchanting the fharks and binding up their mouths, fo that no more accidents fhould happen during the feafon.’ Fortunately for the conjurer the event anfwered his prediftion, and no further damage was fuftained from the fharks during the fifhery of that year. Whether this was owing to the prayers and charms of the conjurer, I leave my European readers to decide; but certainly it was firmly believed to be the cafe by the Indian divers, and he was afterwards held by them in the higheft efteem and veneration. His merits however in this tranfaftion might be difputed, for there are many feafons in which no fuch accidents occur at all. The appearance of a fingle fhark is indeed fufficient to fpread difmay among the whole body of divers; for as foon as one of them fees a fhark he infantly gives the alarm to his companions, who as quickly communicate it to the

other boats; a panic speedily seizes the whole, and they often return to the bay without fishing any more for that day. The sharks which create all this alarm sometimes turn out to be nothing more than a sharp stone on which the divers happen to alight. As false alarms excited in this manner prove very injurious to the progress of the fishery, every means is employed to ascertain whether they are well or ill founded; and if the latter be the case, the authors of them are punished. These false alarms occurred more than once in the course of the last two or three seasons."

The following is the mode observed in extracting the pearls from the oysters.

"As soon as the oysters are taken out of the boats, they are carried by the different people to whom they belong and placed in holes or pits dug in the ground to the depth of about two feet, or in small square places cleared and fenced round for the purpose; each person having his own separate division. Mats are spread below them to prevent the oysters from touching the earth; and here they are left to die and rot. As soon as they have passed through a state of putrefaction, and have become dry, they are easily opened without any danger of injuring the pearls, which might be the case if they were opened fresh, as at that time to do so requires great force. On the shell being opened, the oyster is minutely examined for the pearls: it is usual even to boil the oyster, as the pearl, though commonly found in the shell, is not unfrequently contained in the body of the fish itself.

The stench occasioned by the oysters being left to putrefy is intolerable; and remains for a long while after the fishery is over. It corrupts the atmosphere for several miles round Condatchy, and renders the neighbourhood of that country extremely unpleasant till the monsoons and violent south-west winds set in and purify the air. The nauseous smell however is not able to overcome the hopes of gain: for months after the fishing season, numbers of people are to be seen earnestly searching and poring over the sands and places where the oysters had been laid to putrefy; and some are now and then fortunate enough to find a pearl that amply compensates their trouble in searching after them. In 1797 while Mr. Andrews was collector, a Cooly, or common fellow of the lowest class, got by accident the most valuable pearl seen that season, and sold it to Mr. Andrews for a large sum.

"The pearls found at this fishery are of a whiter colour than those got in the gulph of Ormus on the Arabian coast, but in other respects are not accounted so pure or of such an excellent quality; for though the white pearls are more esteemed in Europe, the natives prefer those of a yellowish or golden cast. Off Tutucoreen, which lies on the Coromandel coast, nearly opposite to Condatchy, there is another fishery; but the pearls found there are much inferior to those two species I have mentioned, being tainted with a blue or greyish tinge."

The scene displayed during the fishery, as described by the author, exhibits no bad specimen of Indian manners.

"Before we leave the bay of Condatchy, it may be amusing to take a view of the various objects which most attract the attention of a stranger during the pearl fishery. The remarkable display of Indian manners, which are here seen in all their varieties, is, perhaps, the most striking of these. Every cast has its representatives; the arts practised by some, the ceremonies

trickeries performed by others, and the appearance of all, present the richest repast to the curiosity of an European. In one place he may see jugglers and vagabonds of every description practising their tricks with a degree of suppleness and skill, which appear supernatural to the inhabitant of a cold climate; in another he may observe Fakcers, Brahmins, Priests, Pandarams, and devotees of every sect, either in order to extort charity, or in consequence of some vow, going through the most painful operations with a degree of obstinate resolution, which I could scarcely have believed or even conceived, had I not been an eye-witness. I hope it will not be thought an improper digression from my narrative, if I mention a few of those circumstances which most attracted my notice: they are not particularly connected with a description of Ceylon, but they will certainly afford one source of amusement to the traveller who visits it.

“ The most painful acts of penance which the Indians undergo, are in order to regain their cast, when they have lost it either by eating things forbidden by the rules of their sect, or by having such connection with people of a different description as is supposed to defile them. In this state they are held in abhorrence by persons of their own sect, debarred from all intercourse with them, and prohibited even to touch them. From such a dreadful state of defilement they can be purified only by paying a large sum of money, or by undergoing the most incredible penances. Among those which I observed, I shall mention a few of the most remarkable. One of them will vow to hold his arm elevated over his head for a certain number of years, without once letting it down; and this he will actually continue to do, till the arm can never afterwards be recovered to its natural position. Another will keep his hand shut till the nails on his fingers absolutely grow into the flesh, and appear quite through at the back of his hand. Many never suffer their hair to be combed, or their beards to be shaved: in this state the hair of their heads, which is of a brown or burnt colour, gets matted, and appears not unlike the mops we use in Europe; or hangs down in long dishevelled strings, similar to that which grows on a species of French lap-dogs. Some will vow never to lie down; while, at the same time, they wear round their necks a large iron instrument not unlike a gird-iron without a handle.

“ But one of the most extraordinary of these ceremonies which I have witnessed is, swinging for their cast, as it is termed. A very high and strong post, or cocoa-tree, is planted firmly in the ground, crossways; on its top, another beam is placed in such a manner as to turn round on a pivot, and made fast to the upright post by ropes reeved through both, like the yards to the mast of a ship; and from the end of the transverse beam, ropes and pulleys are suspended to hoist up the devotee. He then is brought out, attended by a number of people dancing before him, and is led thrice round the swinging post by the Brahmins and his relations, with loud shouts, accompanied by music. In the mean time a sheep is sacrificed, and the blood sprinkled about on the surrounding multitude, who are eager that it shall fall upon them. Barren women, in particular, are anxious to catch the drops, in hopes of being by this means rendered fruitful; and with a view to secure the efficacy of this charm, they contrive to work themselves up, during the ceremony, to the highest pitch of religious delirium, tearing their hair and shrieking in the most dreadful manner. After the sacrifice is performed, the devotee is placed on his belly flat on the ground; and two very large hooks, which have been previously fixed to the ropes suspended from

from the end of the cross-beam, are inserted deep into the flesh of his back just under the shoulders: other ropes are also placed under his breast and across his thighs, to help to sustain the weight of his body. He is then by means of the ropes and pulleys, hoisted up to the cross tree, immediately under which he continues suspended; and in this position he is drawn round the post two or three times. During this painful ceremony he repeats a certain number of prayers, and continues to throw among the crowd flowers which he had taken up with him for the purpose: these are considered as sacred relics, which will keep away all disease, and ensure happiness ever after; and the surrounding multitude scramble for them as eagerly as an English mob for money thrown among them."

"This ceremony is by no means unfrequent, and I have had occasion to be present at more than one, during my stay in Ceylon. The last I saw performed was at Columbo in 1799, when the cross beam broke, and the man falling to the ground was killed on the spot. A moor of the Moply cast had previously observed to the crowd, who were principally Malabars of the same sect with the devotee, that the timber was not strong enough to bear the man, and would certainly break. This proving actually to be the case, the Malabars affirmed that the Moor had by his prediction bewitched it; and in revenge they attacked him with such fury, that he would certainly have been killed, had not I with a few other European officers and Sepoys whom curiosity had brought to the spot, interfered and rescued him out of their hands."

In the account of the capture of Ceylon by the English, the pusillanimity and baseness of the Dutch appear in a very prominent point of view. After a minute description of the capital, Columbo, the author observes:

"Columbo taken all together is, for its size, one of the most populous places in India. There is no part of the world where so many different languages are spoken, or which contains such a mixture of nations, manners, and religions. Besides Europeans, and Cinglese, the proper natives of the island, you meet scattered all over the town almost every race of Asiatics: Moors of every class, Malabars, Travancorians, Malays, Hindoos, Gentoos, Chinese, Persians, Arabians, Turks, Maldivians, Javians, and natives of all the Asiatic isles; Persees, or worshippers of fire, who would sooner have their houses burnt and themselves perish in the flames, than employ any means to extinguish it. There are also a number of Africans, Caffrees, Buganese a mixed race of Africans and Asiatics; besides the half-casts, people of colour, and other races which proceed from a mixture of the original ones. Each of these different classes of people has its own manners, customs, and language.

"The language spoken most universally both by the Europeans and Asiatics who resort to Columbo, is the Portuguese of India, a base corrupt dialect, altogether different from that spoken in Portugal. It may indeed be considered as a barbarous compound of a number of Indian languages combined with several European, among which the French is very distinguishable. Though this dialect be considered as the most vulgar of any, yet it is a very useful and even necessary acquisition, as in most of the settlements on the coast, particularly those which have been in the possession of the Dutch, it is common to meet with both Moors and Malabars who speak it. On Ceylon it is particularly useful to be understood; and indeed with-

out it, a person finds it impossible to maintain any conversation with the Dutch ladies, as they seldom address one in any other. This last circumstance a good deal surprised me, as in every other place I always found every thing accounted vulgar, the particular abhorrence of the ladies. And yet the Dutch ladies at Columbo hardly ever attempt to speak even in their own families and to their own connections in Dutch, although it is reckoned the polite language. I am apt to attribute their adherence to the vulgar Portuguese, to their habits of frequent and familiar intercourse with their slaves, who all speak this dialect.

Notwithstanding the difficulty of access to Columbo, and its total want of a secure harbour for large vessels, still the richness of the district where it is situated, and the variety of articles which it affords to commerce, render it a place of very considerable trade. It is much frequented on this account both by Europeans and the natives of the different coasts of India; and the duties on imports and exports bring a revenue of some consequence to Government. It is from this district that large quantities of cinnamon and pepper, the staple spices of the island are yearly transported to Europe in vessels, which touch here on purpose on their voyage from Madras and Bengal. A great quantity of arrack is made in the neighbourhood of Columbo, and the other districts along the west coast. This liquor is sent to our settlements of Bengal, Madras, and Bombay; and in return these send rice and other articles with which Ceylon is not able to supply its own consumption. A large quantity of coya rope, or cordage, is also manufactured here, and supplies of it are sent to our ships on the various stations in those seas. A number of inferior articles, the produce of this quarter of the island, are exported by the Moors and Malabars who reside here for that purpose. These articles are betel-leaf and areka-nut, jaggery, a sort of coarse blackish sugar, cocoa-nuts and oil, honey, bees-wax, cardamoms, coral, ivory, fruit, and a variety of other lesser articles. In return they import coarse cotton cloths and calicoes, pieces of printed or painted cloths for women's apparel, coarse muslins, handkerchiefs, palampoes, stockings, china-ware, tin, copper, and a variety of toys; also homeloes, a species of fish peculiar to Bombay, and onions from the same place, where they are remarkably good.

“ The Dutch exacted a duty of five per cent. on all these exports and imports, which is still continued by our Government.”

The very important harbour of Trincomalé is situated on the opposite side of the Island to Columbo.

It is a fact, unfortunately but too well established, that the Dutch have, almost invariably, whenever actuated by revenge, stimulated by jealousy, or impelled by interest, displayed a cruel, ferocious, and vindictive disposition, most disgraceful to the Christian name and character. But the instance of their barbarity, recorded in the following passage, may possibly be new to our readers.

“ The Dutch Government at Ceylon had always a regiment of Malays in their service. That corps for a considerable time past seemed to form the strength of their garrisons, and were the only troops which either kept up discipline, or displayed any sort of bravery in the field. I have already mentioned that it was from them alone our troops met with any opposition, either at Columbo or Trincomalee. They seemed, indeed, to have imbibed such a rooted aversion for the English, that there was at first little appear-

ance of their ever becoming our friends. This hatred had been inspired by the ungenerous policy of the Dutch, who endeavoured to secure their colonies by cherishing among the natives an implacable detestation of the other European nations, and in particular by representing the English as a nation of cruel and inhuman tyrants, who carried destruction and oppression wherever they came. These base and unjustifiable arts were not however always confined to mere misrepresentation; but the massacre of foreigners was at times had recourse to as a measure of precaution. The infamous affair at Amboyna has through the whole world circulated the eternal disgrace of the Dutch name. There is another instance of their abominable policy which is less known in Europe, but has excited general indignation in the Eastern world. In the year 1798, Captain Pakenham of the *Resistance* happening to be with his ship at Timar, one of the Spice Islands which we have lately conquered, he was invited, along with his officers, by the Dutch Governor to an entertainment. Some circumstances prevented the Captain from accepting the invitation: his officers however went, and found with astonishment and horror, that the Dutch had made hospitality a pretext to obtain an opportunity of assassinating them. They were set upon without the least warning, and the first Lieutenant and one or two more infamously murdered with some Sepoys who attempted to defend their officers. The surgeon, however, who was a very strong man, with the assistance of a couple of Sepoys, fought his way to the beach, and made good his retreat to the ship. Upon the surgeon's representing this barbarous conduct of the Dutch, Captain Pakenham instantly gave orders to fire upon the town, and it was in consequence soon reduced to ashes. The Dutch inhabitants, and all those who were concerned in the massacre, fled precipitately into the interior of the island. Several of the perpetrators of the crime were afterwards taken, and suffered for their treachery.

"In the same year, an unfortunate affair took place at Amboyna, where the Malays murdered Lieutenant M'Crae of the Company's service, who happened to be quartered there; and several more of the English officers would have shared his fate, had they not been rescued by the troops. I will not take upon me to say how far the Dutch were implicated in the crime; but from their usual policy, and their conduct on other occasions, it was strongly suspected that they had instigated the Malays to perpetrate this savage act."

Captain Percival thus describes the present territory of the King of Candy.

"The dominions of the native prince are completely cut off on all sides from those of the Europeans by almost impenetrable woods and mountains. The passes which lead through these to the coasts are extremely steep and difficult, and scarcely known even by the natives themselves. As soon as we advance from ten to twenty miles from the coasts a country presents itself greatly differing from the sea-coast both in soil, climate, and appearance. After ascending the mountains and passing the woods, we find ourselves in the midst of a country not advanced many stages beyond the first state of improvement, and which we are astonished to find in the neighbourhood of the highly cultivated fields which surround Colombo. As we advance towards the centre of the island, the country gradually rises, and the woods and mountains which separate the several parts of the country become more steep and impervious.

"It

" It is in the midst of these fastnesses that the native Prince still, preserves those remains of territory and power which have been left him by successive invaders. His dominions are now much reduced in size; for besides the whole of the sea-coasts which were of any value, the Dutch, in their various attacks during the last century, have contrived to get into their power every tract from which they could derive either emolument or security. Those provinces which still remain to him are Nourcalava and Hotcourly towards the north and north-west; while Matuly, comprehending the districts of Bintana, Velas, and Panoa, with a few others, occupies those parts more to the eastward. To the south-east lies Ouvah, a province of some note, and giving the king one of his titles. The western parts are chiefly included in the provinces of Cotemal and Hotteracorley. These different provinces are subdivided into corles or districts, and entirely belong to the native prince. It is needless to recount the names of those divisions which stretch towards the sea-coast, and are now chiefly in our possession.

" In the highest and most central part of the native king's dominions lie the corles or counties of Oudanour and Tatanour, in which are situated the two principal cities. These counties take the pre-eminence of all the rest, and are both better cultivated, and more populous than any of the other districts, and are distinguished by the general name of Condé Udda; *condé* or *candé* in the native language signifying a mountain, and *udda* the greatest or highest.

" This province of Conde Udda is even more inaccessible than the others, and forms as it were a separate kingdom of itself. On every side it is surrounded by lofty mountains covered with wood, and the paths by which it is entered seem little more than the tracts of wild beasts. Guards are stationed all around to prevent both entrance and escape; for defence they might seem entirely superfluous, did we not recollect that the perseverance of the Dutch overcame all these obstacles, and forced a way into the very centre of this natural fortification.

" In the district of Tattanour lies Candy, the royal residence and the capital of the native prince's dominions. It is situated at the distance of eighty miles from Columbo, and twice as far from Trincomalee, in the midst of lofty and steep hills covered with thick jungle. The narrow and difficult passes by which it is approached are intersected with thick hedges of thorn; and hedges of the same sort are drawn round the hills in the vicinity of Candy like lines of circumvallation. Through them the only passage is by gates of the same thorny materials, so contrived as to be drawn up and let down by ropes. When the Candians are obliged to retreat within these barriers, they cut the ropes, and then it is impossible to force a passage except by burning down the gates, which from their green state, and the constant annoyance of the enemy sheltered behind them, would prove an enterprise of time and difficulty. These hedge-rows form the chief fortifications of Candy. The Mali-vagonga also nearly surrounds the hill on which it stands: the river is here broad, rocky, and rapid; a very strict guard is kept on it, and every one who passes or repasses is closely watched and examined.

" The city itself is a poor miserable-looking place, surrounded by a mud wall of no strength whatever. It has been several times burnt by Europeans, and was once deserted by the king, who retired to a more inaccessible part of his dominions. It is upon occasion of the embassy of General Macdowal,

Macdowal, an account of which is subjoined to this volume, that any information concerning the present state of Candy has been obtained; and even then it could be little more than guessed at, as the embassador and his suite were admitted only by torch-light, and always retired before break of day. From what could then be observed, the city consists of a long straggling street built on the declivity of a hill; the houses mean and low, but with their foundations raised in such a manner above the level of the street that they appear quite lofty to passengers. The reason of this extraordinary taste is to enable the king to hold his assemblies of the people and to have his elephant and buffalo fights in the street, without interfering with the houses. When the king passes along the street, none of the inhabitants are allowed to appear before their houses, or the paths on a level with them, as that would be attended with the heinous indecorum of placing a subject higher than the prince descended of the sun.

"At the upper end of this street, stands the palace, a poor mansion for the abode of a king. It is surrounded with high stone walls, and consists of two squares, one within the other. In the inner of these are the royal apartments, and it is there that the court is held and audiences given. The exterior of the palace and the rest of the city could be but very partially observed by those who attended General Macdowal, owing to the pressure of the crowd, and the dazzling glare of the torches. By every account indeed which I have heard, Candy contains nothing worthy of notice, and from the want of either wealth or industry among the inhabitants it is not indeed to be expected that any thing could be met with in this straggling village to attract the attention of the traveller."

The other towns and parts of the Candian territory exhibit the same appearances of wretchedness and mistrust; the prince's authority is absolute; his will is law, and his people are insulted, degraded, and oppressed, in every possible way. The natives of Ceylon are divided into four casts, the members of which never intermarry with each other.

"All these four casts, according to the Indian customs, continue unmingled: the son pursues the profession of his father from generation to generation, and love as well as ambition is confined to the cast in which a man happens to be born. But besides these casts, there is here as in other parts of India, a wretched race of outcasts, the martyrs from age to age of this barbarous and unnatural institution. Those who by any crime, or neglect of superstitious rites, have, according to the decree of the priests, forfeited their cast, are not only condemned to infamy themselves, but their children and childrens' children to all generations are supposed to share in the guilt and contamination. No one of another cast will intermarry with them; they are allowed to exercise no trade or profession, nor to approach any of the human race but the partners of their misery; nay if they even by accident touch any thing, it is reckoned polluted and accursed. As they are not allowed to work, they are obliged to beg continually for sustenance, and thus from generation to generation become a dead weight on society. As these wretched people are by the iron ceptre of superstition already degraded to a state which cannot be exceeded in vileness and infamy, and cannot by any good conduct ever retrieve their condition; so they have no restraint to prevent them from being guilty of the most detestable crimes.

It would certainly be an object worthy the attention of any government to attempt converting this lost body of men to some useful purpose; and it is plain that the dispelling their superstitious notions by the introduction of another system of religion, must be the first step towards effecting this salutary improvement.

"These people of no cast are obliged to pay the lowest of the other Canadians as much respect and reverence as eastern servility ordains the latter to pay to the king. As tradition among barbarous nations never wants a legend to account for the origin of every institution, the cruelty exercised towards the outcasts is justified by the recital of a crime said to have been anciently committed by them. It is told that this race of people once formed a particular cast, who were employed as the king's hunters; that upon some provocation they supplied his table with human flesh in place of venison; and that upon the discovery of this atrocious act, the king doomed them to be outcasts from society for ever. This ridiculous fable, I mention merely to shew the extent to which the natives of the island imagine the king entitled to carry his authority."

The manner of catching elephants in Ceylon is very different from that observed in Africa, or in any other country of which we recollect to have read. It displays a degree of ingenuity, perseverance, and courage, on the part of the Ceylonese, which inspires a favourable idea of their character.

"For a month or two previous to the elephant-hunt, the natives are employed in enclosing a large space of ground in the midst of a tope of cocoa-trees, and adjoining, or perhaps encompassing a tank or pond of water. The enclosure consists of large, strong posts, usually of cocoa-wood, driven firmly into the ground, and fastened and connected together by strong ropes and the branches of the contiguous trees interwoven. The inclosure is covered with bushes and boughs, so as to prevent the posts or the ropes from being seen. The way leading into this inclosed space is by long, narrow, and circuitous paths fenced on each side in the manner already described, and approaching in every different direction. Besides these paths, which are sufficiently large to admit the elephant, there are various other very narrow ones to allow the hunters to advance towards him and retreat occasionally without his being able to pursue them. Within the large enclosure are several smaller compartments formed with paths leading into them; and one straight path is prepared at the further end to lead out the elephant when he is secured. The whole has the appearance of one large labyrinth; and its construction displays a very considerable degree of ingenuity.

"As soon as all this work, which occupies some time, is finished, the Moodeliers and other principal men among the Cinglese set about collecting the peasants from every quarter; and a vast number of men, women, and children, furnished with drums and other noisy instruments, are speedily assembled. The woods are immediately beset on all sides by this multitude; when day light fails them they find their way through the thicks by torch-light, and they are furnished with fire arms to defend themselves from any sudden attack of the beasts of prey which infest the forests. The elephants are by this time reduced to great extremities by thirst, as guards have been for some days previous stationed at all the lakes and ponds of water to frighten them away; and now they find themselves roused from their haunt

haunts in all directions by loud noises and the glare of torches. One quarter alone, the enclosure I have described, remains undisturbed, and here they are presented both with a peaceful retreat and plenty of water. To this spot therefore they all repair, and are frequently compelled to hasten their steps by the approaching noises which continually assail them from the rear. On coming to the entrance of the paths leading to the enclosure, their natural sagacity enables them to perceive the altered appearance of the place: the fences and narrow paths, where so little room is left for their natural exertion, makes them suspect that danger is at hand and a snare laid for them; and they begin to shew every symptom of dread and consternation. No time however is left them for deliberation, nor any opportunity of retreat; from the right and the left, as well as from behind, the noise and clamour of enemies immediately press upon them.

“ Urged on in this manner, they at length enter the paths, and push forward till they reach the large space of the enclosure. As soon as they are thus secured, tame elephants are sent in after them, and all the avenues shut, except those narrow paths by which the natives are to approach them. The hunters now advance by these in all directions, and use every means to separate the elephants, and drive them singly into the smaller compartments which are contained within the large enclosure. On this being effected, the only thing that remains is to secure them with ropes. The tame elephants are here of the most effectual service to the hunters, and greatly assist them in throwing ropes round the legs and neck of the wild animals. As soon as the wild elephant is made fast with ropes, he is led out by the straight path prepared for the purpose, and made fast to the strongest trees on the outside of the labyrinth. The hunters then renew the same process with the rest, till all the elephants within the enclosure are successively secured.

“ It frequently happens that the elephants when first caught are very unruly and violent; in which case it is necessary to have recourse to the powers and sagacity of the tame ones. The latter, when they perceive their wild brother is unmanageable, fall to jostling him, and belabouring him with their trunks, till such time as they have rendered him perfectly calm and compliant. They are also very assiduous in watching all his motions, and prevent him from making any sudden attack on their keepers.

“ In 1797, no less than one hundred and seventy-six elephants, taken in this manner, were sent over by Adam's bridge from Ceylon to the Continent. On their way I had an opportunity of seeing these immense animals at the Grand Pâs beyond Columbo. One of them was exceedingly large and tall, and surpassed in size even the royal elephant in the possession of the Nabob of Arcot, which I saw near his palace of Chepauk. These animals, though so lately taken in a wild state, appeared quite tractable, shewed no symptom of being mischievous, and readily obeyed their keepers.

“ The superiority of the elephants of Ceylon does not consist in their size, (for they are in general not so tall as those on the Continent;) but in their greater hardiness and powers for exertion, in their docility and freedom from vice and passion. The natives are so possessed with the idea of the excellence of their own elephants, as to affirm that the elephants of all other parts of the world make obeisance before those of Ceylon, and thus instinctively acknowledge their superiority.

“ These lords of the forest, though from their size and strength formidable

able to all its other inhabitants, themselves live in continual apprehension of a small reptile, against which neither their sagacity nor their prowess can at all defend them. This diminutive creature gets into the trunk of the elephant, and pursues its course till it finally fixes in his head, and by keeping him in continual agony, at length torments the stupendous animal to death. So dreadfully afraid are the elephants of this dangerous enemy, that they use a variety of precautions to prevent his attacks; and never lay their trunks to the ground, except when to gather or separate their food.

"The struggles which the elephants make to prevent themselves from being secured, and the violence employed to render them tame, produce a number of accidents of which some of them die while others are rendered completely useless. Not above the half of those driven into the enclosure, or otherwise taken, can be preserved from injury so as to be afterwards brought to sale. The hunt in 1797 was the greatest ever known."

The ichneumon of the East is another curious and valuable animal, as will appear from the following account of it.

"The Indian ichneumon is a small creature, in appearance between a weazel and a mungoose. It is of infinite use to the natives, from its inveterate enmity to snakes, which would otherwise render every footstep of the traveller dangerous. The proofs of sagacity which I have seen in this little animal are truly surprising, and afford a beautiful instance of the wisdom with which Providence has fitted the powers of every animal to its particular situation on the globe. This diminutive creature, on seeing a snake ever so large, will instantly dart on it and seize it by the throat, provided he finds himself in an open place where he has an opportunity of running to a certain herb, which he knows instinctively to be an antidote against the poison of the bite, if he should happen to receive one. I was present at an experiment tried at Columbo to ascertain the reality of this circumstance. The ichneumon, procured for the purpose, was first shewn the snake in a close room. On being let down to the ground, he did not discover any inclination whatever to attack his enemy, but ran prying about the room to discover if there was any hole or aperture by which he might get out. On finding none, he returned hastily to his master, and placing himself in his bosom, could not by any means be induced to quit it, or face the snake. On being carried out of the house, however, and hid down near his antagonist in an open place, he instantly flew at the snake and soon destroyed it. He then suddenly disappeared for a few minutes, and again returned as soon as he had found the herb and eat of it. This useful instinct impels the animal to have recourse to the herb on all occasions, where it is engaged with a snake, whether poisonous or not. The one employed in this experiment was of the harmless kind, and procured for the purpose."

Among the *birds of Ceylon*, the *honey-bird* and the *tailor bird* are the most curious, particularly the former.

"Among a great variety of smaller birds, we particularly distinguish the honey-bird. It is so called from a particular instinct by which it discovers the honey concealed in trees. As if designed for the service of the human species, this bird continues to flutter about and make a great noise till it has attracted the notice of some person, and induced him to follow the course it points

points out to him. It then flutters before him, till it has led him to the tree where the bees have lodged their treasure. The man then carries off the honey, leaving a little for the use of the bird, which silently and contentedly watches till it is permitted to enjoy its reward. As soon as it has eaten up its portion, it renews its noise, and goes in quest of another tree, followed by the man, who finds a guide here provided for him by nature.

"The tailor-bird is particularly remarkable for the art with which it constructs its nest. This bird is of a yellow colour, not exceeding three inches in length, and slender in proportion. To prevent the possibility of its little nest being shaken down, it contrives to attach it in such a manner to the leaves of the tree, that both must stand or fall together. The nest is formed of leaves which it picks up from the ground; and it contrives, by means of its slender bill and some fine fibres, which it uses as needle and thread, to sew these leaves to those growing on the tree with great dexterity. Hence it receives the name of the tailor-bird. The lining, which consists of down, adds little to the weight of the nest, which is scarcely felt on the twig that supports it."

Poisonous snakes and alligators abound in the woods and rivers of Ceylon. But on the other hand, the island produces abundance of many of the necessaries and luxuries of life. Cinnamon may be called its staple produce; it yields pepper; the *tea-plant* has been found wild in the woods, of a kind equal to the best tea-plants of China; the soil and climate are congenial to the growth of sugar and coffee; rice is plentiful; fruits and vegetables of all kinds flourish here; and many of the valuable *woods* are natives of Ceylon. Captain Percival offers many useful suggestions for the improvement of this important settlement, in various respects, which are entitled to, and will no doubt experience, the attention of our government; and we consider his work as a valuable addition to the accounts already published of different parts of our Eastern Empire.

Michaelis's Introduction to the New Testament.

(Continued from P. 13.)

OUR author having established the authenticity of the books of the New Testament, proceeds, in his third chapter, to inquire into their inspiration. With respect to the historical books, he justly observes, that this is not a matter of so much importance as their authenticity; because a man of veracity may, without the aid of inspiration, faithfully record what he has seen and heard. The miracles performed by our Saviour would be complete evidence of his divine mission, whether the historian of those miracles were inspired or not; and the doctrines which he taught would be the doctrines of God, though committed to writing by the powers of mere men. He contends, however, that the gospels of St. Matthew and St. John are undoubtedly inspired, because they were written by apostles, to whom our Lord had promised that the Holy Ghost should "teach them all things, and bring all things to their remembrance, whatsoever he had said

said unto them ;" but he abandons the inspiration of the gospel by St. Luke, and seems more than inclined to give up that of St. Mark.

It is very difficult to enter into argument with him on this subject; because he has not defined what he means by *inspiration*, and the omission is not well supplied by the editor; but whatever be the import of that word, there is no good reason to consider it as denoting a gift, which was bestowed on the apostles *alone*. The number of disciples, on whom the Holy Ghost descended on the day of Pentecost, was a hundred and twenty; and had St. Mark and St. Luke been of that number, every argument which is here urged for the inspiration of the first and last gospels, would have proved, with equal force, the inspiration of the second and third. But there is no reason to suppose that the miraculous gifts of the Holy Ghost were confined even to those hundred and twenty men. They seem to have been very generally bestowed on the first converts to the faith; for the apostles could not, otherwise, have desired the *multitude of disciples* to look out among *themselves* seven men full of the Holy Ghost, whom they might appoint to the office of deacon. Nor were these effusions of the Spirit peculiar to the *Jewish Church*. Lord Barrington has proved with the force of demonstration,* that the various gifts of the Spirit enumerated by St. Paul were very plentifully bestowed upon all the first churches of the Gentiles; and, therefore, granting that St. Mark and St. Luke were converted long after our Lord's ascension, it is much more than probable, that those gifts were bestowed upon them, since it is past dispute that they were *helps* to St. Peter and St. Paul in the performance of their apostolical duties. But if this be granted, surely it is incredible that the degree of inspiration, which enabled them to *preach* the gospel to *individual* assemblies, was withdrawn from them, when they sat down to *write* that gospel for the use of the *church* in every age and in every nation.

Our author's reasoning on this subject is often inconclusive, and sometimes contradictory; and the whole chapter, when compared with that in which he treats of the authenticity of the New Testament, is a piece of very crude composition indeed. Even the notes of the editor are less satisfactory than usual; and on one occasion, when he differs from his author,† he seems to have forgotten, that St. Paul received the gospel, which he preached, from none of the evangelists, but by immediate revelation from Jesus Christ. He has, however, enumerated various authors whom the student of theology will do well to consult for that information which he will not receive from Michaelis, respecting the inspiration of the books of the New Testament; and on that account his notes are valuable.

Their value, however, is very inconsiderable, when they are com-

* See his *Essay on the Teaching and Witness of the Holy Spirit*, in Bishop Watson's *Tracts*. Vol. IV.

† See P. 86, and Pp. 386, 387.

pared with the notes subjoined to the fourth chapter. In that chapter Michaelis treats of the language of the New Testament; but though he displays much ingenuity and considerable erudition, truth compels us to say that some of the sections, into which the chapter is divided, would be worse than useless, were not the rash conjectures of the author corrected by the sound judgment and solid learning of the editor, who never contents himself with *index* reading.

In the first section some very good reasons are assigned why the New Testament, or, at least, the greater part of it, was written in Greek rather than in Latin, or any other language which was spoken at the commencement of the Christian æra. In addition to them we beg leave to observe, that the Greek was then more generally understood than any other language; that the Holy Ghost foresaw that it would be of longer duration, as a *living* language, than the Latin, which alone had any pretence to rival it; and that it is possible to write, on abstract subjects, with greater precision in Greek than in Latin, or any other language, perhaps, that has yet been spoken by man. The number of books too that have been preserved in the Greek language, to which those in the Latin tongue bear a very small proportion, gives the modern interpreter of the sacred text much assistance, which he could not otherwise have had, in ascertaining the sense of an obscure passage.

The Greek of the New Testament, however, is not always pure; and Michaelis points out, with considerable accuracy, the various sources whence its unclassical words and phrases have been derived. This, so far from being an objection to its authenticity, or to the inspiration of its writers, he shews to be a very strong argument in support of both. Of the advocates for the purity of the New Testament Greek, Mr. Marsh enumerates only *Pfaffenius*, *Stolberg*, *Schmid*, *Georgi* and *Blackwall*; and no other at present occurs to us, who has any claim to be considered as a scholar. On the other hand, *Erasmus*, *Luther*, *Melancthon*, *Camererius*, *Beza*, *Drusius*, *Cajaubon*, *Glossius*, *Grotius*, *Solanus*, *Olearius* and *Vorstius*, together with *Origen* and *Chrysostom*, expressly admit that the language of the New Testament is not classical, but Jewish Greek, abounding with Hebraisms, Rabbinisms, and Syriacisms. The attempts which have been made by modern infidels to deduce from this fact an argument against the inspiration of the apostles and evangelists, are shewn by our author to have no force; but perhaps the subject has never been more ably handled than by Warburton in his *Doctrine of Grace*. In that work the sophisms of Shaltersbury and Dr. Middleton are completely exposed, and what they urged as objections is shewn to be the strongest proof that the New Testament can be nothing else than what it professes to be.

From this account of the language of the New Testament our author infers the great importance of oriental learning to the Christian divine; and he urges in particular on every clergyman, as a duty indispensable, the study of the Septuagint translation of the Old Testament,

ment, of the works of Josephus and the elder Rabbins, and of the Syriac version of the New Testament. To evince the importance of such studies, he actually interprets, through the several sections of this long chapter, a variety of texts, which he considers as unintelligible to him who is ignorant of Hebrew, Syriac, and the other dialects of the east; but, unfortunately, his learned editor proves, with the force of demonstration, that nine-tenths of his interpretations are erroneous. Indeed the superiority of the annotator over the author is here so conspicuous, that we trust no preaching baron, for the sake of courting the favour of such men as Boettger, or the late Herder, will henceforth have the impudence to represent the learning of England as inferior to that of Germany; for had we not other proofs of the erudition of Michaelis, we should have been tempted, by the perusal of this chapter, to consider him as one of those, who, with the help of indexes, make a great display of literature by quoting works which they never read. He talks of *Cilicisms* with as much confidence as if he had read a number of books written by natives of *Cilicia*, who understood no other dialect than their mother-tongue; and he pronounces words and phrases to be barbarous, though grammatical, only because he never met with them in a classical author!

His general arguments, however, in behalf of oriental literature are unanswerable; and though, trusting to his own knowledge of it, he has certainly fallen into many errors, it has yet, in one or two instances, as certainly conducted him to truth. We recommend the following interpretation of a most important word to our methodists and true churchmen.

“*Regeneration*—*καλυσθησια*—admits, in the Greek, of several significations, viz. 1. The Pythagorean transmigration of a soul into a new body, which, in the proper sense of the word, is a new birth. 2. The resurrection of the dead. 3. A revolution, such as took place at the deluge, when a new race of men arose. 4. The restoration of a ruined state. The word is used in one of these senses, Matth. xix. 28, but not one of them is applicable to Tit. iii. 5, or the conversation of Christ with Nicodemus in the third chapter of St. John, who has used, instead of the substantive, the verb *γεννησθαι* *αqua*. In both these passages the regeneration is ascribed to water, which circumstance alone might have led a commentator, acquainted with the language of the Rabbins, to the right explanation; especially as Christ himself implies, by his answer to Nicodemus, Ch. iii. 10, that he is speaking of a regeneration, that might be expected to be understood by a Rabbi. Various have been the conjectures on the meaning of this expression, and opinions have been formed on so important a subject and so unusual an expression, without knowledge of the language of the Rabbins, or a due regard to the connexion. It has been imagined that Christ intended to express a total alteration of religious sentiments and moral feeling, that was to be effected by the influence of the Holy Ghost and of baptism. But how could Nicodemus suppose that this was the meaning? By what motive could Christ have been induced to have used (to use) a term not only figurative, but even taken in a new sense, to express what he might have clearly explained in a literal and simple manner? And with what justice could he censure Nico-

demon for his ignorance on a subject, of which, according to this explanation, he could never have heard. It would occasion a long and tedious inquiry to enter into a minute detail of the various explanations of this passage, and it will be sufficient to mention that which naturally follows from a knowledge of the Rabbinical doctrines. In the language of the Rabbins, "to be born again," signifies "to be accepted of God as a son of Abraham, and by following the example of his faith to become worthy of that title." In this sense the connexion is clear, the language is such as might be expected towards a master in Israel, and the water, to which Christ alludes, is that used in the baptism of a proselyte, to which the Rabbins ascribed a spiritual regeneration." (Pp. 132, 133.)

If this be a just interpretation of the passage, and the arguments urged for it seem to be unanswerable, all modern pretensions to sudden conversion—to instantaneous regeneration, or what, among the methodists, is called the *new birth*, are as directly contrary to Scripture as to experience. Regeneration is thus proved to be, what the doctrine of our church and of the antient fathers uniformly represents it—"admission into the church or family of Christ by baptism."

In the fifth chapter our author considers the quotations which appear in the New Testament from the writings of the old. Of these many are introduced, he thinks, merely from habit, or as embellishments; and are accommodated to the writer's purpose as we accommodate our quotations from the classics of antiquity. Others are urged in proof of doctrines; and these are always quoted in the words of the original author, and in the sense in which he employed those words.

This distinction seems to be well founded, and the reader will find some good rules by which he may ascertain to which of the two classes any particular quotation belongs. But when the author contends that no prophecy in the Old Testament had a *double* sense, he seems to have forgotten that the Jewish and Christian dispensations are but two parts of one great whole, of which the unity could hardly be discovered, but for their *primary* and *secondary* sense of some prophecies. The same thing may be said of the typical adumbration of the Christian religion under the rites and ceremonies of the Mosaic law, an idea which he likewise rejects, without, as it appears to us, having duly considered the subject. That much nonsense has been written on types, and the double sense of prophecy, by a set of cabalistic critics who find Jesus Christ portrayed in the character of every good man mentioned in the Old Testament, must indeed be acknowledged; but that there is a logical truth in some types, and in the secondary sense of some prophecies, has been proved by Bishop Warburton and others, with a strength of evidence which nothing in the chapter before us will ever shake. Our author indeed, with a candor which does him honor, admits, that—

"Great diffidence is requisite on our part in our critical explanations of the Old Testament, nor must we immediately conclude, that an apostle has
made

made a false quotation, because he has applied a passage in the Old Testament in a sense, which, according to our judgment, it does not admit. Our own ignorance may be the cause of the seeming impropriety, and having found by actual experience, and a more minute investigation of the subject, that many passages, which other critics as well as myself had taken for false quotations, were yet properly cited by the apostles, I trust that future critics will be able to solve the doubts in the few examples which remain." (P. 210.)

In the course of this disquisition the author proves that the Old Testament is very frequently, though not always, quoted from the version of the seventy. He informs us, that Schulz inferred, from this circumstance, that *part* of the Old Testament version, called the Septuagint, was not made in the days of the apostles and evangelists; but he shews, what is indeed known to every scholar, that this hypothesis has not the shadow of a foundation. Ernesti, on the other hand, contends that the apostles have never quoted from the Septuagint; but as the examples in which their words agree with those of the seventy are too manifest to be denied, he supposes that such passages in the Septuagint have been purposely corrected, according to the New Testament, by the Christian transcribers. This hypothesis is shewn to be equally groundless with the former; and very satisfactory reasons are assigned why the Septuagint version was generally quoted where it gives the sense of the original Hebrew. The apostles, however, according to our author, have sometimes quoted from a text which agrees neither with the present Hebrew, nor with the Septuagint version; but the proofs which he urges in behalf of this position evince nothing but his own extreme inaccuracy. Indeed such are his quotations, even from works of his own, that we never can implicitly depend upon them; and this chapter, like the former, would be of very little value, were it deprived of the learned translator's notes. The following passage betrays a degree of inattention almost without a parallel.

"The New Testament, therefore, affords sufficient evidence that our Masoretic text is in many places corrupted, and supplies in many cases the means of correcting it. But we must not, therefore, conclude that corrections of this kind are at all times allowable. Though Stephen, in the speech recorded in the seventh chapter of the Acts, has twice departed from the Hebrew text, preferring verse 14, the Greek reading, and verse 4, the Samaritan, a verse which in other respects is exceptionable. no inference can be made to the disparagement of the Hebrew, for though Stephen was a martyr, *he was not inspired*, and St. Luke has delivered it, not as a commentator, but as a *faithful historian*." (Pp. 221, 222.)

Though we are not accustomed to think with much veneration of the labours of the Masorites, we are satisfied that, if their vowel points be set aside, their text of the Hebrew scriptures will be found sufficiently correct. But what appears to us most worthy of animadversion in this extract, is the assertion that St. Stephen was not inspired. He was one of the seven whom the multitude must have per-

ceived to be "full of the-Holy Ghost and of wisdom; he did great wonders and miracles among the people; and he is expressly *said* to have been full of the *Holy Ghost*, and to have seen the glory of God and Jesus standing on the right hand of God." This is the record of a *faithful historian*, and if it be not sufficient evidence of Stephen's inspiration, we know not how the inspiration of any man could be proved. The reader, however, needs not be under any apprehension of the disparagement of the Hebrew text; for, as Mr. Marsh observes, in the passage, where St. Stephen is here said to have preferred the Samaritan, "the Hebrew, the Samaritan, and the Greek texts all agree;" and Whitby has proved,* to the conviction of every unprejudiced person, that in *apparently* following the Septuagint (v. 14), he has not in *reality* deviated from the Hebrew.

"In the writings of Moses, says our author, *to cross the sea* signifies to go *the islands of the happy, or the region of departed spirits!*" (P. 224.)

When he hazarded this strange assertion, to which nothing in the pentateuch gives the slightest countenance, it is probable that he had been thinking of Moses, as of a mere Egyptian philosopher, and had hence inferred, without consulting his writings, that he employed certain phrases as they are said to have been employed in the most ancient mysteries.

"The Egyptians, says Warburton, like the rest of mankind in their description of the other world, used to copy from something which they were well acquainted with in this. In their funeral rites, which was a matter of greater moment with them than with any other people, they used to carry their dead over the Nile, and through the Marsh of Acherusia, and there put them into subterraneous caverns; the ferry-man employed in this business being, in their language, called Charon. Now in their *mysteries*, the description of the passage into the other world was borrowed, as was natural, from their funeral rites. So that the Charon *below* might very well refuse to charge his boat with those whom his namesake *above* had not admitted."†

We recommend to our readers, with some confidence, the last section of the chapter under review. They will find it proved there that the Rabbinical mode of quotation was adopted by the writers of the New Testament, and that it accounts for many of the apparent inaccuracies with which infidels have so often charged their quotations.

There was lately a race of very pious persons, and perhaps it is not even yet extinct, who were greatly alarmed on hearing that in the various manuscripts and ancient versions of the New Testament, many thousands of different readings are to be found; and that it is often difficult to decide which reading is that which was written or

* See his annotations on the seventh chapter of *the Acts of the Apostles*.

† *Divine Legation*, Book II. Sect. IV.

dictated by the inspired author. To such persons we recommend an attentive perusal of the sixth chapter of the work before us. They will there find it proved, in a very satisfactory manner, that the *autographa* of the New Testament must have been very soon lost or rendered utterly illegible; that, as some of the apostles dictated to an amanuensis, their writings, even in their original state, were not probably free from trifling errors; and that of all the various readings, which have been discovered by the industry of criticism, there is not one which affects the essential principles of Christianity.

"No book is more exposed to the suspicion of wilful corruptions, than the New Testament, for the very reason that it is the fountain of divine knowledge; and if in all the manuscripts now extant, we found a similarity in the readings, we should have reason to suspect that the ruling party of the Christian Church had endeavoured to annihilate whatever was inconsistent with its own tenets, and by the means of violence to produce a general uniformity in the sacred text. Whereas the different readings of the manuscripts in our possession afford sufficient proof that they were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. They are not the works of a single faction, but of Christians of all denominations, whether dignified with the title of orthodox, or branded by the ruling church with the name of heretic; and though no single manuscript can be regarded as a *perfect* copy of the writings of the apostles, yet the truth lies scattered in them all, which it is the business of critics to select from the general mass." (Pp. 263, 264.)

Our author admits that the *number* of passages urged in support of certain doctrines may have been diminished by our knowledge of the various readings; but he contends that there is not one doctrine of which the proof is *weakened* by those readings; and in very significant language he mentions the effect which this circumstance has produced among his illumined countrymen, whilst he shews that the greatest part of the variations are of no importance.

"We are certain, says he, that 1 John v. 7, is a spurious passage,* but the doctrine contained in it is not therefore changed, since it is delivered in other parts of the New Testament. After the most diligent enquiry, especially by those who would banish the divinity of Christ from the articles of religion, not a single various reading has been discovered in the two

* This language is certainly too confident; but we have no hesitation to say, with Bishop Horsley, that supposing the text genuine, the unity of the Father, the Word, and the Holy Ghost, which it teaches, appears not to us to be the unity implied in the Catholic doctrine of the Trinity. The disputed text of St. John, taken by itself, affords, at least in our opinion, no proof at all of that doctrine, which, however, is established by the concurring evidence of many passages besides the two quoted by our author. It is established completely by the form of Christian baptism, which, on the Arian hypothesis, would be an impious form, and, on the hypothesis of Socinus and his followers, a combination of impiety with absurdity.—REV.

principal passages, John i. 1, and Rom. ix. 5, and this very doctrine, instead of being shaken by the collections of Mill and Wettstein, has been rendered more certain than ever. This is so strongly felt by the *modern reformers in Germany*, that they begin to think less favourably of that species of criticism which they at first so highly recommended, in the hope of its leading to *discoveries* more suitable to their maxims, than the antient system!

"The most important readings, which make an alteration in the sense, relate in general to subjects that have no connexion with articles of faith, of which the Cambridge manuscript, that differs more than any other from the common text, affords sufficient proof. By far the greatest number relate to trifles, and make no alteration in the sense, such as *καγω* for *καὶ οὐκ*, *λαττων* for *λασσωσι*, *Κυριος* for *Θεος*, which in most cases may be used indifferently." (Pp. 266, 267.)

"The various readings in our manuscripts of the New Testament have been occasioned by one of the five following causes, 1. The omission, addition, or exchange of letters, syllables, or words, from the mere carelessness of transcribers. 2. Mistakes of the transcribers in regard to the true text of the original. 3. Errors or imperfections in the antient manuscript, from which the transcriber copied. 4. Critical conjecture, or intended improvements of the original text. 5. Wilful corruptions to serve the purposes of a party, whether orthodox or heterodox."

The author shews that very few passages indeed have been wilfully corrupted even by Marcion and his followers, who, of all the sects of antiquity, seem to have been most guilty of this fraud. It was the practice of these, and other heretics, to reject *in toto* such parts of the New Testament as did not harmonize with their preconceived opinions, rather than alter them; which, to any great extent, would indeed have been impossible. The various sects into which the Christian Church was, at an early period, divided, hated each other too cordially, and kept too vigilant a watch over each other's conduct to permit any great or glaring corruption of what all professed to consider as the fountain of truth; and such alterations as seem to have been wilfully made, were probably at first marginal notes explanatory of the passages opposite to them; which, through the ignorance or carelessness of transcribers, were gradually transferred into the sacred text. The author gives some admirable directions for collating manuscripts, as well as some very cautious rules for deciding on the various readings; and the whole "chapter has been written, as the learned translator observes, with the coolness and impartiality," to which we may add accuracy, "of a truly learned critic," regardless of every interest, but the interests of truth.

Much the same character may be given of the next chapter. It is replete with learning; but the subjects of discussion are little interesting to the generality of readers, even of readers whose labours are devoted to the service of the church. In thirty-eight sections the author gives a critical view of the most celebrated antient versions of the New Testament, viz. The Syriac, Coptic, Arabic, Ethiopic, Armenian, Persian, Latin, Gothic, Russian or Slavonian, and Anglo-Saxon. Of these versions he says that,

"In

"In cases where the sense is not affected by different readings, or the translator might have taken them for synonymous, the evidence of the Greek manuscripts is to be preferred to that of an antient version. The same preference is due to the manuscripts, wherever the translator has omitted words that appeared of little importance, or a passage in the Greek original is attended with a difficulty, which the translator was unable to solve, and therefore either omitted or altered, according to the arbitrary dictates of his own judgment. On the other hand, there are cases in which the antient versions are of more authority than the original itself. The greatest part of those, which will be examined in this chapter, surpasses in antiquity the oldest Greek manuscripts that are now extant; and they lead to a discovery of the readings in the very antient manuscript that was used by the translator. By their means, rather than from the aid of our Greek manuscripts, none of which is prior to the sixth century,* we arrive at the certain knowledge that the sacred writings have been transmitted from the earliest to the present age without material alteration; and that our present text, if we except the passages that are rendered doubtful by an opposition in the readings, is the same which proceeded from the hands of the apostles. Whenever the reading can be precisely determined, which the translator found in his Greek manuscript, the version is of equal authority with a manuscript of that period; but as it is sometimes difficult to acquire this absolute certainty, great caution is necessary in collecting readings from the antient versions." (Vol. II. p. 2.)

Few of our readers perhaps will ever employ themselves in making such collections; but many of them may be called upon by duty to compare the collections made by authors with the common printed text. We beg leave, therefore, to caution them against receiving with implicit credit all the various readings which may be offered to them even by collators of established reputation; for we have here several instances of different accounts of the very same passage of the very same manuscript, given by men deservedly eminent in the republic of letters. Thus, Asseman, in his catalogue of the Medicean library, published at Florence in 1752† asserts that the story of the adulteress, John viii. is contained in the Codex Florentinus of the Philoxenian Syriac version, while Adler, who carefully examined that manuscript, asserts the direct contrary. "Deest certe, says he, et in nostro, et omnibus quæ vidi utriusque versionis Syriacæ exemplis."‡ Speaking of this passage, Storr, according to our author, observes that, as it stands in the Paris manuscript, it differs from the text of Usher's manuscript, from which it was taken for the London Polyglot. (P. 71.) But Mr. Marsh, after assuring us that Archbishop Usher's manuscript has never been heard of since the publication of the London Polyglot; says,‡ "I have collated the Syriac text, John viii. 1—11, as printed in the London Polyglot from Archbishop Usher's manuscript, with

* This is probably a mistake.—REV.

† See Mr. Marsh's 31st note on Sect. xi. of this chapter.

‡ Note 41, Sect. ii. of this chapter.

the text of the Paris manuscript of the Philoxenian version, printed in Adler's *Versionis Syriacæ*, p. 57, and found that the six first verses agree, *word for word*, and *letter for letter*, and that in the following verses are only four trifling differences in single words." Storr indeed says, that the difference between the Paris manuscript and Usher's, with respect to this passage, is only *trifling*; so that the inaccuracy of the report must here be laid principally to the charge of our author; but when such men as he are so very inaccurate, and when Asseman and Adler, with other collators of manuscripts, directly contradict each other, it is surely prudent to receive with some hesitation the various readings with which they present us.

Still we are decidedly of opinion that the Greek text of the New Testament may often be corrected from antient versions, more especially from the Syriac; the Sahidic, of which there are two copies in the British Museum; the Armenian; and the Latin. Among these our author gives the preference to the old Syriac, called *Peshito*; though, from his own view of both versions, we should greatly prefer the Latin. Both are certainly of very high antiquity, not lower, as it appears to us, than the second century; and where they differ from other versions, they generally agree with each other, as well as with the most approved Greek manuscripts. Of the various Latin versions, of which there was certainly one in the days of Tertullian, we have here an instructive account. They had become numerous before the age of St. Augustine, who greatly prefers one of them to the rest; but that version, which has been called the *Itala*, or old *Italic*, if it still exist, cannot now be distinguished from the others. We think, indeed, with our author, that it could not be the version which was used in Italy that the bishop of Hippo preferred; for it is not probable that he was acquainted with an Italian version; and the word *Itala*, which gave rise to the supposition, is here shewn, by very plausible criticism, to be an error of the transcribers. The style of all the antient versions, which is still visible in the Vulgate, is certainly far removed from classic elegance;

"But, says our author, the Latin of these versions is not therefore to be treated with contempt, for though no scholar would attempt to imitate their style, he may learn by their means the language in a greater extent. For it is certain that no man can know more than the half of a language, nor have an adequate notion of its etymology, who is acquainted only with the small portion that is preserved in elegantly written books. Those phrases of common life, which are used by men of liberal education at farthest in epistolary correspondence, and even the expressions of the illiterate, are not unworthy the notice of philology." (P. 115.)

We have quoted this passage in support of the censure which we have passed on the author's presumption in pronouncing barbarous or Ciceronisms, certain words or phrases in the New Testament, only because *he never* found them in a Greek classic. For the rest; his account of these antient Latin versions; of the collection of them by Jerom; and of the present Vulgate, is equally learned and just.

"The

"The Church of Rome, and the Protestant Church, consider this Vulgate in a very different light. By some it is extolled too highly, by others unjustly depreciated, who speak with contempt of an ancient and excellent version, upon the emendations and editions of which so great care and pains have been bestowed. Few have preserved a proper medium. The Church of Rome is obliged to treat this version with the utmost veneration, since the council of Trent, in the sixth session, declared the same to be authentic, and to be used whenever the Bible is publicly read, and in all disputations, sermons, and expositions. Hence several bigotted divines of that Church, conclude that the Vulgate is absolutely free from error, and that no one is at liberty to vary from it in a translation or exposition. But the most sensible part is of a different opinion, and interpret the words in a moderate sense. According to their explanation, *authentic* signifies not *infallible*, but *legal**; and the council has not declared this version to be authentic in all cases, but only in public readings, disputations, sermons, and exhortations; that is, no other version shall be read in the Church. The words being thus explained, the council of Trent did no more than every church has a right to do, with respect to a translation that contains no errors of faith; and the Church of Rome is the more to be justified, as it has given the preference to a version of the highest antiquity." (P. 128.)

The eighth chapter is employed on the manuscripts of the Greek Testament, which were written before the invention of printing. These are undoubtedly of very great importance; for though our common text may be, and probably is, more correct on the *whole* than any *one* manuscript now existing, yet, as our author observes, no *printed* edition can be held as *authority* to decide on the *genuineness* of a *controverted* text. Some over-zealous protestants, by endeavouring to convict the Church of Rome of altering the Greek manuscripts in order to bring them to a closer agreement with the Vulgate, have done what they can to deprive even the manuscripts themselves of this authority, and of course to undermine the foundations of the doctrine of Christ; but it is here completely proved that this charge against that Church is a groundless calumny. Some such alterations may have been introduced into modern manuscripts by those Greeks who took refuge in Italy from the fury of the Turks, and who, with the sycophantish spirit of their degenerate nation, wished to gain the favour of the court of Rome; but there is not even the shadow of evidence that any design was entered into at the council of Florence to corrupt the ancient manuscripts. Those manuscripts were indeed so dispersed, and many of them, at that period, so utterly unknown, that no such design could have been effectually carried into execution.

Of ancient manuscripts there appears to our author to have existed four principal editions.

"1st. The Western edition, or that formerly used in countries where the Latin language was spoken, for our modern manuscripts have been

* This was unquestionably the meaning of the council.—REV.

chiefly brought from Greece. With this edition coincide the Latin version, which was made from it, more especially as it stood before the time of Jerom, and the quotations of the Latin fathers, not excepting those who lived in Africa, though Jerom, in his correction of the Vulgate, made frequent use of manuscripts that were written in Greece.

" 2d. The Alexandrine or Egyptian edition. With this, as might be naturally expected, coincide the quotations from Origen, which Griesbach has collated with very particular care, as also the Coptic version.

" 3d. The Edesene edition, which comprehends those manuscripts from which the old Syriac version was made. Of this edition we have at present no manuscripts, a circumstance by no means extraordinary, when we recollect that the Syriac literati had an early prejudice for whatever was Grecian, and that the East, during many ages, that elapsed after the fifth century, was the seat of war and devastation. But by some accident, which is difficult to be explained, we find manuscripts in the West of Europe, accompanied even with a Latin translation, such as the Codex Bezae, which so eminently coincide with the Syriac version, that their relationship is not to be denied. All these three editions, though they sometimes differ in their readings, harmonize very frequently with each other. This is to be ascribed in a great measure to their high antiquity, for our oldest manuscripts belong to one [or other] of these editions, and the translations themselves are very antient. A reading, confirmed by the evidence of all these three editions, is supported by the very highest authority, but it must not be considered as infallible, since the true reading may be sometimes found only in the fourth.

" 4th. The Byzantine edition, or that in general use at Constantinople, after this city was become the capital and metropolitan See of the eastern empire. With this edition those of the neighbouring provinces were closely allied. To it are likewise to be referred the quotations of Chrysostom, and Theophylact, bishop of Bulgaria, with the Slavonian, or Russian version." (Pp. 175, 176, 177.)

Of these four editions, our author and his learned translator have described no fewer than 469 manuscripts, which have been wholly or partially collated; and of these manuscripts the Codex Alexandrinus, the Codex Vaticanus, and the Codex Bezae or Cantabrigiensis have attracted most of their attention. To this these codices are indeed well entitled; for they are certainly the most antient manuscripts which are now known to exist; and two of them comprehend, each, the whole Bible. Both Michaelis and Mr. Marsh consider the Codex Alexandrinus as the least antient of the three; but we are far from being converted to their opinion. Whether it be more or less valuable than the Codex Vaticanus, as we have not collated them, we have no right to say; but taking for granted the facts here stated, or data on which critics form their judgment of the antiquity of manuscripts, we should conclude the Alexandrinus to be of at least equal antiquity with the Codex Bezae, which both critics admit to be more antient than the Codex Vaticanus. If the extracts which Mr. Marsh gives in page 898, from an inscription on a monument erected in the time of the Peloponnesian war, and in page 899, from the antient sarcophagus preserved at Florence, be *falsifications*, we must conclude the Codex

Codex Alexandrinus to be of the highest antiquity ; for there is no perceptible difference between it and them, though the letters of Codex Bezae have very little resemblance to either.

To the arguments of Grabe and Woide for the high antiquity of the Codex Alexandrinus, which arguments are not here confuted, Michaelis opposes the following as determining his judgment.

“ I confess that there is a circumstance which excites a suspicion, that the Alexandrine manuscript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640. The transcriber confounds, and that, if I am not mistaken in many instances, the two letters M. and B. an exchange which frequently takes place in Arabic.” (P. 207.)

But does such an exchange as this take place in no language but Arabic ? We have seen a Greek manuscript written where Arabic was never the native language, in which the letters M P were frequently substituted for B ; and who knows that some such confusion of letters was not frequent in Egypt before the taking of Alexandria by the Saracens ? It seems likewise to be very little probable, that after Mahomedanism had become the dominant religion of Egypt, and when there is reason to believe that the Christians of that country were deeply infected with the heresies of the age, the writer of the Alexandrine manuscript would have prefixed to the psalms the epistle of *Athanasius* on their value and excellence. No doubt, this *might* have been done by some good Catholic, who, amidst the apostacy of the age, still revered the memory of the orthodox father ; but how many chances are there against the individual Codex Alexandrinus being, in the eighth or ninth century, written by such a Catholic ?

In our author's account of this manuscript we have a wonderful instance of German prolixity in the composition of books. He had published, in the third edition of his introduction to the New Testament, a description of the Codex Alexandrinus, which he afterwards discovered to be defective, and, in some particulars, erroneous ; and he was desirous, as became a lover of truth, to correct his errors in the fourth edition. In such circumstances, an Englishman would either have written a new description of the codex, or have altered and enlarged the description which he had formerly published ; but Michaelis adopted a method of correction different from both these. He published his former description without the slightest alteration or improvement of any kind ; but *prefixed* to it a new description supplying its defects, and correcting its errors ; by which means he directly contradicts himself, oftener than once, when treating of the same subject, in the same section of the eighth chapter of his work ! This clumsy contrivance is noticed by Mr. Marsh, though he felt not himself at liberty, in performing the duties of a translator, to improve the plan of his author.

Since the sects of modern missionaries and *true churchmen* arose, we have

have repeatedly had occasion to exhort our national clergy to pay more attention, than seems generally to be paid, to the works of ancient Christian writers, whether deemed orthodox or heretical. In the ninth chapter of the work before us the reader will find some very cogent arguments to enforce our exhortations. Michaelis, who values the fathers, as we do, not for their *opinions*, which are often erroneous, but for the testimony which they bear to important *matters of fact*, has proved, with complete evidence, that the true reading of a particular text of scripture may often be ascertained, with greater confidence, from the writings of an *Origen*, a *Clemens Alexandrinus*, or an *Ephrem*, than from the most ancient manuscript of the New Testament, which is now in existence. To this excellent chapter we have nothing to object: it is learned, rational, and candid.

To the tenth chapter the same character cannot be allowed. The subject under discussion is *conjectural emendation of the Greek Testament*; a desperate remedy, to which, as the learned translator well observes, recourse ought never to be had, but when the disease is otherwise incurable. Such was the case of the very few manuscripts which the editors of the first printed Bibles had an opportunity to collate; but it is far otherwise now; and no reading ought to be admitted which is not authorized by some ancient manuscript, some ancient version, or the testimony of some ecclesiastical writer of established character. It is true that our author reprobates in the severest terms *theological conjecture*, or professed emendations according to what is called the *analogy of faith*; but between *theological* and *critical* conjecture the boundary is not distinctly marked, and it is not possible so to mark it. Every scriptural critic is likewise a divine, and every divine favours a particular system.

In the eleventh chapter there is nothing worthy of particular notice; but the twelfth is a valuable morsel of criticism. The reader will find in it a very satisfactory review of the principal editions of the Greek Testament which have been published since the revival of learning and the invention of printing. Among these the Complutensian edition, the various editions by Erasmus, by Stephens, and by Beza; the editions of Colinæus, of Bishop Fell, of Mill, of Bengel, of Wetstein, of Griesbach, of Matthei, and of Birch, claim most attention both from our author and from his excellent translator. In the course of their disquisitions, they have made it very apparent that Erasmus translated occasionally from the Latin version; that Stephens sometimes applied conjectural criticism to the sacred text; and that Beza, with the good faith of *modern* Calvinists, introduced, at least, into his first edition, such readings as favoured his peculiar notions; though different readings were authorized by ten times the number of ancient manuscripts. Of all the editions which have yet been published, the text of Griesbach's seems most worthy of confidence; for it appears from this review, that the learned editor admitted not into it a single word or phrase, for which he had not some ancient and unquestionable authority. It is indeed an edition of the Christian scriptures, which,

as it may be republished at no great expence, ought to have a place in the library of every clergyman ; whilst the more voluminous editions of Mill and Wettstein are calculated only for those who have leisure and inclination to devote their time to sacred criticism. In comparing the merits of those two celebrated editions, Michaelis, with the learned world in general, gives the preference to that of Wettstein ; though he convicts the editor of many inaccuracies, and more than insinuates that his judgment is occasionally warped towards the Socinian mode of criticism. Mr. Marsh, without inquiring into Wettstein's theological opinions, very ably defends his critical *integrity*, and convicts Michaelis of inaccuracy himself in almost every objection which he has made to the accuracy of Wettstein.

In the thirteenth chapter, which concludes the first part of this elaborate and valuable work, the less learned reader will receive much curious information concerning the marks of distinction, and divisions of the Greek Testament. The various points, which have a place in the printed editions, are all modern ; and our author gives concise, and, with the aid of his translator, a satisfactory history of them ; shewing that difficulties may often be removed from the scriptures, merely by a change of the punctuation, which is of no authority as being no part of the original text. The Iota subscriptum, and the Spiritus asper, are likewise suspicious in manuscripts professing to be antient ; and all the accents of the New Testament are clearly proved to be spurious. Both Michaelis and Marsh, however, are of opinion that the antient as well as modern Greeks read and spake by accent ; and many authorities are quoted to prove that the antients attended to accent without violating quantity ; but this is a question, which learning alone cannot decide. Is it possible to place an accent on a short vowel without lengthening the sound of that vowel ? Those, who have the best musical ear, and who have paid particular attention to the structure of the larynx, and the modulation of the human voice, seem to be agreed that it is not ; and what is in itself impossible was certainly not performed by the antient Greeks. When professor Reiz declared that he heard a Greek priest "raise the tone of his voice without lengthening the sound when he pronounced a short syllable, which had an accute accent," he doubtless said what he believed to be true. We question not his authority, but the delicacy of his ear ; for we know, by experience, that the priest would *tell* him that he had not lengthened the syllable ; and if the professor was not accustomed to measure musical or vocal sounds, or had not an ear capable of such an operation, he would naturally give credit to his informer. The writer of this article has heard a Greek ecclesiastic and a very learned Hungarian read Homer ; and they both *affirmed* that they had not lengthened the short syllables, on which they placed the accute accent ; but he took the liberty not to believe them, because his own ear and the ears of other people more accustomed to the measuring of sounds, assured him that the affirmation was false. The case is far otherwise with respect to what is called the English accent. By it the tone is
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neither raised nor lowered; and when the stroke is given to a consonant, the *stresses* may be very distinctly marked, and yet the *syllable* be pronounced in the shortest time possible.

(To be continued.)

An Account of the Travels into the interior of Southern Africa. In which is considered the importance of the Cape of Good Hope to the different European Powers, as a Naval Military Station; as a Point of Security to our Indian Trade and Settlements during a War, and as a Territorial Acquisition and Commercial Emporium in time of Peace: with a Statistical Sketch of the whole Colony. Compiled from authentic Documents by John Barrow, Esq. 4to. Vol. II. p. 452. Cadell and Davies. 1804.

THE estimation in which the author's former volume has been, and is held, encouraged him to add the present performance, which he considers as an attempt to finish an incomplete work. In a preliminary chapter our author presents his conception of the first and second subjects of his production.

"The natural history" (he says) "of a country little known; the general description of its surface and appearance; the manners, customs, and state of society, of the several classes of inhabitants, furnish a vast fund of useful and agreeable information; but they do not constitute a whole."

After this outline of the objects of his first volume, he proceeds to the second.

"A number of other subjects must be discussed and described before our knowledge of that country can be said to be complete. Among these are, not the least important, the local advantages it may command in a political, military, and commercial point of view, either with respect to itself, or in its relations with other countries; its resources, and their application; its revenues, jurisprudence, population, and a variety of other points which, when attentively taken, form a topographical and statistical account, from whence both the statesman and the philosopher may be instructed and amused."

A great variety of opinions were entertained respecting the importance of the Cape of Good Hope, most of them, Mr. Barrow thinks, founded on a very limited view of the subject, and on an imperfect knowledge of the country. This writer deems the Cape very important to Britain, and by no means approves the policy which ceded such a valuable possession. He notices the assiduity of the French in extending their knowledge of India, and the parts of Africa that have an intercourse with that country. He gives a short account of the various authors who have written concerning the south of Africa, and also the charts which illustrate those coasts. He calls in question the authenticity of a very great portion of Vaillant's travels. The preliminary

minary chapter closes with enlarging on the value of the Cape of Good Hope to Britain.

The second chapter describes a military expedition to the Kaffer frontier. On the departure of Lord Macartney for England, the natives, instigated by malignant persons in the Cape Town, became unruly and rebellious, and were guilty of various acts of disorder and insurrection. The activity of government having suppressed the disturbances, Mr. Barrow offered to visit the interior country, to conciliate the inhabitants, and send to the Cape those whom he should find instigating sedition. The offer was accepted, the journey was undertaken, and afforded the materials for describing the physical and moral state of Caffria.

On the 8th of March 1799, Mr. Barrow joined a Serjeant's party of Dragoons, at a pass that leads over the mountains near Cape Town, and crossing the ridge penetrated into the country of the Hottentots and the Dutch colony. The first circumstance which struck our traveller in contemplating these people was their cruelty to animals. In that part of Africa the pasturage is good, but there is not much agriculture. Trees are as rare (says Mr. Barrow) as Dr. Johnson found them in Scotland. On the second day of their journey they could find no place of entertainment but a shoe-maker's hovel, which also served the neighbours as a kind of a tavern; but victuals and liquors were presented in such a disgusting stile as Britons could not bear. As they advanced, they met with various Missionaries, whose manners and habits assimilated more with their own. Leaving the districts which these occupied they proceeded in their journey, and lost two soldiers in crossing a river. For several pages our author suspends the narrative, and exhibits a dissertation on the probable advances and recesses of the sea in those parts. His reasoning being merely conjectural upon this subject, it would answer no purpose to repeat it to our readers. On the tenth day of their journey they reached a country which was very beautiful and fertile, abounding in tobacco, fruit, and vines; the vineyards are extremely good, but there is very little skill employed in making the wine. Our travellers kept near the Eastern coast, and by the time they had reached Mossel Bay, about three hundred miles from the Cape, they found a tract composed of large and beautiful plains intersected by numerous rivers, and abounding in lakes full of excellent fish. The boors, of Dutch extraction, work very little, but make the Hottentots labour for them; and Mr. Barrow thinks that these colonists are better fed, more indolent, more ignorant, and more brutal, than any set of men bearing the reputation of being civilized, upon the face of the whole earth. We are not indeed surprized that an Englishman should find an amalgamation of Dutchmen and Hottentots, a composition very little to his taste; but we think him too liberal in allowing to Dutch boors the reputation of being *civilized*.

Hitherto our traveller had chiefly contemplated the general aspect of the country, and the manners of the inhabitants. Arrived in Plattenberg's

berg's Bay, he finds considerable opportunities for botanical research, and also for zoology. Meanwhile the rebellious boors having been completely subdued, the delinquents were tried, but treated with great lenity. The farther the travellers advanced from the seat of Government the more they found the Dutch boors oppressive and cruel to the wretched natives. Even the higher ranks of Dutch, who chiefly reside in Cape Town, are extremely brutal and gross in their manners and conversation.

"Grown (says our author) into affluence by the general prosperity that followed the conquest of the settlement, serjeants, and corporals, and trumpeters, are now men of the first consequence, keep their slaves, and horses, and carriages, and wallow in all the luxuries that the colony affords. But, though they aspire to the rank of gentlemen, they cannot disguise the cloven foot."

These remarks our author illustrates by very striking instances. Vulgar as many of these Dutchmen are they are extremely tenacious of rank, and many disputes arise between their ladies about precedence. There is little of domestic affection among the Colonists, and children are trained to cruelty and oppression. The Hottentots are capable of strong attachments, and very grateful to Europeans by whom they are well treated. They highly regarded the Britons, and the chief boon they prayed from them was protection from Dutchmen. The Kaffers are more manly and energetic than the Hottentots, and were not near so passive to Dutch oppression. The Kaffers are free, and are not yet included in the Slave Trade. They are particularly fond of dogs, and the country is almost overrun with these animals, but, fortunately, madness is unknown among them. As our travellers advanced into Caffraria they found their situation somewhat alarming, and it was not judged expedient to penetrate into the thickets with which that country abounds. Our author returned to the Cape, on the 8th of June, after an absence of three months. Many of the inhabitants of the Cape became reconciled to the British government, and the Colonists were very far from rejoicing when they found it was to be returned nominally to Holland, but really to be given up to France.

Chapter third considers the importance of the Cape of Good Hope as a military station. Britain had regarded the capture of this settlement as a very important acquisition. Mr. Dundas, in devising measures for the administration of the new possession, proposed to combine the interests of the public with the interests of the East India Company, and with that double view recommended Lord Macartney as Governor. Mr. Dundas regarded this settlement as a possession of the very highest importance to the British territories in India, and, therefore, thought it ought never to be relinquished. The Earl of Macartney was of the same opinion. As a military station the Cape has the following advantages. In time of war ships are navigated in a great measure by Lascars, who cannot bear the fatigues of a long voy-
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age so well as English seamen; when they have no resting place they are seized with infectious distempers that communicate to the troops which so many ships carry out in time of war. The Cape serves as a half way house, refreshes these mariners, prevents diseases among them, and through them to the soldiers. Regiments have very frequently arrived at the Cape in a sickly state, and have, in a few weeks, been completely recovered by the climate and provisions: but it is not only beneficial in restoring to health troops passing to India; it serves as a wholesome and commodious station for forces that may be sent either to the East or West Indies. It is peculiarly favourable for performing the exercises that train recruits to be soldiers. The middle temperature between heat and cold, enables the learner to undergo the fatigues of drilling with a facility which would be impracticable in tropical latitudes. It is, moreover, an excellent hospital for invalids from India. Soldiers may be subsisted for a comparatively small expence at the Cape: this our author evinces by very accurate calculations.

The fourth chapter views the importance of the Cape as a naval station. The observations on this subject are introduced by a short sketch of the benefits of commerce, especially to Britain. Naval places of call are of less consequence, our author admits, to British seamen than to any other navigators, who do not sail so quickly, and have not such provisions to maintain them in health during a long voyage. Nevertheless the Cape is of high importance as a naval station. Even to English sailors it is often requisite to have a port where they may both refresh and refit. But in other points of view it is still more important. In time of war it commands the entrance into the Indian Seas; and can intercept both the commercial and war ships of the enemy. A small squadron stationed there would watch the seas, and besides would prevent the enemy from refreshing at the same central place. It would give us the command of the whole trade of India and China. Our author follows this reasoning by local details on the best places for maritime stations in that vicinity.

Chapter fifth considers the importance of the Cape in a commercial view, and as a depot for the Southern Whale Fishery. Our author opens this chapter with an account of the designs of the Dutch in taking possession of the Cape.

“The original intention of the United Provinces, in forming a settlement at the Cape of Good Hope was, that of its being a place of refreshment for the shipping of their East India Company, beyond which they thought it not prudent to extend its use till very lately; after they had perceived the advantages it possessed as a military depot for forming and preparing their troops, which were intended to serve in their Indian settlements.”

They permitted foreign ships to refit and refresh at the Cape, but as they possessed a monopoly of supplying such ships with provision they exacted double prices. The great object of the Dutch settled there

was private gain, and their East India Company considering it merely as a station, took no effectual means to render it a flourishing settlement; and under the Dutch its opulence was very inconsiderable. The Dutch East India Company were jealous of establishing a power at the Cape which in the state of their strength might throw off dependence on Holland, and even overawe the Dutch settlements in India. For all these reasons the Dutch were very far from rendering, or attempting to render, the Cape so productive a possession as it could be made in more powerful hands. Their policy respecting this station, if not injudicious, was unavoidably narrow.

Our author proceeds to consider the policy of declaring the Cape a free port, which he thinks,

“ Though profitable to speculators and the inferior nations of Europe trading to the East, must infallibly have proved ruinous to the concerns of the English United Company of Merchants trading to the East Indies. The sales of Leadenhall-street would suffer beyond calculation, were such a measure to be adopted by the Dutch; and of all nations the English would be the last to benefit by it; whilst the Danes, Swedes, Spaniards, and Portuguese, would find their advantage in purchasing cargoes of India and China goods at the Cape of Good Hope, at a moderate advance, and without duties, in preference of applying to the London market, where they are liable to duties or puzzled with drawbacks; or rather than prosecute the long and expensive voyage through the Eastern seas.”

The Americans would profit very considerably by the freedom of that port. At present, with very small ships and proportionate capitals, they find their accounts in the India and China trade, exclusive of that part which employs them in carrying home the private property of individuals who have acquired fortunes in India. With the returns of their lumber cargo, which they could always dispose of at the Cape, if a free port, and the produce of their South Sea Fishery, they would be able to purchase a cargo of China goods. It is obvious, that the Americans trading directly to India and China, can afford to undersell, from their imported cargoes, the English West India merchants in our own islands, notwithstanding the drawbacks allowed on exports from Leadenhall-street. Much more might they undersell them if allowed to enjoy the additional benefits of the Cape trade. These are all arguments against suffering the Cape to be opened as a free port.

Mr. Barrow next enquires—

“ To what extent the Cape of Good Hope might have been rendered advantageous to the interests of the British empire, as an emporium of Eastern produce? As furnishing articles of export for consumption in Europe and the West Indies? As taking, in exchange for colonial produce, articles of British growth and manufacture.”

The grand objection against making the Cape an emporium between Europe and the East Indies, and between the West Indies, America, and Asia, is the diminution of the profits of the East India Company, and consequently of the public revenue. In answer to this objection

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our author observes, that, according to the account of the Directors themselves, the Company is fully competent to the supply of the East India and China markets in commodities of British growth or manufacture, at so cheap a rate as to preclude European competitors.—The Americans only can undersell them in the India and China markets. From this fact it follows that the East India Company, if the Cape were in possession of Britain, could easily supply that emporium with the produce and manufactures of Great Britain, at so cheap a rate as to undersell any other nation. The Americans, excluded from an extensive market at the Cape, would not find their account in trading to India and China. Other foreign nations trading to the Cape might there be accommodated with British goods and manufactures, and the returns from India and China. A very extensive trade might be opened from the Cape for both British and Eastern commodities, with Brazil, and other parts of South America; which, whether belonging to Portugal or Spain, are at present very scantily supplied. During the short time that the English held the Cape the traffic with South America was great, and rapidly increasing.

“ Were therefore the Cape to become a commercial depot in the hands of the East India Company, (says the author) the consumption, in Spanish and Portuguese America, of Eastern produce, would increase to a very great extent, for all which they would pay in specie; and as the Company feel the greatest want of specie for their China trade, and still more for the necessary uses of their Indian empire, the supply of hard money they would thus obtain, would considerably lessen, if not entirely put an end to, the difficulties under which they now labour on that account.”

If the emporium were thus well supplied by British and India goods, the clandestine trade carried on under neutral colours would be destroyed, because the traders could not afford to sell at such a low price as the Company; and the Company, from their ability to undersell all competitors, would thus procure the monopoly of the India trade. Our author illustrates this general remark by particular details.

He afterwards proceeds to consider the advantages of the Cape as furnishing exports and receiving imports. The articles of that country which might be advantageously exported to India and China, Europe, America, and the West Indies, are chiefly grain and pulse, wine and brandy, wool, hides and skins, whale oil and bone, dried fruits, salt provisions, soap and candles, aloes, ivory, tobacco. The wheat produced at the Cape is equal to any in the world, and is sold at a very reasonable price. The greater number of seasons are fruitful, and yield a surplus, which is laid up against seasons of scarcity. Barley is also a very productive crop. Pulse may be supplied to any amount. Wine and brandy are the staple commodities of the Cape. Hitherto the cultivation of the vine bears no proportion to the excellence of the grape; but by British industry and skill it might be rendered a most productive article, that could be supplied to the East and West Indies, and also to Britain, in such quantities as very greatly to

diminish our expenditure for European wines. The best wine at the Cape is that which resembles Madeira, and equals it in strength and flavour. Another species resembles old hock. We do not, however, find any beverage that bears any likeness, of taste or colour, to either port or claret; but grapes of that kind might, perhaps, be raised in the same climate and soil which affords other wines of such an exquisite flavour. In the possession of the English, wool became a very valuable article at the Cape, and might be rendered much more important. The other articles enumerated as proposed exports appear also abundant, and in British hands might be rendered much more productive. The ground on which Mr. Barrow forms his reasoning concerning probable exports, is the exportation of the four years during which England both held and cultivated the colony. He next considers the imports from England, and from India and China, and subjoins detailed accounts.

Our author, lastly, views the advantages that might result to England by establishing at the Cape a kind of central depot for the Southern Whale Fishery. In introducing this topic he repeats various observations which, however common, must always be important: that the strength and security of the British empire chiefly depend on navigation; that the sea is the great source of her wealth and power; that our navy is the great bulwark of the empire; that fisheries are most important nurseries for seamen. He considers fisheries in a different point of view; as furnishing materials for food and accommodation. The home fishery supplying the markets with food, and the whale fishery furnishing our warehouses with oil, are of the first commercial importance as well as naval. We have attended, Mr. Barrow thinks, too little to our fisheries, and suffered foreign powers to engross a great portion of that source of riches and strength. Within the last twenty years fisheries, both for food and other accommodations, have occupied a much greater share of legislative attention; nevertheless the principles of that species of industry have not been completely understood. The Southern Whale Fishery necessarily requires a very considerable advance of capital before any returns of profit. By the possession of the Cape the charges of outfit would, in our author's opinion, be very much diminished. Instead of carrying out provisions to supply the whole voyage, the crews would have an opportunity of acquiring stores at the Cape, at a more reasonable expense, and if this station were made a central depot for the Southern Whale Fishery, it might be the means of throwing into British hands the monopoly of spermaceti oil. At present, when at war with the French and Dutch, our whalers have no port from Europe to the South Sea, wherein to refit or refresh, except in the Portuguese settlements, and thither, in the present state of politics, admission is very precarious, but the possession of the Cape would entirely remove this inconvenience. Thence we might employ small ships as well as great.

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"Such small craft (says our author) might also find their advantage in running down to the islands in the South Seas and picking up a cargo of seals, and thus anticipate the Americans, who, by means of their fishery and ginseng, and the produce of their lumber carpoes, have worked themselves, as we have already had occasion to notice, into a valuable portion of the China trade. Whereas if oil taken on the coast by the small craft of the inhabitants of the Cape, which might also include oil taken by foreign fishermen, and exchanged by them for India or China goods, were admitted to entry in British-bottoms into Great Britain at a low colonial duty, the foreign fishermen, who never can be excluded from fishing on the coasts of Africa, might find a market for their oil there."

The situation of the Cape might thus be an important depot for British trade with America.

Having endeavoured to state the different advantages of the Cape to Britain, as a military and naval station, as a seat of commerce, and a depot for the Southern Whale Fishery, our author lastly contemplates its value as a territorial acquisition, and for this purpose presents a topographical description, and a statistical sketch of the settlement, which constitute the subject of the sixth and last chapter.

This colony extends from the Cape of Good Hope to the North-east as far as the great Fish river, about 580 miles: to the North-west, to the mouth of the Kouffie river 320: and from that spot, across the country, to the great Fish river, about 500 miles. The shape of the colony is a trapezium, somewhat approaching to a triangle. Reduced to a parallelogram, it comprehends about 120,000 square miles, (somewhat less than 350 miles square.) It is extremely deficient in population, notwithstanding the excellence of the climate and soil; but the scantiness of the inhabitants is, in a great measure, owing to the impolicy and oppression of the Dutch which has driven great numbers of the ancient inhabitants from those countries. For its extent it abounds in rivers well stored with fish; and contains chains of very high mountains. The Dutch East India Company established a Civil Government to rule both the Colonists and the Hottentots; but justice was very little observed. Crimes were committed by the Colonists with impunity, and the poor Hottentots must either fly or suffer. The country was divided into districts, which our author enumerates in detail, and describes the productions, population, and usages.—The lands were first obtained by the Dutch from the Hottentots by purchase. The Hollanders extended these possessions by force, and made grants of land on the four following tenures:—1st, loan lands, or grants on yearly leases, and a specified rent; but if the rents were punctually paid; it was understood the leases were to be annually renewed; so that the tenure of the loan farms was perpetual if the rents were constantly and regularly paid. 2d, was gratuity land, originally granted in loan, but afterwards converted into a kind of copyhold estates. 3d, are quit rents on lands allowed by government to be occupied on paying a shilling an acre. 4th, Real estates, subject to no rent. These estates appear not to be hereditary, and the consequence

quence of such a tenure, as may naturally be expected, is a total inattention of the proprietors to the permanent value of the lands, and a desire to make the most of them as long as the possession lasts. The colonists abound in the necessities of life, but have very little of social or intellectual enjoyment. These last deficiencies appear, however to result from the people themselves, and not their situation. In British hands mental enjoyment might be very easily introduced. True to their origin, these Dutchmen are extremely addicted to petty traffic, and to the avarice which chiefly appears both in individuals and nations of an inferior mercantile character. Many of them are a kind of brokers for transacting business between the country and town; and, really the narrative exhibits avarice as the Dutchman's chief spring of action as clearly, though not so strongly, as the fell satirist of Hollanders, Deah Swift, who, in the character of Gulliver, describes a Japaneze, that found the traveller unwilling to sacrifice the Cross to gain, declaring his disbelief that Gulliver was a Hollander. "I think (said he) you cannot be a *Dutchman*, but must certainly be a *CHRISTIAN*." However severely any writer could exhibit the Dutch of the Cape or Japan, he must fall far short of the exhibition which the Dutch of Holland made of themselves, when to save the expence of maintaining their liberties, they yielded to an infidel democracy, and not only abandoned *THE GOD OF CHRISTIANS*, but, as it afterwards proved, *the God of Dutchmen*; being plundered of their wealth, the sole object of their worship. But the greed of the Dutch colonists at the Cape defeated their own purpose, and lessened the profits which a more liberal policy would have produced, and did produce, in the short time that England possessed this territory. Our author proceeds with various details of their jurisprudence and commercial regulations; and closes his accounts with a view of their religion. On this subject the ideas of Mr. Barrow are less clear, or at least less distinct, than on topics of commerce and politics. His first sentence contains a material error. "*Calvanism*, (he should have written *Calvinism*,) or the *reformed Church*, as it has usually been called is the established religion of the colony." Calvinism has not usually been called the reformed Church, unless by a comparatively small portion of those who are not Roman Catholics. Calvin was the *Fath' of Presbytery*, which *THE PRINCIPAL CLASSES OF PROTESTANTS* do not regard as a reformation. The Dutch it appears are in the colony as in the mother country, so far tolerant as may not interfere with their purposes. The clergy of the establishment are very well provided for in the means of animal enjoyment, which appears to be all that those worthy Presbyters desire. An attempt some years ago was made to establish a Grammar School, but the only persons fit for the employment were the pastors, and they having abundance of food and accommodation, did not chuse to burden themselves with such a laborious employment.

Having finished his statistical account our author suggests various projects of improvement. Chinese might easily be induced to settle
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in a country where their industry could afford them a sufficient supply of food, more certainly than in their own over peopled empire. A better system both of vintage and tillage might be easily introduced. The establishment of villages would promote population and civilization, and the establishment of public schools would improve the colonists in the various means of laying the foundation for future benefit.

Having gone through the importance and value of the Cape of Good Hope in the various points of view which we have mentioned, our author finishes with the following reflections.

"I shall only add, by way of conclusion, that, under the present implacable disposition of France towards this country, and the insatiable ambition of its government, Great Britain never can relinquish the possession of this colony, for any length of time, without seriously endangering the safety of her Indian trade, and the existence of her empire in the East; both of which were effectually secured, at least from external attack, by the occupation of this important outwork. The facility it affords, at all times, of throwing into India a speedy reinforcement of well seasoned troops, which never can be supplied effectually from England, how much soever they may be required, must always stamp an indelible value on the Cape. How desirable would it be, at the present momentous crisis, to have the usual garrison there of 5000 effective men, to reinforce our small but active army in India, instead of sending troops from England, of whom, judging from past experience, two-thirds of those who may survive the voyage, will be totally unfit, on their arrival there, for any kind of service. It is to be hoped then, that the Directors of the East India Company are, at length, become sensible of their error with regard to this important colony, and, having seen it, that such measures may be suggested and solicited by them as may again put us in possession of that advanced post, by which *their political and commercial interests in the East Indies will be secured and promoted*, and without which those interests will constantly be exposed to dangers that may not only threaten but finally terminate in a total subversion."

Such are the chief contents of Mr. Barrow's second volume, which in our opinion very clearly demonstrate the importance of the Cape of Good Hope as a settlement to Britain. We regret that Ministers were not equally well informed on this subject. An adequate idea of the value and importance of such a place would have prevented capable and wise counsellors from relinquishing the possession. Mr. Barrow's work has great merit in presenting to the public a perspicuous, accurate, and just view of the various benefits that might, and probably would accrue to this country from the recovery of such a prize; and would prove extremely useful to the leaders of an expedition for that purpose, when having attained their object, which in the state of British force would not be difficult, they should be employed in arranging and administering the government of the Cape. A work of this kind we chiefly estimate by the authenticity of the narrative, and the communications which it contains. The author performs what he undertakes; he impresses forcibly upon the readers the value of the object which he recommends to Britain to reclaim. In a production of this kind, presented merely for information,

information, we do not scrupulously analyse composition, but if we did the travels are not liable to any considerable objections. This volume of Mr. Barrow will not only maintain but increase the reputation which his former has earned, and is highly deserving of attentive perusal by commercial and political readers.

Sermons selected and abridged chiefly from minor Authors, from Trinity-Sunday to the Twenty-fifth Sunday inclusive, adapted to the Epistle, Gospel, or first lessons, or to the several seasons of the year. Together with Eight occasional Sermons on important subjects; and an earnest Exhortation to attend Public Worship, &c. &c. Addressed by a Clergyman to his Parishioners. For the use of Families. By the Rev. S. Clapham, M. A. Vicar of Christ-Church, Hants; of Great Ouseborn, Yorkshire; and Editor of the Abridgment of the Lord Bishop of Lincoln's Elements of Christian Theology. Vol. II. Price 10s. Pr. 716. Vernor and Hood.

THERE is no part of our literary labours which affords us such encouragement to perseverance, as the being able to recommend productions to our readers, which tend to make them both good members of the community, and exemplary Christians. When the authors, whose works we are obliged to read, in order to make a just estimate of their merits, are such as we can without any restrictions announce as truly excellent, it is then that we receive a compensation for the many weary hours which some writers impose upon us. Without taking up the time of our readers with farther reflections, we can, with strict justice, recommend the publication before us as not only unexceptionable, but as possessed of uncommon merit. Mr. Clapham has exercised a critical judgment, and displayed a refined taste. His volume opens with two admirable sermons for Trinity-Sunday, on the doctrine appointed by the Church for that day, from Skelton. The second sermon taken, as the editor informs us, from the third volume, "which is to be had only in Ireland," we can safely pronounce one of the best we have read on the subject. As a piece of reasoning it is convincing; as a composition it is popular. The first sermon for the first Sunday after Trinity, is from an author whose name we had never heard, and which is not to be found in any catalogue. There is only one other sermon in the whole volume from this excellent writer, whose name is Reay, which is perhaps superior to the one already mentioned, it is entitled, "Eternal Life, the gift of God." The second sermon for the second Sunday after Trinity is from Dr. Elmore, on the sacrament. The editor has added the following note: "Should it be thought that this discourse is improperly arranged, the Sacrament having been generally administered at the preceding festival, I am induced to hope that the reader, who may have then neglected the solemn invitation of the Church, will receive from the perusal of this excellent sermon, such an impressive admonition,

nition for his negligence, as will induce him to go to the Lord's table at the very next celebration." We hope with Mr. C. that the effect he mentions will be produced by the perusal of it. This volume contains more doctrinal discourses than the first. The editor seems to embrace every opportunity of confirming his readers in a knowledge of the doctrines of the gospel, particularly those of justification, sanctification, the operations of the Holy Spirit, which are greatly misrepresented by enthusiasts of every denomination, and which this judicious editor is exceedingly solicitous to place in their proper light. The elucidation of the gospel, the support of the church, and the welfare of society, have, if our judgment do not mislead us, uniformly directed Mr. Clapham's choice. We may add indeed, that he has had another, which, though a secondary object, is entitled to high approbation, the selecting in general such sermons as are distinguished by the excellence of the composition. Among these we place many of Skelton's, the two sermons above mentioned of Reay, those of Riddech, St. John, Lawson, Richmond, and it would be injurious to the editor were we not to include his own. The doctrinal sermons by Dr. Lewis, Atterbury, Peters, Scattergood, Powell, and Pearce, are all valuable.

This volume contains, with a very few exceptions, two persuasive and popular sermons for every Sunday from Trinity to Advent, adapted with unusual care and precision to the instruction and edification of families. We shall have cause to lament, if so excellent a work is neglected. The clergy will, we hope, be zealous in recommending it to their several parishioners; for, should it be generally read in families, they will find themselves most efficaciously secured from misconception and misrepresentation: the doctrine which is delivered from the pulpit will be illustrated and enforced by what is read at home; each thereby affording mutual aid and support to the other. This volume has with us peculiar merit, as it is admirably calculated to counteract the mischievous and pernicious effects of what is falsely called *Evangelical preaching*. Convinced, therefore, of the abundant good that it will produce, we ardently wish to introduce it into every family which professes an attachment to the constitution of the Church, and to the government of the country. To all these it will be truly acceptable; to the Socinian, and to the religious, as well as political enthusiast, it will be equally offensive.

We recommended to Mr. C. when we noticed his first volume, to make references to his abridgment of the Bishop of Lincoln's Elements of Christian Theology, and we are happy to see that he has attended to our suggestions. We farther recommend it to him to publish a third volume, containing one or two sermons, as he may judge most expedient, for every day to which our Church appropriates an epistle and gospel, with a few more occasional sermons, in order that his work may be complete.

Among the occasional discourses in the volume before us, is one on
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Confirmation by Skelton, from the Irish edition, which we wish to be read in every family, both previous and subsequent to the observance of that holy rite. Its arguments are level to every capacity; its persuasion is addressed to every heart. The next is an eloquent sermon by Dr. St. John, on the promise and advantages of Christ's presence with his church. This must prove a favourite discourse with all the true sons of the establishment; for it will strongly confirm them in their attachment to their holy mother. The third occasional sermon is by the editor, preached before that highly respectable prelate, the Bishop of Bangor, when he presided over the see of Chester, and then (1794) published by his Lordship's directions: it is called, "The Advantages and Disadvantages of Methodism impartially ascertained." Our literary labours not having then commenced, this oratorical composition has not hitherto been noticed by us; we shall therefore detain our readers, and much, we trust, to their satisfaction, whilst we analyze its singular merits.

Mr. Clapham, who is perfectly acquainted with his subject, undertakes to shew the good, whether real or supposed, both to Christianity and to society, which methodism has produced: then the evils, whether inherent in, or resulting from, it: and lastly, why methodism has so increased, and by what means it is supported.

Before he proceeds to the discussion of these topics, Mr. C. justly observes, that "the most candid investigation of methodism has always provoked from its professors, the most perverse cavils, and outrageous reproaches." He immediately shews, in a very satisfactory manner, the absurdity of such conduct.

He first notices their "declaration of preaching the word of God in its genuine purity." As an instance, he mentions, "the doctrine of remission of sins, instantaneous in its operations, and complete in its effects, and of their certain knowledge of the day and hour when they first received the Holy Spirit." He quotes two passages, one from the writings of Wesley, the other from those of Whitfield.

He contrasts, in notes well adapted to inform the general reader, these unscriptural tenets with the doctrines professed by Bishops Sherlock, Hurd, and the learned Dr. Ogden. He then, from another expression of Whitfield, shews how liable people are to be misled by such preachers. "*Alas! alas! says Mr. Whitfield, in how many things have I judged and acted wrong! Being fond of scripture language, I have often used a style too apostolical, and at the same time I have been too bitter in my zeal. Wildfire has been mixed with it; and I find I have frequently wrote and spoke too much in my own spirit, when I thought I was writing and speaking entirely by the assistance of the Spirit of God.*" &c. &c.

Mr. Clapham afterwards mentions their doctrine of experience, which, he justly says, is neither intelligible as a fact, nor conclusive as an evidence; and then suggests to his hearers, whether they ought not rather to trust to the knowledge of divines, (viz. Sherlock, Secker, Shelton,

Shelton, Ogden, Hurd, and Porteus) "whose talents have defended, and whose piety has adorned Christianity, and who in their writings give no intimation of such near and personal communion with God?"

He next silences the boast that, by the introduction of methodism, the gospel is preached by many of the clergy in greater purity. If, he proceeds, "the methodists would be persuaded seriously to read, and impartially to consider, the explanations which some of our most illustrious brethren have given of grace, justification, and the new-birth, they would perhaps find that, where they reproach us with indifference, we have been anxious to explain the truth, and where they charge us with errors, we have been fortunate enough to discover it."

The next argument in favour of methodism is, that its professors have improved the morals of the clergy. This boast is shewn to be altogether unfounded.

We will give our readers the following argument in the author's own words, from which they will be enabled to judge both of the elegance of the style, and the soundness of the matter.

"Another boasted advantage is, that men, who formerly were totally ignorant of the nature of the Christian covenant, are now, since they embraced methodism, 'mighty in the scriptures.' That they apply themselves with diligence to the reading of the Holy Scriptures, we are ready to confess, to approve, and to encourage. And they are, in this respect, a reproach to too many of the members of our Church. But having had no farther education, I speak of the generality, than merely to enable them to read, how can they be supposed to understand with critical nicety, and explain with argumentative precision, those writings, which St. Paul asserts 'are hard to be understood?' When you reason with them upon any point of doctrine, they overpower you with quotations, which they call proofs, from the sacred oracles. But the misfortune is, that you are under the necessity of explaining all the passages they produce in support of their opinions; in doing which, the very sight of the original question is, in general, gradually lost. From their ignorance of the scope of the writers—the character of the people to whom those writings are addressed—the style and figures used by the inspired penmen—they apply passages, which, when attentively examined, and thoroughly understood, have no relation whatever to the doctrines they are defending. Here their supposed superiority triumphs: for the most learned divine, according to this mode of reasoning, cannot confute the most illiterate mechanic. If instead of having their heads busied, and their passions heated by their contemplations on abstruse subjects, they would engrave on their hearts, the virtues of meekness, humility, justice, forgiveness, their daily perusal of the scriptures would be then truly laudable; and however we might pity the errors of their understandings, we should applaud the amiableness of their manners, and the rectitude of their conduct."

In shewing "the evils that are inherent in, or resulting from methodism," Mr. C. points out "the inconsistency of professing to be the real members of the Church of England, whilst they are loading its teachers with the most wanton abuse and outrageous contempt. To sarcastic ridicule, to severe condemnation, the clergy are exposed, because

because they dare not preach doctrines which their judgment forbids them to believe, and which their conscience commands them to condemn."

Another evil is, their declaration that the members of the Church are not made better by an attendance on its worship: and it is farther remarked, that their insidious suggestions prevent many from receiving the Holy Sacrament; thereby destroying the efficacy of that divine ordinance upon those unhappy persons who are influenced by such suggestions.

Mr. Clapham next speaks of their want of judgment in the education of their children, and of the unhappy effects produced by it: his observations are truly excellent; and heartily do we wish that they may be read by every methodist, and considered with the seriousness they deserve.

The observations on the politics of the methodists are wise and temperate; and may with propriety be recommended to all men, of whatever persuasion, who are dissatisfied with the civil or religious constitution of their country.

Mr. C. then proceeds to shew how methodism has increased. The causes he enumerates are their fanciful doctrines—their exclusive pretensions to salvation—their attention to their singing—their periodical exchange of preachers—their frequent communications with their followers—and their industrious misrepresentation of the clergy. He assigns also other causes, which are, the want of personal intercourse between the clergy and their several flocks—the too frequently unedifying manner of preaching in the church—and the want of sermons, or of some other mode of instruction, in the afternoons. These observations are all judicious, and merit the serious consideration of the clergy.

It occurred to us, whilst we were reading this admirable sermon on methodism, that Mr. Clapham had received a severe chastisement from Mr. Overton, and turning to the work of the latter, we immediately discovered that it was for the publication of this very sermon. We mean not to resume the controversy; but we cannot in justice to Mr. C. refrain from making a few observations.

Mr. Overton quotes a passage from this sermon, and afterwards one from a publication recommended by Mr. Clapham, entitled, *A Review of the Policy, Doctrines, and Morals of the Methodists*; and inserts the following note,

"This author observes, 'At this time several churches are occupied by the methodists.' Hence it is evident that Mr. C. does not confine the term *methodism*, and his strictures upon it to the followers of Mr. Wesley, and to those of 'Mr. Whitfield, who are generally called Calvinists,' but extends them to some of the regular clergy; otherwise these strictures would have been unnoticed in this publication, which does not undertake to apologize for sectaries, or any of their peculiarities."

Observe, reader, Mr. C. recommends a pamphlet which affirms that

that several churches are occupied by the methodists, hence it is evident that he extends his strictures to some of the regular clergy. No person could imagine that a clergyman who made such an illogical and unwarrantable conclusion could be contending for the truth of the ever-blessed gospel. What! because Mr. C. recommends a publication which censures some of the regular clergy, is he to be accused of censuring them himself? Where does Mr. Overton find, in any part of this sermon, a single expression which has such a tendency? *We* have looked for it in vain: and because Mr. Clapham censures the sectaries and their peculiarities, he therefore censures the evangelical clergy! Such is the cogency of Mr. Overton's reasoning.

The reader shall judge. "There is," says Mr. C. "another artifice by which their societies are supported, and their hearers multiplied, I mean the periodical change of their preachers." Does the passage convey the shadow of allusion to the evangelical clergy? Who would not rather conclude, that Mr. C. confines his observations exclusively to "the followers of Mr. Whitfield, and the adherents of Mr. Wesley?"

In another part of his work, Mr. O. triumphantly asks, "how could Mr. Clapham, before a learned bishop and a congregation of divines, appeal to the day of judgment, solemnly pledge himself to lay aside 'every prejudice,' and to consider the matter 'fairly and impartially,' as he 'believes, it will appear, when the secrets of all hearts shall be disclosed,' and then exclaim concerning us; 'The regulation of the moral temper, and the extinction of the malignant passions, do not, alas! seem to be essential, or even subordinate parts of their system!' How could the grave prelate 'command' such gross calumny to be published?" Mr. O. in this passage openly acknowledges that the sectaries and the evangelical clergy are of the same opinion and character.

"These gentlemen,"—by which he means (see his Preface) Dr. Croft, Mr. T. Ludlam, Mr. Clapham, Mr. Daubeny, Mr. Polwhele, the Anti-Jacobin Review—"are great enemies to the doctrine of salvation by grace; and, therefore, all scriptures which appear to maintain this doctrine, they explain away, and as to any present application, annihilate."

Hear Mr. Clapham's sentiments on this subject: the words, it is true, are those of other authors, but as he has selected them FOR THE USE OF FAMILIES, we cannot doubt but they convey precisely his own sentiments.

"That title to life and immortality, which we had forfeited through Adam, was graciously restored to us in Christ. For 'as in Adam all die, so in Christ shall all be made alive.' The precious blood of Christ washes out the stains occasioned by our sins, and presents us pure and immaculate, before a holy and righteous God: we are reconciled to him by the death of his son, and he is pleased to receive us into his favour, make us his sons by adoption,

adoption, and heirs of eternal life, merely on account of what he did and suffered for our sakes." P. 160.

Again:—

"Hence it is that the forgiveness of our sins is so often attributed, in Holy Scripture, to the death of Christ, as the only meritorious cause thereof: he is there said to 'have washed us from our sins in his own blood; to bear our sins upon the cross; and to put away sin by the sacrifice of himself;' expressions plainly signifying that the death of Christ was, in a proper sense, an atonement for the sins of men." P. 286.

From these quotations we feel ourselves authorized to pronounce Mr. Clapham a consummate hypocrite, or Mr. Overton the most unprincipled of calumniators!

The next of the occasional sermons is also written by the editor, and is entitled, "The Duty and Advantages of Pastoral Visits." This, whether we regard the matter or the manner, is an admirable discourse. Mr. C. says, in a note, p. 620, "My mind was first strongly impressed with the conviction of the duty, and of the necessity of a clergyman's visiting his flock, by reading a charge of the Lord Bishop of Durham, addressed by his Lordship to the clergy of the diocese of Sarum; when, with so much honour to himself, satisfaction to his clergy, and advantage to the Church, he presided over that Sec." The learned prelate, as well as the excellent author, must each congratulate himself on the efficacy of the well adapted charge. We recommend this sermon to the perusal of the clergy. It has a claim to their attention; and we say to every one of them, go and practice the duty which it so ably recommends.

The following passage is uncommonly striking. P. 626.

"Let us here, my reverend brethren, suppose, that one master of a family, that one father of children, who hath lived in the notorious neglect of these evangelical duties, is prevailed with, by the means I am now recommending, first to go to church himself—then to take his family to attend public worship along with him—afterwards to receive the Holy Sacrament, and to establish in his house the custom of daily prayer—let us suppose one such effect to be produced—and such an effect will not, cannot be confined to a single family—and let us ask ourselves, what would be our feelings on the occasion? Would the successful prosecution of any useful, would the complete attainment of any advantageous object, afford the mind so much exquisite and uninterrupted consolation, as such satisfactory evidences of our labours, as such unequivocal demonstrations of our zeal in the cause of God, and the welfare of mankind? Let us reflect upon the happiness [which] we should have communicated to the several individuals of the family—let us reflect, that to us they would attribute the peace of mind [which] they enjoy in the present, and the hopes of glory [which] they expect in a future, life—let us reflect that we shall meet them at the tribunal of God, not loaded with *their* reproaches, and distracted with *our own*, but as 'our crown and rejoicing, our glory and joy.' And whilst, by such animating reflections, we are stimulated to active exertions, and unwearied diligence—let us, on the other hand, remember, that if, under whatever pretences,

pretences, we fail to discharge this part of our sacred calling, the blood of that family, and of every other neglected family in our parish which would have hearkened to our suggestions, will cry 'with great and exceeding bitter cry unto God' against us."

The fifth sermon is likewise written by the editor. As a composition it is inferior, we think, to Mr. Clapham's other occasional discourses: but this may be easily accounted for, as it was preached at the assizes at York, in 1785, when he was, we imagine, a young man. It is, however, a very excellent discourse, and cannot be too often, or too seriously, read by both jurors and evidence. We will present our readers with an extract from it, which will enable them to judge of its merits.

"It appears, from what has been said, that the sin of perjury is of the blackest dye, and is such as can scarcely admit of aggravation. In order, therefore, to avoid this most criminal of offences, every man who consults his peace of mind, and desires the approbation of God, will always adapt his actions to his words, and his words to his principles: and when he is called upon to give evidence, 'he will not put his hand with the wicked to be an unrighteous witness.' He will divest himself of every principle of hatred, fear, or interest, lest he should defeat the end [which] his testimony was designed to answer; lest, under the shades and colours of artifice and evasion, he should conceal the plain draught of truth. Should it be expected that his evidence should tend, unjustly, to favour a party, he will give the clearest and most impartial account [that] he is able, without regarding at all whose interest his testimony will support. He may subject himself, it may be, by this liberal and ingenuous conduct, to the unjust reproof [which] the prophet incurred, by his sincerity, of the king of Moab, 'I took thee to curse mine enemies, and behold thou hast blessed them altogether.' And, as on all occasions, where conscience is concerned, more especially where he appeals to the God of heaven, he will reply with the undaunted spirit of Balaam—'if Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord my God, to do less or more, of my own mind.'"

The following note may be thought, by many, to be worthy of legislative attention.

"The advantages of a trial by jury are undoubtedly many and great. But it does not follow, that such a mode of trial, hath not, as Blackstone observes, defects to be removed. I once heard a cause tried of some importance—indeed every cause is of importance, if not to both, to one of the parties—and it was obvious, I believe, to every person in the Court, that the jury did not know the difference between the plaintiff and the defendant. The uprightness of the judge suggested a just issue. There is another defect in the trial by jury. One obstinate and determined man shall, and, we see every day, does, cause a verdict to be pronounced in direct opposition to truth. Should the question be afterwards asked of any of the jurors, why a verdict was given so contrary to the evidence—what is the reply? Such a person would not agree to any other. Was not this notorious in many of the trials for sedition and treason a few years ago? It is, therefore, greatly to be wished—since daily experience assures us that a jury

is not always composed of *twelve good men and true*—that instead of their unanimous concurrence, the concurrence of two thirds, or three fourths, might constitute a legal verdict. I dread innovation as much as any man can do, but justice is so often defeated by obstinacy or villany that necessity calls loudly for an amendment of the present mode of trial."

The remaining occasional sermons are on interesting subjects, and, as eloquent compositions, merit much praise. The volume concludes with an exhortation to attend public worship. It is printed separate for the purpose of distribution, and we could wish to hear of its being distributed in every parish.

We conclude our account of this valuable selection by assuring our readers that it is replete with judgment and taste, and the families, for whose use it is chiefly intended, may derive from it improvement and benefit, inasmuch as it honestly propounds to them the doctrines of the gospel and of the church, and exhorts them to fulfil the duties of religion by the most cogent and persuasive arguments.

Pinkerton's Modern Geography.

(Continued from P. 20.)

MR. P. in the opening of his second volume, gives two curious tables, exhibiting the original population of Asia, and the colonies with which it has, at different times, inundated Europe. Then follows a very interesting discussion concerning the progress of European knowledge with respect to Asia. In the geography of Ptolemy, the most authentic monument of the knowledge which the ancients had attained of this illustrious quarter of the world, the extreme points of discovery are the town of Sina, towards the Indian ocean, and that of Sera, the metropolis of the Seres, in the parallel of the south of the Caspian sea. The eminently learned D'Anville thought that the Sinæ of Ptolemy inhabited Cochin China; but our author controverts this opinion; and justly, we think, concludes, with Gosselin, that their country was Janaserius in the western part of Siam. With regard to the position of Sera, some have ridiculously transferred it to Nan-king, while even D'Anville himself places it as far to the east as Kan-Tcheou, a town in the Chinese province of Shen-Si. Mr. P. however, in his general observations on Independent Tartary, or as he always writes it, Tatary, has produced, in our judgment, very powerful evidence that the Serica of Ptolemy is the country now called Little Bucharia. If on both the positions here mentioned his decision be right, it will appear that not above one quarter of Asia was known to the ancients.

This knowledge, however, was little increased till the 14th century of the Christian æra, when Marco Polo, a man of intelligence, and of insatiable curiosity, laid open to the astonished West the wonders of the empires of China and Japan, and conveyed some faint intel-
ligence

ligence of other regions, which has been confirmed by more recent accounts. The conquests of Zingis, or Gengis-Khan, in the 13th century first excited the attention of the Europeans to these distant parts of Asia. The victories of Zingis, and his Monguls, extended from Cathay, the northern part of China, to the river Judus; and those of his successors over Russia, while their inroads reached even Hungary and Germany. The Monguls likewise penetrated into the recesses of Siberia. In 1242, Sheibani Khan led a horde of 15,000 families into these northern regions, and his descendants reigned at Tobolskoy for more than three centuries, till the Russian conquest. Carpini and Rubruquis, European travellers, were employed to inspect the power and resources of this new empire of the Monguls. The latter found at Kara-Kum, their capital, a Parisian goldsmith in the service of the Khan; and Carpini relates that from their brethren in Siberia they had received some intelligence concerning the Samooids.

Thus the knowledge of Asia was considerably extended in the 13th century, and still more, by Marco Polo in the 14th. Yet little progress was made for two centuries more. The accounts of Polo indeed began to be discredited; though the great Columbus, by acting upon them, accomplished an ever memorable enterprise. After the discovery of America, and the navigation of Gama to the East Indies, the maritime parts and islands of Asia were successively explored. Yet the voyages of the Russians, of La Peyrouse, and above all, of our immortal Cook, show how much still remained to be done. Of the interior of Siberia little was known till Peter the Great, after the battle of Pultowa, sent his Swedish prisoners to that inhospitable region, of which Strahlenberg, one of the officers, published an account. Our knowledge of it has since been greatly increased by the well known journeys of Pallas and others. The geography of Asia, however, is, even yet, far from perfect; particularly with regard to Daouria, and other regions on the confines of the Russian and Chinese Empires: to which may be added central Asia, in general, Tibet, and other countries more to the south. Even Hindostan had never been described with tolerable accuracy till the publication of Major Rennel's excellent Map and Memoir. "But," says our judicious and learned author, "while many improvements are wanted in the geography of several European countries, it is no wonder [that] there should be great deficiencies in that of the other quarters of the globe." (Pp. 4—8.)

Our author's account of the progressive discovery of Asiatic Russia is also very curious and interesting (Pp. 43—45.); but we cannot afford room for its insertion. We cannot, however, prevail with ourselves to omit the following abridged detail of the manners of the Circassians; which, as their women have been greatly celebrated for beauty, will probably be acceptable to many of our readers. It is copied by Mr. P. from Ellis's Memoir.

"Girls are brought up by the mother. They learn to embroider, to make their own dresses, and that of their future husbands. The daughters of slaves receive the same education, and are sold, according to their beauty, from twenty to one hundred pounds, and sometimes much higher. These are principally Georgians. Soon after the birth of a girl, a wide leather belt is lewed round her waist, and continues till it bursts, when it is replaced by a second. By a repetition of this practice, their waists are rendered astonishingly small; but their shoulders become proportionably broad, a defect which is little attended to on account of the beauty of their breasts. On the wedding night the belt is cut with a dagger by the husband, a custom sometimes productive of very fatal accidents. The bridegroom pays for his bride a marriage present, or *kaly*m, consisting of arms, or a coat of mail; but he must not see her, or cohabit with her, without the greatest mystery. This reserve continues during life. A Circassian will sometimes permit a stranger to see his wife, but he must not accompany him. The father makes the bride a present on the wedding-day, but reserves the greater part of what he intends to give till the birth of her first child. On this occasion he pays him a visit, receives from him the remainder of her portion, and is clothed by him in the dress of a matron, the principal distinction of which consists in a veil. Until this time the dress of the women is much like that of the men. Before marriage the youth of both sexes see each other freely at the little rejoicings which take place on festivals. Before the ball the young men shew their activity and address in a variety of military exercises; and the most alert have the privilege of choosing the most beautiful partners.

"The Circassian women participate in the general character of the nation; they take pride in the courage of their husbands, and reproach them severely when defeated. They polish and take care of the armour of the men. Widows tear their hair, and disfigure themselves with scars, in testimony of their grief. The men had formerly the same custom, but are now grown more tranquil under the loss of their wives and relations. The habitation of a Circassian is composed of two huts, because the wife and husband are not supposed to live together. One of these huts is allotted to the husband, and to the reception of strangers; the other to the wife and family: the court which separates them is surrounded by palisades or stakes. At meals the whole family is assembled, so that here, as among the Tatars, each village is reckoned at a certain number of kettles. Their food is extremely simple, consisting only of a little meat, some paste made of millet, and a kind of beer composed of the same grain fermented." (Pp. 20,—22.)

Of the Tartars who are subject to the empire of Russia our author has delineated the manners and customs with much impressive effect; and, in conclusion, observes, (p. 53.) that Rousseau, the crude and visionary reveries of whose distempered brain, with regard to the superior happiness and virtue of savage life, Mr. P. every where deservedly scouts, "might, with far more plausibility, have enquired concerning the perfection and happiness of man, among these spirited and gay tribes of barbarians, than among the savages of Africa or America." Indeed the whole account of Asiatic Russia, especially the fourth chapter, which, as our readers have been already informed, is dedicated to the natural geography, is highly entertaining, and not less instructive. In that part of it, however, which treats of the religion of these wandering

wandering hordes, we meet with a remark of which we are unable to comprehend the tendency, or, indeed, the sense.

"The eastern Tatars," our author observes, "are generally addicted to the Schaman religion, a system chiefly founded on the self-existence of matter, a spiritual world, and the general restitution of all things. The Schamanians even believe that the Burchans, or gods themselves, arose from the general mass of matter and spirit. Their epochs of destruction and restitution somewhat resemble those of the Hindoos. While common souls immediately receive their final decree, the virtuous become *chubils*, or wandering spirits, who are purified by transmigration, so as also to become Burchans, or gods. Between men and gods are the Tengri, or spirits of the air, who direct sublunary affairs, and all the trifles so important to man, but beneath the most remote attention of the gods. The infernal regions chiefly contain those who have offended the priesthood." (Pp. 47.)

After mentioning some of the other tenets of Schamanism, and the wide extent of country over which it is diffused, inasmuch that "some have asserted it to be the most prevalent system on the globe," Mr. P. adds: "But as the Schamanians admit one chief infernal deity and his subalterns, authors of evil, so they believe in one supreme uncreated beneficent being, who commits the management of the universe to inferior deities, who delegate portions of it to subaltern spirits. With more philosophy they might suppose that evil cannot exist except in matter, and that an evil spirit is a contradiction in terms." (P. 48.) Now what *philosophy* there is in the supposition that evil cannot exist but in matter, or why an evil spirit should be a contradiction, our ingenious geographer has not explained, and we confess ourselves totally at a loss to conceive. Evil, in our opinion, has no existence; but as it relates to sentient beings. With regard to these, matter, considered as a cause, or rather as a means, may be equally the source of both evil and good; but certainly, when good and evil are considered as effects, matter is equally indifferent to both. The ancient philosophers, indeed, who believed, like the Schamanians, that matter is self-existent, and eternal, talked of it as the parent of all evil; but if, in their subtle disquisitions on this subject, they meant any thing by evil but what has been called "the evil of imperfection," their theory is unintelligible. The evil of imperfection, however, is as easily associated with the idea of spirit as with that of matter. And with regard to the existence of evil spirits, taking evil in the proper sense of malignant, we have no occasion for refined speculations in order to ascertain the fact, whatever hypothesis we may chuse to adopt with a view to account for it. A very small acquaintance with human life is sufficient to furnish most indisputable and distressing proofs of it.

It is not often that we meet in Mr. P. with sentiments of this equivocal kind. In another part of his book, however, he has dropped, with regard to this very subject, a reflection which we think it would be altogether inconsistent with our duty to the public to pass without proper animadversion. In speaking of the Mandshurs, or

Tunguses, who inhabit Chinese Tartary on the East, our author says of them, that "By the account of the Jesuits, they have no temples, nor idols, but worship a Supreme Being, whom they style Emperor of Heaven. But probably," adds he, "their real creed is Schamanism, or a kind of rational Polytheism, not unknown to the Jews, who admitted, as appears from Daniel, great angels or spirits, as protectors of empires." (P. 122.) We are far from imagining that, by this observation, Mr. P. intended to communicate to the minds of his readers, an impression unfavourable to revelation; of which, indeed, in other parts of his work, he repeatedly speaks with due respect. The language, however, which he here employs is particularly exceptionable. The expression, it is true, when closely attended to, will be easily seen to be much less intimately allied to profaneness, than it is to nonsense; but as the majority of readers, we fear, are little distinguished by closeness of attention, we cannot help wishing that the author's meaning had been clothed in a less questionable dress. We know not what *rational Polytheism* is, but rather consider it, to use Mr. P.'s own phrase, as a contradiction in terms; and we are persuaded that, on mature reflection, Mr. P. himself will be of our opinion. But the principal objection to the passage is its seeming to ascribe Polytheism to the Jews, of whose religious creed it is known to all that the unity of God was the fundamental doctrine. The Jews, without doubt, admitted great spirits as protectors of empires; and Christians are authorised, by an apostle, to look upon angels as "ministering spirits," employed in the service of private men: but neither of these opinions, surely, is irrational or connected with that of a plurality of Gods. Of our author's phraseology, in this place, we thought right to say thus much, by way of caution to our readers; though, after all, its chief demerit is really its inaccuracy: for it does not exhibit the sentiment which he intended to convey. What he meant to say is obviously this: That the Mandshurs probably believe, as the Jews believed, the existence of created subordinate spirits, invested, by the Deity, with authority and power to act, as his commissioners, in the affairs of men. The unlucky introduction of the word *Polytheism* throws an air of impiety over the sentence, which, however, appears to be really chargeable with inconsistency only.

Of the immense empire of China so much has been written, and the late account of it by Sir George Staunton is so generally known, that notwithstanding its superior importance, we intended to have passed our author's description of it with a simple assurance that he has carefully collected whatever can tend to illustrate both its ancient, and its present state. But the following observations with regard to the period at which the great wall is supposed to have been built, display such sound judgment, and are so momentary in a variety of views, that we have determined to admit them.

"Sir George Staunton considers the æra of this great barrier as absolutely ascertained, and he asserts that it has existed for 2000 years. In this asseveration he seems to have followed Du Halde, who informs us that 'this prodigious

prodigious work was constructed 215 years before the birth of Christ, by the orders of the first emperor of the family of Tsin, to protect three large provinces from the irruptions of the Tatars.' (Tome ii. p. 54.) But in the history of China, contained in his first volume, (p. 340) he ascribes this erection to the second emperor of the dynasty of Tsin, namely, Chi Hoang Ti; and the date immediately preceding the narrative of this construction is the year 137 before the birth of Christ. Hence suspicions may well arise, not only concerning the epoch of this work, but even with regard to the purity and precision of the Chinese annals in general. Mr. Bell, who resided for some time in China, and whose travels are deservedly esteemed for the accuracy of their intelligence assures us that this wall was built about 600 years ago, (that is about the year 1160,) by one of the emperors, to prevent the frequent incursions of the Monguls, whose numerous cavalry used to ravage the provinces, and escape before an army could be assembled to oppose them. Renaudot observes, that no oriental geographer, above 300 years in antiquity, mentions this wall; and it is surprising that it should have escaped Marco Polo, who, supposing that he had entered China by a different route, can hardly be conceived, during his long residence in the north of China, and in the country of the Monguls, to have remained ignorant of so stupendous a work. Amidst these difficulties, perhaps it may be conjectured that similar modes of defence had been adopted in different ages; and that the ancient rude barrier, having fallen into decay, was replaced, perhaps after the invasion of Zingis, by the present erection, which even from the state of its preservation can scarcely aspire to much antiquity." (Pp. 87, 88.)

Every thing, it must indeed be acknowledged, which relates to this extraordinary empire is commonly represented on so large a scale as almost to overwhelm an European imagination. Mr. P. in his preliminary observations prefixed to Vol. I. states the whole present population of the globe as probably, in gross numbers, amounting to SEVEN HUNDRED MILLIONS, of which 500 millions may be assigned to Asia, "if China, as recently avered, comprize 330,000,000." Africa he supposes to contain 30 millions, America 20, and Europe, of consequence, about 150. It is likely, we think, that in this calculation, both Africa and America are somewhat under-rated; but that China is greatly over-rated we cannot bring ourselves to entertain a doubt. That it swarms with people, indeed, all accounts agree. But notwithstanding the vast extent, and high cultivation of this celebrated empire, a population of 333,000,000, in the provinces too of China proper only, staggers all belief; and we cannot help attributing to the Mandarin, who furnished Sir George Staunton with the detail of it, a manifest, deliberate, intention to deceive. Pauw, however, who supposed the population of China exaggerated when estimated at 82,000,000, has undoubtedly erred in the other extreme. Our author's remark on the subject is sensible. "How far this table," given by Staunton, "may deserve implicit credit, may be doubted by those who know the difficulty of such researches, even in the most enlightened countries of Europe" (P. 93.) To ascertain, indeed, with any thing like exactness, the number of inhabitants in any great kingdom, ap-

pears to be one of the most difficult problems in political œconomy. With regard to the population of our own country, we know what erroneous ideas prevailed before the late enumeration by authority of parliament; and even of this enumeration itself the results are still imperfect and unsatisfactory. One curious instance, accidentally observed, of the strange inaccuracy with which we have long been accustomed to guess at the population even of our principal towns, may be given from Mr. P. himself. In his first volume (p. 87.) he speaks of Leeds as containing about sixteen thousand souls; while, in some corrections and additions to the volume, he tells us that, in the official returns, it is rated at 53,162.

The part of Tartary subject to China is of prodigious extent, being 3,100 geographical miles in length, by 1080 in breadth. Of this region, together with independent Tartary, both under the name of central Asia, Mr. Pinkerton has given a useful map, apparently constructed by himself and Arrowsmith from Du Halde, D'Anville, Islenief, &c. of whom, however, he complains as imperfect and inadequate authorities. He thus describes the climate and face of the country.

“ Though the parallel of central Asia correspond with that of France and part of Spain, yet the height and snows of the mountainous ridges occasion a degree and continuance of cold, little to be expected from other circumstances. In climate and productions it is, however, far superior to Siberia. The appearance of this extensive region is diversified with all the grand features of nature, extensive chains of mountains, large rivers and lakes. But the most singular feature is that vast elevated plain, supported like a table, by the mountains of Tibet in the south, and Altaian chain in the north, from the mountains of Relur Tag in the west, to those that bound the Kalkas in the east. This prodigious plain, the most elevated continuous region on the globe, is intersected by some chains of mountains, and by the vast deserts of Cobi and Shamo, by others considered as the same, the former being the Mongul, the latter the Chinese name. Destitute of plants and water, it is dangerous for horses, but is safely passed with camels. Little has been added to our knowledge of central Asia since D'Anville drew up his maps, from the materials furnished by the jesuits in China, in which it would seem that this desert extends from about the 80th degree of east longitude from Greenwich to about the 110th, being 30° of longitude, which, in the latitude of 40°, may be 1380 geographical miles: but in this wide extent are oases, or fertile spots, and even regions of considerable extent. On the other hand, the main desert sends forth several barren branches in various directions.” (Pp. 126, 127.)

Mr. P. laments the deficiency of our intelligence with regard to the interesting country of Tibet, “ which, with its numerous dependencies, may, in fact,” he says, “ still be arranged among the *undiscovered* countries in the centre of Asia.” The recent narrative of Captain Turner's embassy furnishes the most authentic information; but, as it embraces a small part only, recourse must be had for the general geography to more antiquated authorities. From these different sources

our industrious author has, however, compiled a very pleasing description, from which we shall extract his concise account of a singularly curious species of polygamy.

"It is a remarkable characteristic of the country, that polygamy here assumes a different form from that of the other oriental regions: the women being indulged in a plurality of husbands, instead of the reverse. It is the privilege of the elder brother to select a wife, who stands in an equal relation to his other brothers, whatever may be the number. The same custom is said to have been clandestinely practised at Venice, from views of family pride united with poverty; but in Tibet it is reported to be founded in the great paucity of females, when compared with the number of males, though a vast *quantity* [number] of the latter be buried in the monasteries." (p. 143.)

The empire of Japan is, in every respect, an object of great curiosity; and the notices concerning it, collected by our author, will afford much gratification to the reader. All travellers agree that the population is surprising, the capital, Jedo, being stated as 63 British miles in circumference. "Kœmpfer says that the number of people daily travelling on the high ways is inconceivable, and *the tokaido*, the chief of the seven great roads, is sometimes more crowded than the most frequented streets of European capitals." (159.) Mr. P. on the supposition that Japan is as populous as China, of which it equals about one tenth part in size, estimates its inhabitants at 30,000,000. But he justly observes, that the population of the Japanese empire, like that of other Asiatic states, cannot be treated with much precision. As the clearest proof of our ignorance on this subject may be quoted, once for all, what our author has remarked in his accounts of Siam.

"Concerning the population of Siam there are no adequate documents. If the Birman empire contain, as is asserted, more than fourteen millions, it might perhaps be reasonable to conclude that the Siamese dominions may be peopled by about eight millions. Yet Loubere assures us that, from actual enumeration, there were *only found* [found only] of men, women, and children, one million, nine hundred thousand. So uncertain are the computations in oriental countries." (P. 214.) It is to be remembered that La Loubere was envoy extraordinary from Louis XIV. to the Siamese court.

The most striking feature, undoubtedly, in all descriptions of these remote eastern countries; a feature which frequently embarrasses and confounds; consists in the gigantic and enormous proportions in which the different objects are drawn. Of this a more pertinent example, we think, cannot easily be given than Thunberg's Report of the Japanese Emperor's Palace at Jedo. He describes it as surrounded with stone walls, and ditches with draw-bridges; and forming a considerable town, five leagues in circumference. Mr. P. however, with cautious discernment, immediately subjoins: "In this, and similar instances of oriental population and extent, though the best authorities be followed, yet the reader may, with the author, suspend his belief." (P. 165.) To the vast extent of the emperor's palace corresponds in

some degree, the room which is denominated, "the saloon of the hundred mats," and which is said to be 600 feet in length, by 300 in breadth; compared with these immense dimensions, Westminster Hall, which we have been accustomed to consider as superb, but which is only 230 feet long, and 70 wide, sinks into an insignificant dressing closet.

The ancient fame of Persia conspires with the elegant variety of its modern literature, and with many other circumstances both of a physical and of a moral nature, strongly to recommend it to the attention of those whose minds are turned to these attractive studies. On that portion of his work which is occupied in treating of this celebrated country, the author has bestowed great diligence and care. It seems, indeed, to have been written with a warm feeling of interest in the subject, and cannot fail, we think, to produce on the reader a very lively feeling of a similar kind. From every one of the chapters we could give many extracts of peculiar excellence; for the contents of them all are important, and the manner in which they are detailed is happy. But our limits confine us to one or two quotations, of which the first relates to the primitive inhabitants, from whom we have the honour of being descended.

"The original population of the mountainous country of Persia appears to have been indigenous, that is, no preceding nation can be traced: and, in the opinion of all the most learned and skilful inquirers, from Scaliger and Lipsius down to Sir William Jones, this nation is the Scythic or Gothic, and the very source and fountain of all the celebrated Scythian nations. While the southern Scythians of Iran gradually became a settled and civilized people, the barbarous northern tribes spread around the Caspian and Euxine Seas; and besides the powerful settlements of the Getæ and Massagetæ, the Gog and Magog of oriental authors, and others on the north and east of the great ridge of mountains called Imaus, or Belur Tag, they detached victorious colonies into the greater part of Europe, many centuries before the Christian æra." (p. 320.)

Our next quotation shall consist of Mr. P.'s observations on the first historical epoch of the Persians. We are induced to insert it on several accounts; but particularly because it will furnish our readers with a very full and explicit proof that our author, though his language is sometimes incautious, is no sceptic in religion, and that, whatever may have been his former opinions, he now knows how to put a proper value on the sacred authority of scripture. This is evident from the manner in which he speaks of it; though we cannot but acknowledge that we should have been glad if his expressions, even in the very passage which we are about to copy, had been somewhat more guarded. For he seems, at least, willing to carry the antiquity of the human race rather higher than scripture chronology will warrant; and yet we are persuaded, on mature consideration of the whole passage, compared with others in the work, that this was really not his intention.

"The

"The Scythians, or barbarous inhabitants of Persia, according to the account of Justin, conquered a great part of Asia, and attacked Egypt, about 1500 years before the reign of Ninus, the founder of the Assyrian monarchy; that is, so far as the faint light of chronology can pretend to determine such remote events, about 3660 years before the Christian æra. The Egyptians, a people of Assyrian extract, as the Coptic language seems to evince, were, from superior local advantages, civilized at a more early period; and their genuine chronology seems to begin about 4000 years before Christ. The venerable historical records contained in the Scriptures attest the early civilization and ancient polity of the Egyptians; but, as the Assyrians spread far to the east of Judea, they seem to be silent concerning the Persians, except a satrap or two be implied. The first seat of the Persian monarchy was probably in the north-east, on the river Oxus, while the Assyrians possessed the Euphrates and the Tyris, and the south-west of Persia. There is no evidence whatever, from records, remains of antiquity, or any probable induction, that this planet has been inhabited above six or seven thousand years. The invention and progress of the arts, the mythologies and chronologies of all nations, except the Hindoos, indicate this term as the utmost limit; before which, if men had existed, indelible traces of them must have appeared, whereas history can account for every relic that is found. For the great antiquity of the earth there are many evidences; but none for the antiquity of man." (p. 325.)

The sentiment expressed in the last of these sentences will to many, perhaps, appear a bold one. To us, we confess, it appears perfectly harmless. There is, we even think, abundance of phenomena which seem to prove it well-founded; and it certainly involves no consequences inconsistent with the doctrine of Moses.

[To be concluded in our next.]

Letters of a Mameluke, or a Moral and Critical Picture of the Manners of Paris. With Notes by the Translator. From the French of Joseph Lavallée, of the Philotechnic Society, &c. &c. In Two Volumes, 12mo. Pr. 576. 9s. boards. Murray. 1804.

THE fable of this work is now a very common fiction. A person from one country visits another country, totally different in religion, politics, sentiments, social, civil, and domestic life, and communicates to his own countrymen, by letter, the impressions which he receives from contemplating the strangers. But we think the assumed character is not very steadily maintained. Writing as a Mameluke our author fails not to shew that he is a veritable Frenchman. These letters display vivacity, ingenuity, and penetration, and are written in an agreeable style, of that light cast, which French writers so very often exhibit. When we allow the author the praise of penetration, it is necessary to explain the extent in which he appears to us to possess that quality. Both his critical and moral strictures shew that he is well acquainted with the details of French literature and manners; and also with the characters usually ascribed to both. But when, from acute observation on specific manners, customs, usages, and celebrated works, he attempts to rise to general estimates, we find that the author is a man of taste, both of literary and
of

of moral discernment ; but by no means a profound philosopher either in criticism or conduct. From the combined extent and circumscription of Mr. La Vallée's talents, together with the prejudices, real or pretended, of a Frenchman, at the present time, we account for the motley mixture of this work, which bestows just praises on Corneille, Racine, and Moliere, presents the appropriate characters of tragedy and comedy, yet seems to imagine that no moderns but Frenchmen ever arrived at any excellence in either ; which paints in clear and glowing colours many of the French frivolities and foibles, yet attributes to Frenchmen the merit of the highest genius, and declares them as a nation totally free from vice ; which in every detail of their pursuits and occupations marks their folly and vanity, and, in a general view, represents them as wise and magnanimous ; which professes to adore benevolence and virtue, and idolizes Buonaparte. It must, however, be acknowledged, that, though he is the most extravagant encomiast of the usurping adventurer, and the system which he has established, he does not often introduce this subject or dwell long upon it. He evidently wishes to appear the idolizing admirer of the Corsican ; and repeats the substance of what sycophants of the tyrant have poured out in his praise, or against the monarchy : but this part of the production is very like an effort of a man either courtting some gift, or apprehending some evil from the possessor of power. Much, therefore, as we detest a Frenchman who would descend to flatter this bane of Frenchmen ; we rather pity than abhor a poor author who panegyricises such a miscreant obviously against the grain. Wherever he touches upon politics he falls very short of his own exertions when writing upon other subjects. His account of the French revolution is as superficial and extravagant as any that ever we have perused in the many absurd publications that have come before us. Leaving his politics therefore as very unworthy of the rest of his letters, and not deserving of notice or refutation, we shall chiefly confine ourselves to his moral and critical exhibition of the French as they are now found.

The first object which struck the stranger in contemplating Paris was the height of the houses, which in that metropolis rise to many stories. Next was the hurry and bustle of the people.

" The French (he says) do not walk but run. Horses, carts, coaches, cabriolets, butchers, water-carriers, huissars, pedestrians, all run, all drive on as hard as they can : they jostle, push, and run foul of each other ; they threaten and overset one another, rise again, and go on as if nothing had happened."

The French have excessive curiosity, with little selection as to objects. They were greatly agitated by the first appearance of the Mameluke in the street, until their attention was drawn off by a drum, inviting them to an exhibition of—dancing dogs. The French are beyond all other people the votaries of hope. They have not strong, at least steady, domestic affections ; and their sentiments of friendship are very wavering and inconstant. The life of a Parisian fine lady is very humourously pourtrayed. The French possess a great spirit of contradiction,

contradiction, and wish to render themselves conspicuous by appearing singular. Our Mameluke, near the middle of the first volume, comes to the French drama; and shews very evidently that he has formed his notions of dramatic excellence from the execution of eminent French writers much more than the consideration of the general ends of plays. He subscribes to the unities, as observed by the chief dramatic poets of France, rather than by nature and reason. He is a critic not upon Dr. Johnson's enlarged plan. In speaking of epic poetry he ranks Voltaire with Virgil and Homer. These, however, we regard as the criticisms of a partial advocate rather than of an inadequate judge. With sound discrimination he severely blames the constitution of the Opera, either serious or comic; and shews the absurdity of pantomime. The French are extremely inattentive to theatrical propriety.

"The Parisian will know wonderfully well the number of bows he ought to make on entering a room; he will judge, without erring, what place of honour ought to be given, at table; he will mark the shades of respect which ought to be shewn between such and such a magistrate. In a theatrical representation, the actors, forgetting the character, the rank, and the dignity of the personages they perform, will transgress, in his presence, the rules of propriety to which he is so much a slave. He will see it with indifference. The most subaltern confidant will come and speak familiarly to Semiramis; a freeman will chat cheek-by-jowl with Augustus; a valet will put on his hat before his master."

Such inattention to probability on the stage our author imputes to ignorance; but it must rather be forgetfulness of the purpose of the theatre, which is imitation, than ignorance of propriety in the model of that imitation. In France comedians are very much undervalued. Persons of fashion treat them as strolling players, and the common people call them buffoons, or merry-andrews. Religion denied them burial, the laws branded them with infamy, and custom banished them from society. Thus, while the French laboured with meritorious ardour to refine their dramatic works, to render them eternal monuments of the sublimity of their poetry, and the purity of their morality, they strove to make the reciter of these master-pieces the most impure class in the community. The degrading estimation of the profession vitiated the individuals. While the Mameluke ascribes these, and many other follies, to Frenchmen, he, in the very next page, pours on them an eulogium, that never nation nor individual merited. "Vanquished or victor, subject to wise kings, or bent under despotic monarchs; enlightened or ignorant slaves, or free; whatever were the circumstances of government, when they were called to figure as a nation on the theatre of the world, *majesty*, *greatness*, *loyalty*, *bravery*, *sincerity*, *frankness*, *disinterestedness*, *clemency*, are the characteristics of the French nation. Look into their history, and judge. Individuals have been to blame, and the nation never. There is no nation that has not had a great national vice; Rome pride, Carthage treachery, Sparta hatred, Athens fickleness,

ness, all Greece egotism, Egypt credulity, Assyria avarice, Persia meanness, and so many others. Thence for six thousand years past the misfortunes of the world. *Alone on the face of the earth the French nation is still immaculate.*" Should we undertake to argue against such an assertion, we should be equally idle, as its advancer is absurd and extravagant. The national vices of the French, when acting a great part on the theatre of the world, have been uniformly ambition and rapacity, joined with excessive vanity and insolence, and in later periods comprehending all the enormous crimes that the most ferocious and blood-thirsty savages, assisted by ingenuity and invention, could devise and perpetrate. In intervals of peace they have been peculiarly distinguished by vanity and insolence; we were going to add fraud and profligacy, but these they participate with some other nations of southern Europe.

Like many others who are ingenious without being deep, our author is much addicted to paradox. He undertakes to defend the Catholic League as, in the great body of the people, the result of a spirit of liberty, that would have been very laudable if it had not been corrupted by religious fanaticism. We cannot separate the League from the principles that gave it birth. Our author draws a parallel between it and the revolution, bestowing great praise on both, but the highest on the revolution. We think that in one effect they somewhat agree. They both exemplify the uncontrolled violence of French passion, which, whatever object it pursues, is withheld by no moral restraint from seeking gratification. The revolution combined with the state which it has last generated, is, according to our author, the most glorious event in human history, and reached its present pinnacle of glory, because the genius of an extraordinary nation has been found in unison with the genius of an extraordinary man. Such exclamations of madness or dust-licking adulation might do for a sermon, preached by the Archbishop of Rouen before Buonaparté; but what motive any Englishman could have for translating, or London bookseller for vending, nonsensical and raving flatteries towards a man who is the most bitter enemy of the British King and nation, it is not our business to divine; we will at least say the publication of this part of the work did not arise from loyalty and patriotism. But with much pleasure we take leave of our author's political dissertations, and greatly as we disapprove their scope, we must candidly admit they are so extremely flimsy and superficial in execution, that the badness of the tendency is far inferior to the badness of the object. In the second volume, our author keeps chiefly to the manners of the French, and very clearly demonstrates in detail, that they whom he had declared to have no vice are chiefly governed by caprice and vanity. This is the burden of the remaining part of the work. Under this view he paints with lively humour their fondness for dress. From the same cause he deduces their fondness for duelling; and mentions various anecdotes which place the frivolous vanity of their causes of quarrel in a more despicable light than any in which they have ever been represented

represented by the severest Antigallican satirists of England, who have exposed the levity of the French mind and character. The evening parties of the Parisians, by this account, are still more empty and insipid than the London routes, which so far surpass most inventions for preventing in fashionable parties the intrusion of British sense and knowledge. Speaking of French jealousy, our author pays the men of that country a poor compliment in deriving it from imperiousness, and not from sentiment. Paragons as they are of angelic virtue, the French, according to the account of this their advocate, treat brutes with great cruelty. At Paris there is every appearance of active business; but really such gross idleness, that a very great portion of the inhabitants do not know when they rise in the morning, how they are to live the rest of the day, having no resource but swindling and iniquity. Is this the immaculate nation? They bring up their children in the same way, and consequently, in all moral probability, to the same pursuits. A great portion of the French are extremely illiterate, and cannot spell their own language. This remark he illustrates by various entertaining anecdotes. One of the chief substitutes for idleness is gaming, a vice which the author allows to be extremely prevalent in France.

In short, while our author, in his general character of the French nation, celebrates them as far beyond all other human beings, in the highest attributes of human nature, genius, wisdom, and virtue of every denomination, yet in his detail and particular descriptions he exhibits the French as the most frivolous, capricious, vain, unprincipled, and unfeeling people that can be conceived; and never were two accounts written by two authors hostile to each other, more opposite than this author's general and particular accounts of the French. An advocate adverse to that people, if he were to argue with this writer, might say, like Sheridan's Sir Anthony Absolute to Mrs. Malaprop, "You are the politest arguer I ever met with; for one word against my cause, you have twenty against your own." For this contrariety it is not difficult to discover the reason. Representing the immaculate virtue of the French having no data, in fact, the writer was obliged to trust to imagination, and that airy companion hurried him up among the clouds. In painting their vices and follies he had simply to follow his own observation, and in that by much the greatest part of his work, he appears perfectly at home, a very fair and true describer.

Daubeny's *Vindiciæ Ecclesiæ Anglicanæ.*

(Concluded from P. 41.)

IN the work before us Mr. D. has largely entered into the question of necessity, and treated it with much nice discrimination. But its real merits may, we think, be discussed in a very short compass. The necessity intended by the Church, in her article, is a *moral* necessity, such

such as, in free and rational beings, subsists between the motive and the action. True and lively faith, while it continues to operate, will produce good works. But it may not always operate; and then its fruits will cease to be produced. The necessity of a Calvinist is a *physical* necessity, arising from an irresistible impulse, which has no dependence on human volition. His good works are, in no respect, the works of man; but the direct and immediate operations of God. They can, therefore, in no rational or intelligible sense, be called the fruits of faith; not even of, "true and lively faith:" for, as Dr. Kipling has most accurately observed, "A Church of England-man's faith is productive; a Calvinist's is barren."* The following brief quotations from our author gives a very clear view of this important distinction:

"Good works, as the fruit of lively faith, are not a *natural* but *moral* production; and though they may be said to be a *necessary* production, as essential to the perfection of a moral agent, still they will be produced only in proportion as moral motives, accompanied by Divine grace, exercise their proper influence on the mind of the party concerned. Regarding only the effect produced as necessary to determine the perfection of the cause, both physical and moral obligation are to be seen in the same light. Still it is presumed, no great degree of precision is necessary to discriminate between a certain cause, according to the regular course of nature, necessarily producing a certain effect, and the necessity that a certain cause should produce such an effect, in order to determine *the perfection of its quality*. In the one case, we have a physical agent regularly and necessarily proceeding to the accomplishment of a pre-established system: in the other a moral being whose advancement towards perfection is regulated by his concurrence with the directing influence of Divine grace. (Pp. 373, 374.) Independent of Christian motives, there can be no such thing as Christian practice; in this sense the doctrines and duties of Christianity are inseparable, because the end is not to be obtained but through the means. But though the motives which the gospel furnishes are the only motives which can effectually enforce Christian practice, still Christian practice will always be in proportion to the continued energy of its productive cause. The doctrine of our Church is that 'good works do spring out necessarily of a true and lively faith.' And the position, when properly understood, is incontrovertible; for so long as true lively faith exists, in other words, so long as the motives furnished by the gospel produce, through Divine grace, their proper influence on the party, such must be the consequence. Still, whilst there is a possibility of man's resisting and quenching the Holy Spirit, of doing despite (as the Apostle strongly expresses it), to the Spirit of Grace, of neglecting to make a proper use of the means of salvation, and thereby falling away from God, what may be lively faith to-day may not be equally so to-morrow; and, consequently, the connection between faith and works is not of that settled and invariable kind to justify the use of epithets which, in propriety of language, apply only to the uniform and established course of nature." (Pp. 375, 376.)

This is, surely, sound and conclusive reasoning, and the readers of

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 56.

Mr. D.'s work will find much more equally satisfactory on the subject. Mrs. More, however, though she deigns not to answer Mr. D. herself, has apparently a train of writers in her service, on whom, if our advice were of any weight with her, we would advise her for her own sake, to impose that prudent silence which she seems herself determined to preserve. Of these writers Mr. D., with a dignified regard to character which well becomes him, expresses himself thus.

"The Advocates who have expressly stepped forward in Mrs. More's defence are passed by in silence. The language (which) they have addressed to me has, generally speaking, been such as to be entitled to no answer; and, as controversy thus carried on is what I most dislike, I do not wish to furnish the gentlemen concerned with a provocation to enter again into a field, in which they appear to so little advantage. The object," he adds, " (which) Mr. O. appears to have had before him, (although his language is not quite so coarse, perhaps, as that of the nameless writers above alluded to,) corresponds in the main with what theirs was; the obvious design of his publication being to place my writings in a light; in which they might do the least possible credit to their author. But on this head, I refrain from enlargement." (P. 387.)

We come now to our author's concluding chapter, which is indeed a noble one, and which, we trust, will be carefully studied by all, especially by ingenious young divines, for whose advantage this work was chiefly written. This chapter is principally recapitulatory of the arguments treated in the preceding ones, and brings the whole subject under a masterly and most interesting review. The author begins by truly observing, as an apology for the length to which some of his topics have been extended, "that the detection of a fallacy, can never be confined within the same limits as its assertion, nor a vindication be made out in a form equally compendious with that of the charge." He then gives his ultimate opinion of the fairness of Mr. O. as a controversial writer. It is fully justified by a previous and minute induction of particulars. Entirely convinced ourselves of its truth, we shall lay it simply, and without a comment, before our readers.

"From the analysis of Mr. O.'s reasoning and evidence, laid before him" the reader "in the preceding chapters, he must have seen that my sentiments undergo, for the most part, such a metamorphose, in Mr. O.'s edition of them, as no longer to be cognizable for my own. What by the means of misapplication and mutilation, by the expedient of words put in, and words left out; by the help of sentences divorced from their legitimate context, aided by indirect insinuations, and, in some instances, unequivocal assertions, relative to the principles of his supposed opponents; Mr. O. has contrived to make me speak just what the proof which he had to establish required that I should speak. Indeed so gross have been the misrepresentations of my text, so notorious the '*iniquity of quotation*', practised in some instances by Mr. O., that I have been constrained, from a respect to the profession, to conclude that Mr. O. has written on this occasion, (as it has been reported), from documents furnished from various quarters, hastily collected with
more

more zealous judgment, and adopted without proper examination. (Pp. 389, 390.)

But the misrepresentation of the writings of an individual is of little consequence compared with that of the genuine doctrines of the Church. That the Church of England is not, as Mr. O. pretends, Calvinistic, is a point which is capable of demonstration; and Mr. O.'s confident exclamation, "We then are the true Churchmen," is only claiming a victory before it is gained: while the unceasing attempts of his restless party to render the Clergy of the establishment odious, with a view to draw from their ministry, those whom the Constitution of their country has committed to their charge, are as little calculated to verify their pretensions to the title of good subjects, as their Calvinism is to prove them sound Churchmen.

To prove that our Original Reformers were Calvinists, Mr. O. brings forward different Historians, of whom, however, Strype and Burnet alone appear to have made this point an object of particular attention; and their testimony is by no means favourable to his cause. Mosheim can be little depended on here; and his statement is in opposition to fact. The first Liturgy of Edward was compiled by a Committee of Bishops and divines appointed for the purpose by the King, who "resolved," says Collier, "to govern themselves by the word of God, and the precedent of the primitive Church." It was afterwards, indeed reviewed and altered: but the Act of Parliament which, in 1552, finally established it, speaks of the first book as "a very godly order, agreeable to the word of God, and the Primitive Church;" and accounts for the review of it by "divers doubts having arisen for the fashion and manner of the ministration of the same, rather by the curiosity of the ministers and mistakers, than of *any worthy cause*." Even so late as the year 1555, Calvin expresses his disapprobation of it with great freedom. And we have the positive authority of Strype, a witness, in this case, much more competent than Mosheim, that it was not till the end of Elizabeth's reign that Calvinism became prevalent.

Mr. O. proceeds in a similar way to prove the attachment of our reformers to Augustine. But the answer given by the venerable Latimer to the divines appointed to dispute with him at Oxford, may be fairly considered as expressing the collective sentiments of his colleagues: "Then you are not," said the divines, "of St. Chrysostom's faith, nor of St. Austin's?" "I have told you already," replied the good Bishop, "I am not, except when they bring scripture for what they say." Our reformers undoubtedly respected Augustine; and every lover of truth must respect the honesty which appears in his writings, especially in his retractations. But they respected other Fathers at least as much; and Mr. O. should have proved, that on the subject of the divine decrees, they paid more regard to the authority of Augustine than to that of the Fathers of the four first centuries of the Church. When afterwards, indeed, the opinions of Calvin began

gan to prevail, the general appeal of those who embraced them was, in failure of evidence from the writings of our original reformers, and of the earlier Fathers of the Church, to the works of Augustine. Thus, in 1595, Hutton, Archbishop of York, having adopted the tenets of Calvinism, wrote a treatise on the subject, which he sent to Whitgift himself, somewhat Calvinistically inclined, desiring that some person might be employed who was well read in the works of Augustine. This was certainly a way to lead divines to see, in the public standards of the Church, the peculiar tenets of Augustine, whether they were there or not. Thus again Dr. Whitaker, in his complaint against Barrett: "For the points of doctrine, we are fully persuaded that Mr. Barrett hath taught untruth, *if not against the articles*; yet against the religion of our Church, publicly received." From this it appears that, according to the opinion then prevalent at Cambridge, a divine who did not teach against the articles, might yet teach against the religion of the Church, of which these articles formed the standard. For, continues Dr. Whitaker, "*although these points were not concluded and defined by public authority*, yet, so far as they have been hitherto evermore held in our Church, therefore ought they not to be controverted." By the confession, then, of this learned Calvinistic professor, the Calvinistic doctrines, notwithstanding the other strange part of his assertion, were never imposed by public authority; and, therefore, the question is fairly given up by him.

The Calvinism of our Church, as deducible from the sentiments of the reformers, must be proved, if it can be proved at all, from the writings of the reformers themselves, and not, as Mr. O. has pretended to do, from writings long subsequent, when Calvinism, it is allowed, very much prevailed. But from Cranmer, Ridley, and Latimer, Mr. O. has not produced a single sentence; and from Hooper only one, which he has tortured to a meaning directly contrary to that martyr's known and avowed opinions. He refers, indeed, to Jewell's Apology. But, though that work contains an able defence of our doctrines against the Church of Rome, it certainly does not represent them as Calvinistical. The names of Luther and of Zuingli are mentioned in it, but the name of Calvin does not once occur. And, in short, it is sufficient to observe that it maintains the doctrine of universal redemption, which is totally, as we have often remarked, subversive of the fundamental tenet of Calvin's creed.

Mr. O. appeals (p. 66.) to the writings of Luther, and to the whole body of the confessions of all the reformed churches; but this random appeal proves nothing at all. Mr. O. should have proved that these writings and confessions were the standard by which the sentiments of our reformers were modelled. Cranmer was very intimate with Erasmus, from whom it is presumed he received that copy of Erasmus's answer to Luther's treatise, "*De Servo Arbitrio*," which is now extant in the British Museum, and which, from many passages marked in it, he appears to have carefully perused. It was printed in the same year, 1524, in which Luther wrote his "*Commentary on the Galatians*."

tians." In 1543 was published the "*Erudition of a Christian Man.*" From 1524 to 1543, our reformers must have deeply studied the subjects which were then agitating the reformers on the continent; and, in the "*Erudition,*" the doctrines of grace and of freewill are explained exactly in the sense of Erasmus, but in perfect opposition to that of Luther. A few years after, the paraphrase of Erasmus, not the commentary of Luther, was set up in our churches. All this shews on what principles our reformation was conducted; and with respect to the foreign confessions, Mr. O. should have informed his readers that two of them at least, the Saxon, and that of Augsburgh, are in decided and open contradiction to his position.

Having given this abstract of Mr. O.'s evidence, and shewn of what light materials it is made, our author conceives it incumbent upon him to state the point as it appears to himself. And first, he observes, on the supposition that Calvinism was the doctrine intended to be established by our articles, the nearer we approach to the origin of these articles, the plainer will be the traces of this original doctrine; whereas, to those acquainted with the history of our Church, the very reverse of this is known to be the case. The next consideration is the character of our reformers, who were not, says Mr. D.

"More distinguished by their piety, than by their learning and moderation. They knew where to draw the line between the genuine doctrines of Christianity, and the errors that had been grafted upon them; and they drew it with a strong and steady hand. Profiting by the intemperate conduct of some foreign reformers, they carried on their work, not as those reformers for the most part did, with heat and violence, but with the deliberation and judgment best suited to a work of wisdom. Instead, therefore, of adopting the writings of Luther for their model, or employing Calvin as their counsel, they had recourse to the very men who had been the distinguished opponents of them both—Erasmus, who had written against the extravagancies of Luther, and Melancthon, who had decidedly protested against the intemperance and peculiarities of Calvin." (Pp. 415, 416.)

It is farther to be observed, that, in 1548, Cranmer consulted Melancthon about drawing up a book of the articles and heads of Christian faith and practice. Melancthon recommended it to be modelled according to the confession of Augsburgh, which had been compiled by himself; and it is generally understood that our system of faith was formed in conformity with this noble confession. Now, this confession was silent on the subject of predestination; and it ought to be remembered, as has already been said, that in 1552, when our articles were first published, Melancthon erased from a rescript of Calvin's the article "*De electione,*" a circumstance which gave the latter reformer great offence. To this must be added, that in the same year was inserted in the Saxon confession, the work also of Melancthon, a passage obviously analogous to the concluding clause of our XVIIth Article.

"And because," says this confession, "we purpose to administer consolation

tion to the consciences of the penitent, we forbear any questions about predestination or election. We lead all our readers to the word of God, and desire them to learn his will from his own word, and not to search after other speculations. Most certainly, as the preaching of repentance related to all men, and implies an accusation against all, so the promise is universal; and the offer of forgiveness is made to all, according to these general declarations of holy writ: 'Come unto me *all* ye that travail and are heavy laden, and I will give you rest: *Whosoever* believeth in him shall not perish, but have everlasting life: The same Lord is rich unto *all* who call upon him.' In these universal promises let each person believe that he himself is included, and not give way to despair."

All these are, undoubtedly, weighty considerations; and the presumptive evidence from them is strong, that our original reformers were not Calvinists, nor our public system of faith intended to be understood in a Calvinistic sense. But our author refers to public documents, which speak a more decided and positive language. The first is the preface to the book of homilies in 1562, when our articles, as they now stand, received the sanction of both houses of convocation. The design of the homilies is said to be, "That the people may learn, &c. so that they may pray, believe, and work according to knowledge, while they shall live here, and, after this life, be with Him that with his own blood *hath bought us all*." In 1562, then, the *particular unconditional* election of Calvin was not understood to be the doctrine of our Church. The second document appealed to is Parker's preface to his edition of the Bishops' Bible, so called because, at the desire of Cranmer, different parts of the translation were undertaken by different bishops of the day. In this preface, Parker, on the words of Christ, "Search the Scriptures," comments thus: "These words were first spoken to the Jews; but they concern all, of what nation, of what tongue, of what profession soever any man be; for to *all* belongeth it to be called unto eternal life, so many as by the witness of the Scriptures desire to find eternal life. *No man, woman, or child, is excluded from this salvation*; and, therefore, to every one of them is this spoken. For *he that hath care of all accepteth no man's person*; his will is that *all* men should be saved; his will that *all* should come to the way of truth." In 1572, then, Calvinistic election was not understood to be the doctrine of the Church.

With regard to the latter part of Elizabeth's reign, when Calvinism made considerable progress, Mr O. should have noticed the Lambeth articles, which in 1595, were expressly drawn up with a view to settle the disputes at Cambridge respecting Calvinism. The articles of the Church were held to be inadequate for the purpose; therefore, these Lambeth articles were deemed to be necessary. Whitgift in his letter to the University, required that body to make good their proceedings against Barrett by any articles of the Church; but Whitaker, in reply, declines this point, only saying, as we have seen, "We are fully persuaded that Mr. Barrett hath taught untruth, *if not against the articles*, yet against the religion of our Church publicly received."

It is also to be observed, that these Lambeth articles gave great offence, not only in the University, but at court; in consequence of which they were quickly suppressed. When afterwards, at the Hampton-court conference in 1603, they were proposed by the non-conformist ministers, to be annexed to our ecclesiastical forms, the proposal was rejected on the part of the Commissioners for the Church of England, consisting of the Archbishop of Canterbury, eight bishops, seven deans, and two doctors. Of the synod of Dort we have spoken already.

Few words, our author remarks, need be said relative to that most decisive proof which on this subject, our different public forms, when compared with each other, are calculated to furnish. Admitting the principle, which seems incontrovertible, that our reformers did not mean to contradict themselves, it follows undeniably that the articles of our Church are not to be Calvinistically interpreted. For the Liturgy, on the article of universal redemption, is confessedly and decidedly *Anti-Calvinistic*.

"The only *postulatum*, therefore," says Mr. D. "required on this occasion is, that *partial* redemption and *universal* redemption cannot constitute the doctrine of the same church; and it has always been a matter to me unaccountable how a Calvinist can reconcile the use of numberless parts of that excellent Liturgy, with the peculiar doctrines [which] he professes to maintain. Such is the ground on which this subject was placed in my fourth letter to Sir Richard Hill; ground, I am inclined to think, not to be shaken. Mr. O., in his allusion to it, in p. 93. has only proved how much easier it is to sneer at an argument than to answer it." (Pp. 432, 433.)

With all this we most decidedly agree. The curious passage of Mr. O.'s book which is here referred to, together with our observations relating to it, will be found in our XVth Volume, Pp. 13, 14.

Our author has some admirable reflections on Mr. O.'s *moderate* Calvinism. On this subject, he very justly observes, Mr. O. appears to deceive both himself and his readers. "Our reformers," says Mr. O., "wished unequivocally to teach that man's salvation is wholly of grace, but that his perdition is of himself; and neither to make God the author of sin, nor man a mere machine, and unfit to be treated as a moral agent." Then, says our author, our reformers were no Calvinists. But, adds Mr. O., "this is not in the smallest degree belying the principles we have ascribed to them, and mutilating the subject." This assertion, however, is notoriously false. For Calvinistic election unquestionably mutilates the doctrine of salvation by grace, confining that to some chosen individuals, which the word of God declares to have been equally designed for *all*. Mr. O., indeed, obviates this objection by the use of the single word *moderate*. What, then, is meant by this new-fashioned term, *moderate Calvinism*? Calvinism, in its very essence, is a doctrine made up of frightful extremes. "The annexing [of] the epithet moderate to it is something like enveloping a nauseous medicine with wafer paper, to render it less unpalatable to the patient, and more easy to his swallow; and I

am inclined to think that one of the greatest fallacies, of which there are many to be found in Mr. O.'s book, lies concealed under this specious guise." (p. 437.)

Mr. O. cites Sir Richard Hill as an instance of a moderate Calvinist who agrees with St. Austin. Now, St. Austin's doctrine is, "that God had decreed not to impart sufficient saving grace to all men in general, but only to a select few, whom he had predestinated to salvation, and that the rest of mankind must therefore inevitably perish." Calvin, indeed, uses *rougher language* than this, for he says, "that by God's eternal, unconditional decree, mankind were divided into elect and reprobate; the former to be certainly saved, the latter to be as certainly damned." A *rigid Calvinist*, then, has only not to speak of the divine decree which pre-ordained the fall, and to say with Augustine, that those who are not elected must "inevitably perish;" or, with Sir R. Hill, to exchange the obnoxious term *reprobation* for the softer one of *preterition*; and he immediately becomes a *moderate Calvinist*. But he who can here find a difference in doctrine may congratulate himself on the acuteness of his discernment.

Mr. D. then recapitulates his former observations on justification, and proves incontrovertibly, what cannot be too frequently pressed on the public attention, that Mr. O. and his clients, notwithstanding the late impudent, and, we think, imprudent, assumption of the exclusive title of the "True Churchmen," are absolutely no churchmen at all. Mr. O. adopts Cranmer's idea of justification; yet he rejects Cranmer's application of it, by confining it to subjects capable of faith. Infants consequently are incapable of it. Because, as the "Necessary Doctrine," asserts, baptism is "the way by which God hath determined that man BEING OF AGE, and coming to Christendom, should be justified; it certainly does not hence follow," says Mr. O., "that it is the way by which those who are *not of age*, and therefore not capable of faith and repentance, are justified." (Overt. p. 181.) Accordingly this sacrament is, by Mr. O., degraded into a "bare admission into the Christian religion; or, as he might with equal truth and propriety have said, "a bare entry of the child's name into the parish-register." Mr. O. would fain persuade his readers that he is well acquainted with the works of Augustine, to whom he professes the highest deference; and we have already shewn how differently that Father thought on this subject. We shall here produce, for Mr. O.'s consideration, a significant canon of the Council of Carthage, held under the direction of the same Augustine, and leave him to digest his reflections on it at his leisure: "QUICUNQUE NEGAT PARVULOS PER BAPTISMUM CHRISTI A PERDITIOE LIBERARI, ET SALUTEM PERCIPERE SEMPERNAM, ANATHEMA SIT." It may also be worth his while to deliberate what answer to give to the observations here subjoined from our author.

"The title [which] Mr. O. has prefixed to his publication is 'The True Churchmen ascertained,' by whom we understand persons living in strict conformity to the doctrine and discipline of that Church of which

they are members. From Mr. O.'s doctrine, of justification, then, seeing that, so far as it applies to the sacrament of baptism, it is in direct contradiction to the plain language of our Homilies, Articles, and Liturgy: it follows that, to establish his claim to *true churchman/bip*, reference must be had to his connection with a church, whose doctrine on this subject, at least, is at decided variance with that of the Church of England; and how Mr. O.'s representation of baptism, as 'the bare admission into the Christian religion,' is reconcileable with his professional acknowledgment of 'one baptism for the remission of sins,' I profess myself incompetent to determine." (Pp. 453, 454.)

We shall finish our account of this valuable work with the following short, but interesting extract. It is addressed to the younger students in divinity, who, we hope, will profit by the sound admonition of this faithful and well-instructed guide.

"It too often happens that divines who, from a certain predisposition of mind, or some concurrence of circumstances, become advocates for Calvinism, commit themselves upon it in early days, when, to make use of Barrett's words, they have 'scarcely saluted the threshold of divinity,' and are not, therefore, qualified to judge of a cause which can only fairly be ascertained [can fairly be ascertained only] by much comparative reading, accompanied with a cool and discriminating judgment. The fact is, Calvinistic divines, generally speaking, associate only with Calvinists; read, for the most part, only Calvinistic books; and then to easily satisfy themselves with the confident persuasion that they are arrived at the *ne plus ultra* of their profession. The great misfortune in this, as in many other cases, is that, however partial may be their knowledge of a subject, when once men commit themselves upon it, '*vestigia nulla retrahunt*;' the pride of human nature insensibly mixes itself with the business, and they feel themselves, as it were, pledged to maintain the ground [which] they have taken; and, therefore, (for the most part,) they industriously and determinedly keep out of sight that evidence which might convince them of their error.

"From these premises the conclusion is obvious: that all early commitment on any particular unestablished system of divinity is scrupulously to be guarded against; because it precludes the attainment of that general information, which is the necessary prelude to complete proficiency in any science. When men form themselves into sects and parties, they, for the most part, renounce the exercise of reason, and oftentimes are governed by names more than by things. The science of divinity, as it is of all other the most important, so it is the most comprehensive. It is a science commensurate with eternity, and will be brought to perfection only in that state where we shall know even as we are known. In this science therefore it seems to be more particularly necessary that students should read, mark, learn, and inwardly digest, before they commit themselves to the public; *ὡς οὐρανίου, καὶ βασιλικοῦ, μυστηρίου μαθήτης.*" (Pp. 469, 470.)

A Key to the Classical Pronunciation of Greek, Latin and Scripture proper Names; in which the Words are accented and divided into Syllables exactly as they ought to be pronounced, according to Rules drawn from Analogy and the best Usage. To which are added, terminational Vocabularies of Hebrew, Greek and Latin proper Names, in which the Words are arranged according to their final Syllables, and classed according to their Accents; by which the general Analogy of Pronunciation may be seen at one View, and the Accentuation of each Word more easily remembered. Concluding with Observations on the Greek and Latin Accent and Quantity; with some probable Conjectures on the Method of freeing them from the Obscurity and Confusion in which they are involved, both by the Ancients and Moderns. The second Edition, with large Additions. By John Walker, Author of the Critical Pronouncing Dictionary, &c. &c. Octavo. Pr. 28s. 7s. Boards. G. and J. Robinson, T. Cadell and W. Davies. 1804.

FROM this ample bill of fare the public will be able to judge what they are to sit down to. The author has shewn much industry, and very considerable acuteness of observation in the execution of his work; and we hope that he will reap the fruits of his labour, for tiresome and laborious indeed must have been his task.

To this second edition has been added some critical observations, and two terminational vocabularies of Greek, Latin, and scripture proper names. For the publication of the vocabularies the author gives the following reason in his advertisement.

“ That so much labour should be bestowed upon an inverted arrangement of these words, when they had already been given in their common alphabetical order, may be matter of wonder to many persons, who will naturally inquire into the utility of such an arrangement. To these it may be answered, that the words of all languages seem more related to each other by their terminations than by their beginnings; that the Greek and Latin languages seem more particularly to be thus related; and classing them according to their endings, seemed to exhibit a new view of these languages, both curious and useful: for as their accent and quantity depend so much on their termination, such an arrangement appeared to give an easier and more comprehensive idea of their pronunciation than the common classification by their initial syllables. This and was so desirable as to induce me to spare no pains, however dry and disgusting, to promote it; and if the method I have taken has failed, my labour will not be entirely lost if it convinces future prosodists that it is not worthy of their attention.”

Those who have neither time nor inclination to peruse the many volumes which have been written on the pronunciation of the Greek and Latin languages, will find much of what has been advanced on that subject in the present work. We are however afraid that the violent Greeks and Romans among us, who speak so highly of the variety and harmony of the Greek and Latin languages will “ let slip the dogs of war” against Mr. Walker for accusing them of *monotony*. “ Let us,” says he, view the Greek and Latin pronunciation on

which side we will, we must, to be consistent with their own rules, feel them to be extremely *monotonous*." He continues,

"I am supported in this conjecture, notwithstanding all the fine things the ancients, and many of the moderns, say of the variety and harmony of the Greek and Latin languages, by the definition which they give of the circumflex accent; which is, that it was a combination of the acute and grave upon the same syllable. This is so incomprehensible to modern ears, that scarcely any one but the author of the present Observations has attempted to explain it by experiment. It stands for nothing but long quantity in all our schools."

"But our wonder at these peculiarities of the Greek and Latin languages will cease when we turn our thoughts to the dramatic performances of the people who spoke these languages. Can any thing astonish us more, than that all their tragedies and comedies were set to music, and actually accompanied by musical instruments? How is our laughter, as well as our wonder, excited, when we are told that sometimes one actor gesticulated while another recited a speech, and that the greater admiration was bestowed upon the former! Nay, to raise the ridicule to the highest pitch, we are informed that actors in their speeches, and the chorus in their songs, accompanied their performances by dancing; that the actors wore masks lined with brass, to give an echoing sound to the voice, and that these masks were marked with one passion on one side, and with a contrary passion on the other; and that the actor turned that side to the spectators which corresponded to the passion of the speech he was reciting. These extraordinary circumstances are not gathered from obscure passages of the ancients, picked up here and there, but are brought to us by the general and united voice of all antiquity; and therefore, however surprising, or even ridiculous, they may seem, are undoubtedly true.

"Perhaps it will be said, is it possible that those who have left us such proofs of their good sense and exquisite taste in their writings, statues, medals, and seals, could be so absurd in their dramatic representations? The thing is wonderful, it may be answered; but not more so than that they should not have seen the use of stirrups in riding, of the polarity of the loadstone in sailing, and of several other modern discoveries, which seem to have stared them full in the face without their perceiving it. But is there any thing more common than to find not only individuals, but a whole people, who, though remarkably excellent in some things, are surprisingly deficient in others.

"We have the strongest proof in the world that the ancient Greeks made use only of capital letters, that they were utterly ignorant of punctuation, and that there was not the least space between words or sentences, but that there was an equal continuation of letters, which the reader was obliged to decypher, without any assistance from points or distances. Without the clearest evidence, could we suppose, that, while composition had reached the perfection it had done in Greece, orthography was in a state of barbarity worthy of the Cape of Good Hope?

"Can any thing give us a more ludicrous idea than the practice of the ancients in sometimes splitting a word at the end of the line, and commencing the next line with the latter part of the word? This must have been nearly as ridiculous as the following English verses, in imitation of this absurd practice.

Pyrrhus,

Pyrrhus, you tempt a danger high
 When you would steal from angry li-
 On's her cubs, and soon shall fly
 inglorious.
 For know the Romans, you shall find
 By virtue more and generous kind-
 Nefs, than by force or fortune blind,
 victorious.

Notwithstanding the hackneyed epithet of Gothic barbarity applied to verse in rhyme, is it not wonderful that a species of versification, approved by Italy, France, and England, in their best periods of poetry, should never once have been tried by the Greeks and Romans?—that they should never have straggled, either by chance, or for the sake of change, into so pleasing a jingle of sounds? They who could write poems, and so lengthen or shorten the lines, as to form axes, wings, and altars, might, without any imputation on their taste, have, now and then, condescended to rhyme. In short, that the ancients should never have slid into rhyme, is a circumstance which would never have been believed, had it been possible to doubt it: and I fear it must be classed with that long catalogue of unaccountables, with which their profody, their rhetoric, and their drama abound."

This singularity of splitting words (we dare not venture to call it by a harsher name) in ancient versification, has been happily assigned to its proper place, the *ludicrous*, in the well-known song of *Rogero* in the *Anti-Jacobin*, which concludes thus:

"Sun, moon, and thou vain world adieu!
 That kings and priests are plotting in;
 Here doom'd to starve on water-gru—
 —el, never shall I see the U—
 —niversity of Gottingen;—
 —niversity of Gottingen!"

Mr. W. concludes the subject of Greek and Latin *monotony* in these words:

"Let us, however, explain the Greek and Latin accent as we will,—let it be by singing, drawling, or common speaking,—it will be impossible to tell how a monotony could be avoided, when almost every word of more than one syllable in these languages must necessarily have ended in the same tone, or, if you will, with the same grave accent."

Upon the whole, we think that this work of our well-informed, industrious, and veteran philologist, may be placed among the various similar books which he has formerly given to the public, and which have been favorably received.

The head of the author is a good likeness, though done in the vile mechanical way of stippling; which, with other concomitant circumstances, is fast reducing the art of engraving to a paltry trade, where *profit*, and not *reputation*, is the primary object.

An accurate Account of the fall of the Republic of Venice and of the Circumstances attending that Event : in which the French System of undermining and revolutionizing States is exposed ; and the true Character of Buonaparté faithfully portrayed. Translated from the original Italian. By J. Hinckley, Esq. F. S. A. 8vo. Pp. 300. 5s. Hatchard. 1804.

WE are informed, in an introductory note, that this work was printed and ready for publication, at the time when the victory of Marengo rendered Buonaparté master of Italy ; and the power thus obtained by this ardent patriot, this champion of *liberty* and *equality*, was immediately exercised in the suppression of a book the great fault of which, in his eyes, was the faithful record which it contained of such damning facts as would alone suffice to stamp his character with indelible infamy. This mode of stifling truth has been successfully adopted by the French revolutionists on various occasions ; and if it had not been for the disputes which have occurred between themselves, and the eager desire of each triumphant villain to blacken the character of his predecessors, many valuable and important documents would have been lost to history, and future ages have been deprived of many of the advantages resulting from the most awful practical lessons, which any age or country has afforded, from the creation of the world, to the elevation of a vagabond adventurer to the throne of the Bourbons.

" The following History," says the Translator, most truly, " contains an accurate and faithful detail of the various means to which he resorted for accomplishing his purpose ; and certainly no document that has yet appeared, affords a better rule for appreciating the man, whom Providence for a time permits to be the scourge and torment of Europe.

" The four first chapters contain an abridged view of the history of Venice from the fourth century to the French revolution. The fifth chapter commences a narrative of the interference of revolutionized France in the affairs of that republic ; and in the tenth chapter Buonaparté himself at length appears upon the stage."

Our readers will perceive by this brief account of its contents, that the book may be considered as filling up a vacuum in the history of the last fourteen eventful years, and, consequently, as forming an important addition to that stock of authentic documents, which, happily for posterity, has been saved from the ruins of empires, and the equalizing hand of Gallic patriotism. It may farther be regarded as eminently useful in displaying the danger of weak, irresolute, and indecisive counsels, in times of extraordinary peril ; and in substituting the baseness of submission, for energy of conception, and vigour of action ; a base reliance on the forbearance of an enemy, for a manly resolution to repel his aggressions, to resist his attacks, and to chastise his insolence. When the Venetians thus forgot the wisdom and energy of their forefathers, thus disgraced their name and character ;

it could afford no matter for surprize that they speedily lost the fruits which they had produced. It could not be expected that the same consequences would result from weakness and pusillanimity as had accrued from resolution and courage. And if a knowledge of the perfidy and oppression of the French to every country which they had subdued by their arts, or their arms, were not sufficient to make the Venetians lose all confidence in their professions, and all hopes from their mercy, nothing less than the ruin which they experienced could bring conviction to their minds.

Early resolved to make every concession rather than have recourse to arms, the Venetian senate resisted the application of different powers, in an early part of the revolution, to form alliances against France; in respect of whom she observed the strictest neutrality, and towards whom, on every occasion, she evinced the most friendly disposition.

"Such was the conduct of Venice during the government of the national assembly and of the legislative body. The torch of popular discord was then waving with horrid glare over the banks of the Seine, and driving the inhabitants to the most extraordinary excesses. Even the sacred dwelling of the Venetian ambassador was assailed by a band of ferocious rebels, and his very person was on the point of falling a prey to popular phrensy; but he continued with a firm voice to pacify the mob, and remained unhurt. The senate, considering their own dignity exposed to insult in the person of their representative, thought proper to permit him to provide for his safety by leaving his residence. He was the last however of the foreign ministers, who quitted the French capital to take refuge in England. Yet, though furnished with all the requisite passports, many were the insults he experienced from the people at his departure. He was taken, together with his family, to the Commune, obliged to submit to the humiliation of long and insolent interrogatories, and encountered innumerable vexations, from which, with some danger, and great credit, he escaped triumphant. The senate shut their eyes on this open violation of the law of nations, and remained silent.

"Persisting in their resolution, not to take any part whatever in the great question then the subject of a general appeal to arms, they firmly resisted not only the repeated solicitations of the court of Turin to enter into an offensive alliance, but the instances of the king of Naples, who proposed to concert a plan for the internal security of Italy, the vigorous remonstrances of the pope, who projected a league for the protection of the different governments, and the energetic memorial of Leopold II; a memorial, in which he demonstrated the necessity of a coalition between all the states of Italy, to prevent, by a union of their military strength, the progress of the French, then about to invade that rich and flourishing part of Europe, in order to emancipate it from its lawful possessors, and subvert the respective constitutions of its governments. In the midst of the political and warlike agitations of the greatest powers of the earth armed against a nation, that threatened, insulted, and contemned them all, the Venetians still remained immoveably inactive. They thought it their interest to continue neutral and insulated amid the conflagration. This principle perhaps it was, that caused the ruin of the republic, who, by approving the measure, decreed her own destruction. In general, when a state is tranquil at home, and re-

22

spected

spread abroad, it is thought to be secure from every change. From this error it frequently results, that men neglect all the means, which might save it, and that, endeavouring to protract its existence, as it were, by surprise, instead of adding to its strength and showing its greatness, they only weaken it, in the hope of concealing it in some measure from the notice and rapacity of the powerful."

The concluding observation is strikingly just; and it is to be hoped that all the powers of Europe will feel its justice and act accordingly. There were not wanting, however, amidst the general imbecility and infatuation which marked the conduct of the Venetians, at this momentous crisis, some few truly enlightened and genuine patriots who perceived the extent of the danger which threatened their country, and, with equal strength and eloquence, enforced the necessity of adopting the most vigorous measures for averting it. But, alas! their voices were overpowered by the clamours of interest, selfishness, and cowardice, who shrunk from the burdens of defending their country, though, by the very means which they proposed for avoiding these burdens, they lost what they were most anxious to preserve, *their own property!*

"Pesaro*, perceiving his country in great danger, thought it necessary to convene a solemn *Consulta de' savj*, or Council of the wise, and to propose an investigation of the measures to be taken in the present circumstances of an approaching invasion of Italy by foreign troops. When assembled, he, in a speech of uncommon eloquence, exhorted them; by the example of their ancestors, to provide their forts and cities of Terra ferma with the necessary means of defence. With no less energy, but with more success, Jerom Zuliani, alarmed at the magnitude of such an undertaking, maintained the opposite opinion, and gained to his side almost all the members. So wise and beneficial was the latter opinion esteemed, that, when the notification of an unarmed neutrality was proposed to the senate, that body agreed to it almost unanimously†; and it was received by the people with general applause. This decision, though perhaps far from wise, was however extolled as almost divine. The nation convinced of the tutelar solicitude of the government, adored the oracle thus pronounced, and with lethargic indifference, gave themselves up to a fatal security. The senate, who, seduced by the charms of instantaneous repose, took this line of conduct, because it exempted them both from all expence and from domestic disturbance, adopted it the more eagerly, because they thought it better to wait for happier times, than to face the danger, and quit a state of mere observation. Imagining themselves invulnerable, they beheld from their tranquil regions, with immovable apathy, the bloody conflict, in which France, and almost every European power, were involved. It frequently happens to governments,

* Francis Pesaro, at this time *Savio del Consiglio in settimana* or President for the week, had most vigorously opposed every coalition with the foreign powers against France.

† On the 28th of February, 1792, the senate communicated this resolution by circulars to their maritime officers at the sea-port towns, and to their ministers at foreign courts.

as to individuals, that their present interest, or a momentary prosperity, suffers them not to perceive the precipice, till they are on its brink. Although the sage may sleep amid storms, he ought to watch when the heavens are serene, and the surface of the sea is calm.

"The apparent inaction of the French, during almost two years, led to a belief, that they had no further thoughts of the projected conquest, and consequently all military preparations were deemed useless. But the fautors of revolutions never rest. The republican phalanxes were constantly making new exertions, and, as they always met with obstacles, if they could not extend their power, they made it felt; and felt it must necessarily be. During their supposed inactivity, they were employing themselves in those arts, which were about to prove so fatal to Italy. Venice did not even keep a watchful eye upon these evolutions, but plunged herself more deeply in the enjoyment of her own felicity. All orders of citizens, considering a remote danger as one having no existence, were revelling in the momentary prosperity of their commerce, and consoled themselves, amid the general calamities of Europe, with the savings which resulted to them from their inactive and insulated position. Accustomed so long to good fortune, how could they be stimulated to make sacrifices to its preservation? In a nation, where the love of riches was the only public virtue, every thing was immolated to avoid parting with them. The safety of their country was an object of indifference to all. The government was in the hands of persons, who either could not, or would not, serve the state; the state was at the discretion of subjects, who cared not for its interests. There was no foresight in the governors, no national spirit in the governed. The former ought to have been enlightened, and the latter to have been aroused and inflamed. But this was too bold to attempt, too hazardous to execute, and too difficult to succeed in. Yet, though suspecting they should soon lose the chief of their possessions, their national sovereignty, they lay subdued by indolence, and immersed in stupor."

Here we have a memorable example, indeed, of the effeminacy and love of wealth, which extensive commerce, and its concomitant luxuries, naturally engender, subduing every noble feeling of the heart; every generous impulse of the mind; and destroying that sacred love of country, which constitutes one of the best principles of human action, and thereby preparing the way, and providing the means, for national and individual ruin. May such an example, the second which has occurred within the last twelve years, not be lost on the only truly commercial people still remaining in Europe! The virtuous Pefaro, however, did not sleep amidst the general lethargy, but employed emissaries of his own, in foreign countries, to transmit to him information on which he could rely; but his vigilance was vain, for the senate determined to shut their eyes against the danger; and to incur neither trouble nor expence in resisting it. The reasons which the *Savi* (who certainly merited a very different appellation) assigned for their conduct were the most frivolous that could be imagined; but our author tells us that he means to devote another work to the exposure of their weakness and fallacy. Any thing that can throw additional light upon the transactions which preceded or occasioned the

the fall of Venice, will certainly be interesting; else it would be a waste of his time and abilities seriously to confute arguments which are so puerile and absurd as almost to carry their own confutation along with them.

At the beginning of 1796, the French Directory complained to the Venetian Ambassador at Paris, of the protection afforded to Louis XVIII. in the Venetian territory.

"The moderate deportment of that unfortunate prince, rendered magnanimous by his calamities, his obscure and private life, his political nullity, his lamentable vicissitudes, interested the senate in obtaining permission for him to continue at Verona; and this sacred office they undertook with the greatest solicitude, confuting the accusations thrown out against him by his habitually pacific conduct, and proving that he had at no time rendered himself unworthy of the hospitality afforded him. They therefore interceded for his peace, and conjured heaven and earth and humanity in his favour. But the executive directory, inflexible in their purpose, inflamed with all the pride their victories could inspire, and abusing the impotence of the Republic, in the most imperious and haughty tone, still demanded his expulsion; and thus the senate, though thereby exposed to the hatred of the belligerent powers, to the resentment of all good men, were compelled, in their own despite, to dismiss that unfortunate monarch, who was protected by all the sovereigns of the earth, and over whose calamities all mankind dropped a tear of compassion. By this concession, the republic still further discovered her internal weakness to France."

This consummation of weakness and of disgrace deserved the fate which it incurred! But what better could be expected from a people who were sunk so low as the Venetians were, according to the following account, at this period.

"The government of Venice was already in a state of languor, which was the almost certain preface of approaching dissolution. No longer were the exigencies of the state supplied, no longer was there any energy of speech in the enervated senate, no longer was any thing said in direct terms; every thing was merely hinted by insinuation; none but inefficient propositions were approved: nor were wisdom or courage listened to in the councils. Even factions vanished; factions, which in a republic are the vital spark of existence and of national vigour. The only factions at Venice were those of players, of singers, and of dancers. In every class effeminacy had succeeded to those sentiments of sublimity, which maintain the majesty of empires. Amid so much corruption how could the country be saved? It is not at Capua, that governments learn the arduous art of supporting or of acquiring greatness. The corruption had extended to Terra ferma. There the glory of wearing a fashionable coat was preferred to that of saving the state. There men murmured at every sacrifice to the general good, yet lavished rewards on every one who could invent a new want, a new pleasure, or revive the excitability which excessive enjoyment had blunted and exhausted. Perfumed tables, gilded carriages, splendid equipages, music, dancing, gardens, gambling, theatres, and debauchery, were the only objects which excited any interest; and these excited it to fury. Thus it was that Rome, during her decline, degenerate Rome, forgetting her ancient virtue, frequented the circus to see combats of wild beasts, and, the

the remembrance of all that is great and generous being obscured, the principles of her national independence passed away; those of good morals and the national manners fell into a total dissolution. Meanwhile the moment was fast approaching, when the French were about to astonish the world with the rapidity of their expeditions, and when both nations and kings were to become their slaves, without precisely knowing the cause; it being, as it were, established, that to have heard their name sufficed to be brought under their yoke.

Let Englishmen lay their hands on their hearts, and say whether many of these symptoms of approaching dissolution are not perceptible among themselves! Was ever dissipation carried to a greater extent; was ever luxury more predominant, was ever a neglect of religious and moral duties more prevalent, than in England, at this moment. Certainly not. Why then should we expect that the same causes will not produce the same effects? The consideration is one of a most serious nature, and cannot fail to suggest the most alarming reflections to a serious mind. In May 1796 Buonaparté entered the Venetian territory, and decreed its fall.

"This expedition, which combined in itself all the calamities that ever accompanied foreign invasion, was executed under the command of a man destined to effect the ruin of the civilized world, of a Corsican adventurer, at once a great robber, a great general, and a great diplomatist. In a word, it was effected under Buonaparté. When, crowned with laurels, preceded by fame, and leading victory in his train, he descended like a torrent from the Alps, many Italians divided with him the splendour of the enterprise and the pride of its triumphs. The people of the Venetian states, indeed, did not applaud at the arrival of this conqueror; on the contrary they blessed the government for having maintained its neutrality, and for having firmly preserved the friendship of the French republic.

The troops of Buonaparté, on their first appearance in the Venetian territory, showed every sign of military insubordination and of personal wretchedness. No military law, no discipline, no authority of superior officers, either guided or restrained this horde of barbarians. An unmanageable band of robbers, of terrorists expelled from France, formed the mass of privates; the officers consisted of the refuse of every civil occupation. This army, if army it might be called, exhibited the heroism of despair, and the valour of savages, during their marches, in their military evolutions, in battle, and in their encampments. In all things was seen that disorder, which reigns amid a camp of Tartars. The major part of the infantry had weapons of all makes and fizes, some had no arms whatever, others merely clubs and sticks; all were dressed in rags, destitute of shoes, having such miserable cloathing, and bodies so naked, that they resembled a troop of vagabonds, fit only to undermine the very foundations of the social edifice. The mere view of them would have led a spectator to exclaim, that they were come to plunder the riches of Italy. Yet this idea, so simple and so natural, occurred to no man. They were generally received with loudly reiterated cries of approbation, as friends and benefactors, who, through mere philanthropy, had come from the farthest boundaries of France, and, in the midst of snow and rain, of winds, and scorching heats, and perils of every kind, had crossed the Alps."

Alps, to communicate their happiness and their riches to their brothers of Italy."

Here, as in every other country which he had over-run, Buonaparté promised protection to persons and property; and respect for all existing institutions; but here, as every where else, though Venice was the friend of France, and a neutral power, he violated every promise which he made, treated it as a hostile country, spread death and desolation around him, signalized his prowess by cruelty and oppression, and, with the detestable baseness of a little mind, had recourse to falsehood and to fraud, and constantly added insult to injury. To note every act of this description, to indicate the various means which he pursued in accomplishing his task of destruction, it would be necessary to transcribe every page of the book before us. The following brief summary of his proceedings, however, we shall extract, in order to shew our countrymen what, in the event of a successful invasion, they would have to expect from this monster of iniquity.

"Placed by Providence in a land of fertility and riches, the Venetians were starving amid plenty, and, though still possessed of arms, were suffering the most glaring injustice. Harried with rapine, conflagrations, devastations, insults, and depredations of every kind, they bore all, as though they had been insensible to injury. Oppressed in time of actual warfare, they were oppressed even during the intervals of repose, which succeeded those military turmoils. At Montagnana the French exposed the territory to plunder; at Pescantina they dispersed and sank the boats; they first occupied, and then demolished, the Rocca d'Anfo. At Badià they set fire to a work, which defended the neighbouring country from the inundations of the Adige. All the provident repairs on the banks of that river were overthrown by an insensate spirit of gratuitous destruction. Along, and on either side, the Lezini mountains, cottages, houses, and churches, were sacked. On the banks of the Mincio an infinite number of families were despoiled of their whole property, driven from their homes, and compelled to wander over the face of the earth, to save a life, which they no longer knew how to support. But I will not depress my readers with the melancholy catalogue of misdeeds which marked the traces of the French army. I will not describe the fate of the village of Nissar, which was sacked with such savage ferocity, that a father of a family, unable to survive his domestic ruin and that of his native village, precipitated himself from a window and perished. Neither will I repeat the horrid menaces of death, which spread so much terror at Castellaro, nor the last expiring groans of the wives and daughters who perished in the arms of their ferocious despoilers. I will draw a funereal veil over the unhappy D'Este, who, endeavouring to save his wife from military licentiousness, was basely and inhumanly murdered, while his distracted partner, in an agony of grief, raising her hands toward heaven, continued kneeling beside the corpse of her beloved husband, till she expired, being then far advanced in pregnancy; and the same tomb received three victims immolated with a single blow. Nor will I describe the two brothers, who, at Castelnovo, were with bayonets nailed to the walls, and died amid the flames of their own dwelling. My heart revolts at enumerating so many horrors. Yet the directory were insensible spectators of these tragic events. The cries, the blood, the palpitating members of these unfortunates

fortunates in the agonies of death, could not soften their obdurate hearts. No, on the contrary their iron hand weighed but more and more heavily on the Venetian provinces.

"Every day, every hour, a thousand oppressions were committed by their orders, all derogatory to the sovereignty of the republic, all tending to degrade the dignity of the government, and tarnish the glory of the Venetian name. The Adriatic was full of privateers, which, under the tri-coloured flag, plundered, with impunity, the Venetian ships, and dried up all the springs of national prosperity. Public and private correspondence were violated, and the secrets of the empire laid open to Buonaparté. The national insignia were every where treated with contempt, and torn in pieces. The Venetian territory became the theatre of war, or rather of every crime. To this torrent of outrages and of injuries, the causes, that led the way, were the defenceless state of the provinces, and the neutrality decreed by the senate. Aware of the impotence of the Venetians, the French made a crime of their secret abhorrence for their invaders, and harassed them without ceasing, in order to infligate them to revenge, whereby to have a pretext for breaking with the government, declaring war against them, and sinking them for ever in the revolutionary abyss."

It should be remembered, that Venice was a neutral country, at peace with France at this time. Reduced to this dreadful situation, in a great measure, by their own weakness, and threatened with immediate destruction, the Venetians were still mad enough to reject the proffered friendship and alliance of Russia, lest, forsooth, it should give offence to the French! It is almost impossible to ascribe such dreadful infatuation to any thing but the interposition of Providence! While Buonaparté was exercising supreme power in the Venetian states, and spreading the revolutionary fire around him, the Venetian ambassador at Paris was cajoled by the Directory with promises of protection. One of their notable exploits, which cannot be characterized, in the English language, by any other term than that of swindling, is too curious to be omitted here.

"An intriguer came one day to the ambassador Querini, and communicated, that two of the directors opposed the revolution of Venice; that two others supported it; that Barras was as yet undecided; and that, if a liberal reward were given to him, the balance would be turned in favour of the integrity of the republic. Querini replied, that, whenever the revolted provinces should be restored to the Venetian government, they would agree to make the required sacrifice. The agent departed, and soon after brought the ambassador an answer, that, a considerable present being first given, the requisite instructions would be sent to Buonaparté. A thousand shameful quibbles succeeded this species of arrangement, till, after various shifts and changes, Barras sent an authentic declaration under the seal of the directory, assuring Querini, that instructions had been sent to Buonaparté in conformity to all he had requested. In consideration of this favour, it was expected he should give notes for 700,000 livres tournois, payable in thirty days. To this he consented; and the Venetian government afterwards approved it. The contract, however, was never performed, but, on the contrary, an order of the executive directory compelled the ambassador suddenly to depart from France. He returned home; and, after the fall of the

republic, those notes were presented to him for payment out of his private fortune. This he refused, the conditions not having been fulfilled, on which they were given. The business was supposed to have been dropped, when, on the 3d of December 1797, he was suddenly arrested, and, by command of the directory, sent to the castle of Milan; from whence, toward the end of March, he was ordered to prepare for a journey to Paris; but fortunately, on the 30th of that month, he contrived to escape, and thus evaded the unjust demand. To avoid prolixity, I have only given a succinct account of this affair. Those, who wish to be more fully informed, may refer to the *Raccolta cronologica dei documenti relativi alla caduta della repubblica (Veneta)*.

Having revolutionized most of the frontier towns, Buonaparté sent his favourite assassin, General Augereau, to Verona for the same purpose. Three of the most respectable inhabitants went forth to deprecate his vengeance, and to treat for the safety of their city; but, in violation of all the laws of nations and of civilized society, this Russian arrested the deputies, and insisted that the place should surrender at discretion. It was accordingly so surrendered, after a solemn promise had been obtained for the security of the lives and property of all the inhabitants. But what faith can be reposed in the promises of rebels and regicides. The place was plundered, even the public repository for the pledges of the poor was razed, and all their effects confiscated: in short this military banditti acted, in all respects, *like themselves*.

" *The heads of the guilty shall fall*, had the ferocious Augereau declared in a public proclamation. This obscure indication of half-uttered menaces had frozen the blood in every bosom. The thunderbolt was only to strike a few, but the terror that preceded it fell on all. Notwithstanding, after much prayer, entreaty, and exertion, many of the prisoners were restored to liberty, though they expected only to quit their prisons to be led to execution. This event had induced the Veronese to flatter themselves that no citizen would lose his life, although three yet remained in the hands of the enemy, and although their proofs of innocence were such as to afford every hope. Yet, knowing them to be in the power of a faithless foe, some anxiety still prevailed: in fact they were already destined to a scene of horror, which it is painful to relate.

" Emili was detained in a castle an illustrious hostage, on the inviolable faith of a treaty, and therefore protected by the ægis of the law of nations; Verità, by the sacred character of ambassador; and the third, John Baptist Malenza, assured of his security by the solemn promise of the conqueror. The council of war was already assembled, they had already examined these intended victims, whose innocence was undeniably evident to their inexorable judges.

" After hearing them, forgetting, that Verità had with pious haste brought to Kilmaine his two nephews, by him defended amid the perilous conflicts at Verona; forgetting, that Emili had many times, and at great expense, collected and removed the wounded from the field of battle, where their inhuman brethren left them to languish on the naked earth in the last agonies of death; forgetting, that all three had lavished on the French troops, and even upon these their very judges, acts of the most liberal

beral magnificence, abusing an incompetent article of the French constitution, trampling under foot all laws divine and human, violating all the rights of hospitality, and rendering justice herself an accomplice of crimes, they pronounced against them sentence of death.

"In the dead of a stormy and tumultuous night, the rumour of this melancholy intelligence was scarcely spread, when the relations of the condemned, their friends, and all the other inhabitants, resolved by all possible means to prevent their execution. To have beheld the ardent interest and attachment which every one demonstrated, it seemed as though it were not three citizens of a town, but three children of a single family, that excited this universal anxiety and ferment. I will not attempt to pourtray all the afflicting scenes of that awful night: I will not detail, with how much generosity the elder Emili lavished his wealth for the safety of his brother; I will not describe, with how much anguish the afflicted consort of the unfortunate Verità, together with her desolate and weeping children, threw herself at the feet of the French commander; or with what effusion of grief, supplicating in the name of God, she offered her fortunes and her blood to save the life of her husband; but all in vain. The decree was confirmed against them all.

"On the morrow they descended from the castle for the last time, and for what crime? For defending their country. Their blood will be upon the heads of their assassins. They were surrounded by arms; a muffled drum preceded them. Wholly ignorant of their doom, they marched with a firm step between the guards, little expecting the approaching event, when a secretary at war stopped them, and read the sentence of death. Equally prepared to pass from chains to liberty, or from slavery to the tomb, they pursued their way with the same boldness as before, and, in the midst of general consternation, approached with intrepidity the place of execution. Such is the power of a consciousness of right, and of an ardent love of our country.

"In the most barbarous regions, when victims are required by indispensable necessity, those who are destined to immolate them offer every alleviation of their hard fate. The French denied these martyrs of virtue the religious consolations so necessary to all men in the last moments of departing life. Even with this act of impious barbarity they were not dejected: their innocence was registered in heaven, and in heaven an eternal crown was prepared to reward it.

"At length they arrived at the place of execution; the guards halted. The military pomp with which they were surrounded, the sight of the cart that was to receive their bodies, the pallid horror of the surrounding spectators, every thing informed them that their last hour was come: when, seizing each other's hand, they communed in a few interesting words, but which with them were lost for ever.

"Almost the same instant saw them bend their brows to receive the fatal fillet, kneel, and fall, pierced with innumerable balls. All Verona was filled with lamentations and with anguish, which overwhelmed it like a deep and perpetual darkness. O ye, whom the sight of death, by robbing you of the objects dearest to your hearts, has condemned to unceasing grief, why can I not spread over your afflictions that peace, which the hand of time can scarcely bestow? Oppressed with the deepest sorrow, I am compelled to bury my own grief in silence."

When Buonaparté was at Gratz, the Venetian Senate resolved to make one more attempt to divert him from his manifest design of subverting the government, and destroying the independence of their country, and for this purpose they sent deputies to him, whom he answered, in the following terms, uttered in an affected rage.

"Well, are the prisoners at Salò (rebels) liberated, and all those who have been confined for political principles since I entered Italy? If they are not, I will take care to break in pieces the gates of the Piombi prison. I will have no more *inquisitions*; I will no longer suffer that barbarous institution of ancient times. Opinions must be free, and I will have every man, that is detained for his opinions, liberated. I will no longer have a senate. The great men of the provinces, who are considered as slaves, must have a share in the government. . . . You, you Venetians, have caused my foldiers to be assassinated in Venice, and in Terra ferma. Only because they are abhorred by the patricians, do the people hate, persecute, and massacre them. I will revenge these injuries; I will be an Attila to the Venetian state. I might have made myself master of Vienna; I have renounced that object, and have made peace, to come and chastize you. If all those who have offended the French are not severely punished; if the English minister is not sent away, and all the property belonging to that nation delivered to me; if the people are not disarmed, and all the prisoners liberated; if Venice do not decide between Buonaparté and Pitt, I will declare war against you. I am not ignorant that your imbecil government was compelled to abandon its states, because it could not prevent the entry of the belligerent troops; and I know, it has not even sufficient strength to restrain the people. I will disarm them in spite of you. . . . When the Archduke Charles stood opposed to me in Goritz, I offered Pesaro the alliance of France, and her mediation for the restoration of the revolted cities. Because he relied on being able to keep the insurgent peasants in arms, and to cut off my retreat, in case I should be compelled to it, he refused both. If you would now ask either the one or the other, I refuse to grant them. I will have with you no alliance, no accommodations, no conventions. There is no longer a way to overreach me, as you are endeavouring by this mission. The blood of Frenchmen cries for vengeance, and shall have it. I will hear nothing, and have nothing to seek. I have eighty thousand combatants, twenty gun-boats, and it is I, that will give law. If you have only *projets* to offer me, you may depart."

And this is the man whom the people of France have received as their *Emperor*, and whom the princes of the Continent have received as their equal.

A French armed ship having entered the Venetian port of Lido, contrary to the laws of the republic, and to the promises of the French commander, the Venetian commandant fired at her and killed her captain, one Laugier; upon which the senate sent an explanation of the matter to Buonaparté, calling upon him to disavow the conduct of Laugier. Buonaparté returned the following answer:

"I have read, gentlemen, with indignation, the letter you have written me relative to the assassination of Laugier. You have aggravated the atrocity of this event, unexampled in the annals of nations, by a tissue of lies, which

which your senate has fabricated to endeavour to justify itself. I cannot receive you, gentlemen, you and your senate being stained with the blood of Frenchmen. When you have delivered into my hands the (high) admiral who gave the order to fire, the commandant of the tower, and the inquisitors of state, who direct the police of Venice, I will listen to your justification. You may immediately evacuate the Continent.

"Meanwhile, gentlemen, if the courier, that has arrived, concerns the fate of Laugier, you may present yourselves to me.

(Signed) BUONAPARTE."

Our limits forbid us to extend our extracts, already too copious, from a book, which we earnestly recommend to the attentive perusal of the public at large; to whom it is particularly interesting, at a period when they are themselves threatened with the same fate, which Venice was destined to experience. It is well known that the feeble government of Venice abdicated the sovereignty, subscribed their own degradation, and proclaimed the revolution of their country. But it is not so well known, that the people at whose request, and for whose interest, this revolution was declared to have been achieved, expressed their indignation on the occasion, flew to arms, and, could they have found a leader, would have restored their government or perished in the attempt. The description of this extraordinary insurrection, in the 25th and 26th chapters, is highly interesting.

Venice was, of course, completely stripped by the French of every article of value, that was moveable; and what they could not carry away they maliciously spoiled, so that "nothing but the walls remained uninjured."

"Property being thus violated, persons were not respected. Abuses of force were every where exercised with the most cruel excesses. By treachery, violence, blows, murders, the inhabitants were daily harassed, and daily treated with that mercilefs austerity, with which the Spartans trampled upon the Helots. A most severe command tore from the arms of desolate mothers their unwilling children, to expose them to all the toils and dangers of foreign warfare. Another severe command robbed every habitation of its arms, amid useless and frequently destructive resistances, thus leaving the citizens unable to defend their private rights, and compelled to bend to the will of a conqueror, who was announcing in clamorous notifications the most ample liberty, though at the same moment inflicting servile obedience with drawn swords.

"At length the directory, after having corrupted and sacked the provinces of the republic, delivered them into a foreign hand, only leaving the Venetians the bitter remembrance of those who had betrayed them, and their native soil to inundate with their tears: yes, their soil! For even the documents of the crimes of the French, with which the former might at least have one day shamed them, were carried away."

The interesting nature of this publication, and its strong claims to particular attention at this time, have led us, in our account of it, to transgress our usual bounds. But the motive must serve as our excuse with our readers. It only remains to add, that the translator has per-

formed his task with considerable ability, and that the work appears to great advantage in an English dress.

POLITICS.

A Defence of the Slave Trade. On the Grounds of Humanity, Policy, and Justice. 8vo. Pp. 94. 2s. 6d. Highley. 1804.

THE author enters into a very able and humorous discussion of this long agitated question, on each of the three grounds specified in the title page. He does ample justice to the motives of those who are friendly to the abolition, but he denies the *facts* on which they profess to found their conduct, and, in a series of well-connected and very forcible arguments, endeavours, and successfully, we think, to confute their assertions, and to prove that humanity, justice, and policy, combine comparatively to proscribe a *continuance* of the trade. Our limits will not allow us to give even a sketch of this masterly defence, which is written with no less temper than ability; but we earnestly recommend an attentive perusal of it to every man who is called upon to give a vote upon a question of very serious importance in whatever point of view it is considered.

Letters on the Importance of the present War. By Allan Macleod. Letter I. Pp. 22. Letter II. Pp. 32. 1s. each. Vernor and Hood. 1804.

MR. Macleod enters into a discussion of the motives and objects of the present war, in order to prove its justice and necessity. In the course of this discussion he dwells, with more energy than eloquence, indeed, on the atrocious designs of the Corsican tyrant, and on the excellence of the British constitution. On these subjects his conceptions are just, and his notions liberal; and his attempt is, in every respect, praise-worthy.

POETRY,

The Thespian; a Poem: dedicated to Richard Brinsley Sheridan, Esq. M. P. &c. In answer to the Author of Six Familiar Epistles, addressed to Frederick Jones, Esq. Patentee of the Theatre Royal, Dublin, &c. on the present State of the Irish Stage. 4to. Pp. 36. 2s. 6d. Hurst, London; Porter, Dublin. 1804.

TO this poem, as it is called, is prefixed an adulatory dedication to Mr. Sheridan, whom the author appears to consider as the first of Statesmen, and of dramatic poets. There is no foible, to which the human mind is subject, which we can so easily forgive, as that of national prejudice, and therefore we should pass over wholly without comment this flattery of one Irishman by another, if it were not for the detestable moral of the *School for Scandal*, which the author totally overlooks. Of the justice of his answer, we are utterly unable to give any opinion, as we are totally unacquainted with the Irish stage, and have never seen the *Six Familiar Epistles*, which gave rise to it.

With what propriety the author could invoke the shade of Churchill, of whom he truly says—

“ Thy

"Thy praise and censure were impartial shewn,
And faults and beauties to the world made known;"

when his *Thespiad* is solely devoted to *praise* and *beauties*, without the smallest *censure* or any notice of *faults*, it is beyond our simple English capacity to comprehend. His attack on the supposed author of "the Pursuits of Literature" for his "*execrable poetry*" must appear truly curious to those who have read that justly celebrated work, from the writer of such lines as the following.

"Coyne, with queer humour, and as queer a phiz,
Like Collins, plays an admirable quiz."—P. 17.

"Galindo plays in Mrs. Siddons' line,
(But why adopt her melancholy whine?)
Had she been formed as handsome, fine a creature (*creature*)
"Oh then she'd hold the mirror up to nature,"—P. 22.

"A pleasing woman, elegantly made,
Looks very roguish as a dashing blade,
And he that such a form with satire twitches,
Deserves to meet a wife who wears the breeches."—P. 25.

"Dowling shall sketch thy likeness at a hazard,
And in the lobby hang thy g. inning mazard."

"While little Beatty o'er thy fall shall strut,
And shew how fires were quench'd in Lilliput.
Thus bantam-cock thy hen-peck'd fate shall view,
And cry exulting, cock a doodle doo!"—P. 32.

Surely, surely, we have, we have displayed samples sufficient of the sublimity, the acute, and the beautiful, to convince our readers of the extreme fitness of our bard to be the Anstarchus of dramatic literature, and to justify him in distributing, *largâ manu*, his censures, on such inferior poetsasters, as the author of the Pursuits of Literature, &c. Left, however, any farther proof should be required by some one of our more fastidious readers, let him take the following criticism of the actor's and the poet's merit;

"This, in my judgment, is the actor's test—
What'er is best perform'd is ever best."—P. 17.

So that if an actor chance to play *Punch* better than *Macbeth*, (and, alas! there are too many of that description) *Flocton* must be superior to *Shakespeare*! We suppose this is considered as very sound logic, and very just criticism; nor is it our intention to dispute the point; but we cannot here refrain from expressing our concern at the influence which great names have ever possessed in misleading little minds. Thus the poetical nonsense of—

"For modes of faith let graceless zealots fight,
His can't be wrong whole life is in the right."

And—

"For forms of government let fools contest,
That which is best administered is best;

has been received, without examination, as solemn sense and sober truth, and

has not only been adopted as such, by the general herd of mankind, but has led to endless imitations, all falling below the, originals, even in sense and in logic.

Pleasures of Solitude, with other Poems. By P. L. Courtier. *Third Edition.* Small 8vo. Pp. 144. Plates. 6s. Rivingtons. 1804.

IT is no small satisfaction to us to find the opinion which we expressed of the two former editions of this interesting little volume confirmed by the public voice. Grateful for the approbation which the effusions of his virtuous and benevolent muse have thus experienced, the Bard has industriously and judiciously altered and improved various passages, principally in Pp. 20, 22, 36, 50, 61, 62, 63, 64, 65, 72, 73, 74, 75, 76 and 77, and has prefixed to the present edition an elegant Sonnet, from the able pen of that excellent judge of poetical merit, the Rev. R. Polwhele, which we shall extract.

“ How oft thy song, lov'd bard of solitude!
Doth memory whisper to my charmed ear;
What time in stillness o'er the paly wood
The star of evening hangs its circlet clear.
Then as each village-murmur dies away,
At every step, a tinkling rill I hear
Whole echo slumber'd ere the close of day.
Then, where the glow-worm tints the mossy sward,
Far, far within the dusky copse I stray;
Till, stealing on my sense with fresh delight,
I listen to the wood-lark's mellow lay!
But not so sweet the tinkling stream, lov'd Bard!
But not so sweet the warbler of the night,
As are thy soothing notes, to win my fond regard.”

“ *Manaccan, June 22, 1802.*

“ R. POLWHELE.”

Alfred, an Epic Poem, in Twenty-four Books. By Joseph Cottle. *Second Edition.* 2 vol. Small 8vo. Pp. 530. Longman and Rees, London; Mills, Bristol. 1804.

THE first edition of this poem was reviewed in one of our former volumes, with that attention which the labour employed, and the genius displayed, in it so well deserved. In the present edition various alterations have been made which bespeak a mind open to conviction, and anxious to reward public favour by able attempts at improvement. In a new preface Mr. Cottle defends his work, and, for the most part, successfully; we think, against some objections which have been raised to it. This preface contains many sensible, judicious, and pertinent observations.

DIVINITY.

A Sermon preached as preparatory to a General Fast, on Sunday October 16, 1803, in the Parish Church of St. George, Hanover-square. By the Rev. Archer Thompson, M. A. Lecturer of the said Parish, and one of the Evening Preachers at the Magdalen. 8vo. Pp. 22. 1s. Stockdale.

THE observance of the Fast-day last year, so far as we had the opportunity of noticing, was, in general, such, as the awful state of the country,

country, and the pious purpose of setting apart a day for national humiliation imperiously demanded. It exhibited the solemn spectacle of an united and Christian people, bowing in penitence and prayer before the offended Majesty of the *Lord of Hosts*, deprecating his judgments, and imploring his protection. To this pleasing preface, as we are willing to believe it, of a serious sense of our danger and our duty, at this most momentous crisis, we rejoice to bear testimony to the piety and zeal of the parochial clergy; which, in numerous instances, that came within our own observation, contributed, in no small measure, to promote the proper regard that was shewn to the day. It is with peculiar satisfaction that we have perused a discourse of very considerable merit, preached by the Rev. author, preparatory to that day; and, in our judgment, admirably adapted to prepare the minds of the audience, before which it was delivered, for the discharge of the duties of a day of public fasting and prayer.

We took occasion, in a former* number of our Review, to speak of Mr. THOMPSON with the commendation, which, in our opinion, he so justly merits as a preacher, as well as to vindicate his discharge of his bounden duty as a clergyman, against the cavils of a respectable writer, who, in this instance, departed from his usual candour and good manners: but we never before, since the commencement of our literary labours, have had an opportunity of expressing our approbation of Mr. THOMPSON'S merit as an author.

Much as a sermon must frequently depend for its acceptance and character on the eloquence and earnestness of the preacher, as well as on other accidental circumstances, that combined to affect the audience, and impress their minds with a favourable opinion of the composition, and which cannot accompany the dispassionate perusal of the same discourse, when submitted to the critical examination of the reader in the retirement of the closet; we venture, nevertheless, to affirm, that Mr. THOMPSON will forfeit nothing of the reputation he acquired in the delivery of this excellent discourse, by committing it to the press: and, if our approbation can stamp on it any credit, or give currency to its circulation, he will have the satisfaction of extending its utility, by suffering it to go forth into the world.

Taking his text from Psalm xcvi. 1. the animated preacher divides his discourse into two distinct propositions; viz. 1. *That the Lord is king*; and, 2. *That his government of the world is a ground of universal joy*. The truth of these propositions he separately considers. Under the 1st head, he distinguishes the divine government, as it eminently displays itself in the creation and preservation of the world, the superintendence of human affairs, the concerns of kingdoms, and the moral conduct of mankind. These general remarks are confirmed, very properly, by an induction of particulars; from which is deduced their practical application. Under the 2d head, the pious orator, adverting to the truths which he had before established, proceeds to point out in what manner the persuasion of their certainty tend to influence the conduct, and promote the happiness of mankind; observing, with equal piety and judgment, the numerous and almost exclusive causes for which we of this nation, as *Britons* and *Christians*, ought to express our warmest and most affectionate gratitude to Almighty God. Here the im-

* See ANTI-JACOBIN REVIEW, Vol. XIV. P. 75.

passioned preacher enforces, with singular success, the indispensable duties of national reformation and gratitude towards our great Benefactor and Preserver; duties, which, although at all times most salutary and seasonable to be inculcated by the Christian minister, are, if ever, more especially to be urged with earnestness, at a crisis like the present, when, after every possible preparation which the prudence or foresight of the most enlightened statesman, or the bravery of the most experienced soldier can make, to meet the unexampled difficulties which we may so soon be called to encounter; our whole confidence must be reposed, not on the frail arm of mortal man, but on the almighty arm of heaven.

"If ever (observes the preacher) "there was a moment, when the heart must be ready to pour out itself in prayer to the 'God of its life;' if ever there was a time, when we are reminded, by the exigency of our situation, to put all our trust in the Lord our king, it is surely this present time; this present moment. We have talked heretofore of the hardships of war; of the sacrifices we have been called on to make in our fortunes and our comforts; but of the horrors of war we have known almost nothing: our country has not been ravaged by the foe, our shores stained with blood, nor our friends and our parents, our wives and our children, driven from their habitations: now all that is dear to us is put to the extreme hazard, and our very existence as a people is at stake."

We regret that the narrow limits to which we are confined in the review of single sermons, and the attention due from us to other discourses, that have been published on similar occasions, preclude us from extending our remarks, or making farther extracts from a discourse, which has afforded us so much satisfaction; and which we recommend to our readers, as most appropriate to the occasion on which it was preached; as containing many interesting and just reflections, well connected and well arranged; conveyed in a pleasing and popular style; and reflecting equal honour on the head and heart of the worthy writer.

The Turpitude of Treason. A Sermon preached on the Occasion of his Majesty's happy Deliverance from the flagitious Designs which, through God's Goodness, were lately averted by the Discovery and Punishment of the Traitor and his Accomplices. 8vo. Pp. 30. Rivingtons. 1803.

WE know not by whom, nor at what place, this sermon was preached; but we know that it would do no discredit to any name or to any place. It is indeed a very impressive and able discourse, from the apposite words of the Psalmist, "*Now know I, that the Lord saveth his anointed.*" In one part of his sermon the preacher notices the abominable practices of sectarists who seek to reduce the ignorant and the weak from attendance at their parish church; and he makes some very just observations on the heinous sin of schism. Equally just and forcible are his remarks on the duties of subjects, and on the schemes of the disaffected. In a note he, very naturally, asks, "Whether if we saw a person in habits of familiarity, walking and conversing with any one long noted for disloyalty, we should not readily conclude unfavourably of that person's principles? But, if the suspected character were shortly after proved to be a criminal of the deepest die, surely then we should be wary of confiding in his companion. This is evidently an allusion to the fact of Sir Francis Burdett's having been seen walking familiarly with Despard not many hours previous to his apprehension.

henson. And the papers assured us very lately that Sir Francis Burdett dined with the Prince of Wales!!!!!!—These are revolutionary times with a vengeance!

The Duty of Volunteers. A Sermon preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22d Day of April 1804. By Hammond Roberfon, M. A. &c. Published by request. 8vo. Pp. 40. Brook and Lancashire, Huddersfield; Ostell, London. 1804.

IN this sermon we have an able exposition of the duties of volunteers, and a pious exhortation to discharge them with strictness and fidelity. In a prefatory note, Mr. Roberfon takes occasion to condemn the practice of Sunday drills, and judiciously calls upon all commanders "seriously to consider the bad consequences of accustoming men to think lightly of the sabbath, by engaging them unnecessarily in secular employments upon that day. The economy of the measure, is extremely questionable; the bad tendency of it in a religious view is notorious and extensive. And he must be thoughtless or hardened in the extreme who can allow himself, for a moment, to admit any comparison between the greatest certain temporal advantages, and the risk of eternal happiness in the world to come." We are the more anxious to impress these notions on the public mind, as we have reason to know that some of the volunteers in the metropolis constantly make military excursions into the country on the sabbath, and perform their manœuvres even during divine service; a practice which cannot be too strongly reprobated.

Good Effects of an United Trust in the Arm of Flesh and Arm of the Lord. A Sermon preached at Cuxton, Kent, July 31, 1803. By the Rev. Charles Moore, M. A. Rector of Cuxton. 8vo. Pp. 22. 1s. Etherington, Rochester; Hatchard, London.

WITH great energy, and in eloquent language, the preacher points out the means of conciliating the favour of God, without whose arm the arm of flesh would be impotent. The discourse is highly impressive, and could scarcely fail, we should think, to produce a powerful effect on the congregation to which it was addressed.

Sermon preached in the Parish Church of Boughton-Monchelsea, in Kent. By the Rev. Sir John Head, Bart. M. A. on Occasion of the first Muster of Volunteers, for the general Defence of the Country. 8vo. Pp. 16. 4d. or 3s. per dozen. Shaw and Son. 1803.

A plain, sensible discourse, in which piety and patriotism are becomingly blended.

NOVELS AND TALES.

A Picture from Life; or, the History of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M. A. Two Vols. 12mo. 9s. Highley. 1804.

FROM the annexation of M. A. to the author's name we are to suppose that he is somewhat of a scholar, and if the intimation of this degree should not be deemed sufficient proof of his learning, we have farther the evidence

evidence of not only Latin but Greek quotations; and, moreover, the names of Herodotus, Livy, Juvenal, and Horace repeated. Such are the *proofs* which Mr. Whitfield has afforded of his erudition. The taste and judgement which accompany these literary acquirements shine as brightly in the Preface as in any other part of the performance.

The preliminary essay sets forth the author's idea of a novel, which he says ought to be a compound of four essentials, the humorous, sentimental, terrific, and—*epistolary*. These four requisites, he informs us, are combined in his novel. He undertakes to characterize the principal novels, and novel writers; and, as a specimen of his competency to the task, he tells us, that Fielding was chiefly distinguished for the *pathetic*; but that, *for wit the palm is due to Smollet*. With Fielding he ranks Moore! Miss Burney he so highly honours as to call a pleasing writer. He spends some time to prove that there are novels not unworthy of attention. A position which we readily admit, though not without admitting another, that there are novels totally unworthy of attention. The preface proceeds to set before us what the author means by his story; and we are obliged to him for the information. This disposition of the *moral*, however, at the beginning of the work, is different from that of the rhyming Butler in "Lovers Vows," his (the Butler's) moral being at the end of his compositions. But, though the arrangement be dissimilar, the substance is the same.

The story consists of very common materials. A fine young woman meets at a masquerade with a no less fine young man, who unmask, and is discovered by Miss, who it seems is a physiognomist, to be a most amiable and worthy man, and she falls in love with his virtues. The virtuous youth fights a duel the next morning, is supposed to have killed his antagonist, flies the country, and seeks refuge in Austria. Miss, who is herself a paragon of beauty, sense, and goodness, enamoured of the youth, sets out after him, meets with robbers, and intended ravishers near Vienna, by them is forced to an old castle, (for a novel cannot do without a castle), strange, but delightful, to narrate, her lover, being confined in the same place, and hearing her voice, breaks from his dungeon, removes bolts and bars, and conveys her safe to the city. For such a good service he is, of course, rewarded with her hand, as he had her heart before. They return to England, and, by the greatest good fortune, the hero, who was only a simple Baronet before, finds that his uncle, the Earl of Sunderland, is dead, and that he is now Earl himself, with a very capital fortune. The Earl and Countess are both models of perfection, the admiration, wonder, and delight, of all who know them; and such is the tale.

Respecting the four qualities represented by the author as essential to a novel, the *epistolary*, which loth as we are to contradict an M. A. we should rather deem a *form* than AN ESSENTIAL QUALITY, we have two or three letters, and that number we think is sufficient. The terrific our author tries in the old castle, the sentimental in divers parts of the work. We cannot say we were much frightened for the lady when we found she had a champion that could break through bolts and bars. The sentimental is, on the whole, as good in its kind, as those effusions which we have heretofore noticed in "Derwent Priory," and other commodities of similar materials.—But the author sadly balked us in one article, he promised to be humorous—Alas, he did not perform! The failure, however, we charitably impute to his poverty and not to his will.

The *learned* author has, no doubt, read of a Roman tyrant, who took great delight

delight in torturing flies. We detest such a pastime, and shall therefore not enter into a detailed criticism on this production of Henry Whitfield, M. A. It is, indeed, such as would not disgrace a person of still higher literary titles, recorded by Mr. Colman—The celebrated Peter Paragloss, L. L. D. and A. S. S.

Galatea: a Pastoral Romance, from the French of Monsieur Florian. By Miss Highley. 12mo. Pp. 158. 7s. Plates. Highley. 1804.

THE Romance of Galatea, which occupied the bold pencil of a Cervantes, and the elegant pen of a Florian, is well known to the readers of that pleasing class of literary production. Of its merits, therefore, it were superfluous to say a word; it only remains then to announce the present translation of it into English, as highly creditable to the taste and talents of a young Lady of fifteen—taste and talents which, we hope, will continue to be cultivated with due care and attention, as they cannot fail to reward, by their fruits, the labour, if labour it can be called, of bringing them to maturity. The language is correct, and the poetry, simple, unaffected, and chaste. The book is printed with elegance, and the plates which embellish it are unusually good.

The Vain Cottager: or, the History of Lucy Franklin. To which are prefixed a few Hints to Young Women in humble life, respecting decency and propriety of Dress. 12mo. Pp. 84. 1s. 6d. each or 16s. per doz. Hatchard, 1804.

THE object of this tale is to shew the dangers resulting to young women in the humble paths of life, from indulging in dress and finery unsuited to their situation, and from gratifying their vanity in other respects. The moral is unexceptionable, and the story is well related.

MISCELLANIES.

The Fashionable World displayed. By Theophilus Christian, Esq. Small 8vo. Pp. 84. 3s. 6d!!! Hatchard. 1804.

THE author complains that though detached parts of the history and character of the Fashionable World have been written by different authors, no one has yet attempted to give such a systematic account of this extraordinary people, who, though living in the midst of others, are, in fact, as much insulated as if they were natives of Otahaité, as might convey to the unfashionable part of the public, or indeed to themselves, a just notion of their characteristic attributes, virtues, and vices, their religion, morals, manners, and pursuits. In order to remedy this defect, and to supply this vacuum, Mr. Theophilus Christian took up the pen; and we are bound, in justice, to say, that he has fulfilled the task which he imposed on himself, with very great ability; and, if his pages be read, in some of those moments of reflection which he rudely tells the inhabitants of this eccentric region, *must come*, we have little doubt that a revolution, religious and moral, as complete and radical, as that which we have recently witnessed in a neighbouring country, will speedily occur in the world of fashion.

We

We lament very much indeed, that our limits are so circumscribed* as to forbid us to indulge ourselves with a selection of passages, from this admirable little volume, which could not fail most highly to gratify our readers. But the whole of it is so truly excellent (with, perhaps, a single exception) that it cannot fail, we think, to be read with avidity, by all who can afford to purchase it. We say, *afford*; because the price is so vastly disproportioned to the size of the book, that we have been led to suspect that it was the intention of the author to limit its circulation to those for whose benefit it is more immediately intended. If such were not the intention, the price is exorbitant, and most impolitic.

The book is divided into six chapters; the first of which describes the *situation, boundaries, climate, and seasons*, of the fashionable world; the second its *government and laws*; the third its *religion and morality*; the fourth, its *education*; the fifth, its *manners, dress, amusements, and language*; and the sixth and last contains an estimate of its *happiness, with two plans of reform*. Under each of these heads the reader will find many pertinent, forcible, and most just observations. In his account of their laws, their historian remarks, that the only code of any note which the people of fashion acknowledge, is that which Mr. Archdeacon Paley has defined to be "a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another." What business such a code had in a system of moral philosophy it would puzzle the most acute understanding to discover. Our author reproves Dr. Paley for introducing it there, but much too gently; for our part, we have no scruple to declare, that if the Doctor's moral and political philosophy had been committed to the flames, ere it was given to the world, it had been much better for the moral and political principles of the rising generation. His system is *radically bad*; it is founded on a *vicious basis*; and the superstructure, therefore, cannot be worth preserving. On this fashionable code our author thus remarks:

"It seems, then, that the law of honour by which people of fashion are said to be governed is wholly and exclusively designed to make them acceptable to each other. Now, not to mention other things, persons in a fashionable sphere cannot be strictly agreeable to each other, unless they are well dressed: nor can that intercourse which they chiefly value be pleasantly maintained without splendid equipages, choice wines, and sumptuous entertainments. As, therefore, the necessity of the case requires such accommodations, the law of honour, to say the least, does not look very nicely into the means by which they may have been procured. Hence it follows by the fairest inference, that a man of fashion is not at all the less respectable in his own circle, merely because he is what the rest of the world calls unjust. For, whatever may be the law elsewhere, a man of fashion can owe nothing to his inferiors: and his character will therefore suffer no stain, though he should have broken his word a thousand times with the reptile that made his clothes, built his carriage, or furnished his table.

* Almost every day affords us additional reasons for lamenting the narrowness of our limits; and the progeny of the press is in such a state of rapid increase and multiplication, that we have serious thoughts of extending our work so as to keep some kind of pace with them, at least so as to comprehend a much greater number of them than its present extent will admit of, without departing from our fixed determination, never to substitute the *ipse dixit* of the critic for the sentence of criticism.

" This

"This law is also distinguished by many other features of toleration, which well account for the respect and influence that it possesses in the fashionable world. By a spirit of accommodation of which there is no other example, it overlooks, if it does not even encourage, a variety of actions, which in the mouth of a moralist would be absolute vices; and which, to say the truth, are scarcely deserving of a much better name. Thus, a man may debauch his tenant's daughter, seduce the wife of his friend, and be faithless and even brutal to his own, and yet be esteemed a man of honour, (which is the same as a man of fashion,) and have a right to make any man fight him who says he is not. In like manner, a man may blaspheme God, and encourage his children and servants to do the same; he may neglect the interests and squander the property of his family; he may be a tyrant in his house, and a bully in the streets; he may lie a-bed all day, and drink and game all night; and yet be a most dutiful subject of the law of honour, and a shining character in the society of fashion."

The author next examines the *duties* which this law of honour exacts; foremost of which is the practice of duelling; on this duty his comments are just and impressive. Having duly considered what calls for the exercise of such duty, he adds;

"I cannot better illustrate the frivolous foundation upon which an injury may be created [erected] than by adverting to an occurrence of very recent date, and of sufficient notoriety in the fashionable world. Two men of fashion, incensed against each other by an accidental rencontre between their respective dogs, dropped in their warmth certain expressions which rendered them amenable to the bloody code. Duel was declared indispensable; and in less than twelve hours one of the two was dispatched into eternity, and the other narrowly escaped the same fate."

The next point which he considers is *the inequality of the retribution* resulting from the practice of this duty.

"It results from this pernicious injunction, that the peaceable man must fight the quarrelsome; that the heir of a noble family must meet the ruined equire; and that the man who has never drawn a trigger in his life must encounter the fashionable ruffian who has all his life been doing little else. This inequality is further manifest from the different circumstances and connexions of life under which the combatants may be found: the son of many hopes may be matched against the worthless prodigal; the virtuous parent against the unprincipled seducer; and the man of industry, usefulness, and beneficence, against the miscreant who only lives to pamper lusts and to corrupt his fellow creatures. Nothing has here been said of the indiscriminate manner in which judgment is executed: the innocent and the guilty must both be involved in the same awful contingency; each must put his life to hazard; and the probability is, that, if one of the two should fall, it will be the man whose conduct least entitled him to punishment, and whose life was most worth preserving."

These are considerations which must have suggested themselves to the mind of every man who has reflected on the subject; but, though all men must acknowledge the justice of the remarks, how few alas! will have resolution to suffer them to regulate their conduct. The practice of duelling, the offspring of rude and barbarous times, and truly worthy of its parent, is not more repugnant to the laws of God and of man, than it is to reason and common sense; but still, such is the fatal influence of force and fashion! It will continue to prevail until *juries* shall be found with sense to understand the

the oaths which they take, and honesty to observe them. As matters now are, we are sorry to say, there is much more perjury committed by jury men than by witnesses. There is not one jurymen in twenty who knows his duty, and very few of those who do know it that perform it. The rapid increase of criminals is almost as much imputable to the misconduct of jury men, as to the growing depravity of the times. We heartily wish that some able writer would give to this subject that degree of serious attention which its vast importance demands; much, very much, might be said upon it; and the discussion could scarcely fail to produce great good, if it were only in making men more solicitous to learn the duties of a situation which they are so frequently called upon to fill, and more honest in the discharge of them.

Our author professes himself at a loss how to describe the *religion* of the Fashionable World; he has, however, continued to describe it very accurately. His remarks on the abandonment of parish-churches, by the votaries of fashion, and on the *fashionable* chapels which they frequent, have much merit, and but too much truth.

"The conduct of their service (he says) is in many cases marked by an attention to mechanical effect, which is more nearly allied to the parade of the theatre, than to the simplicity of the church: the orators who fill their pulpits are generally preferred in proportion as they display the captivating attractions of a graceful utterance and a liberal theology. These preachers have, indeed, a task to execute of extraordinary difficulty; by the tyranny of custom they are compelled to take their text, and to produce their authorities, from the canon of scripture; and I think it is much to the praise of their dexterity, that so often as they have occasion to discourse from those offensive writings, they yet contrive to give so little offence. How they manage this, I am at a loss to know, unless it be by blinking every question that involves a moral application, or else by allowing their audience the benefit of that fashionable salvo, that the company present is always excepted."

It has never been our misfortune to meet with any of these *fashionable* preachers; if any of them be to be found, the sooner they are got rid of the better; they cannot be legitimate sons of the church, but some spurious offspring which at once betray and disgrace their parent. On the morals of the Fashionable World our author remarks, that while the same terms are used by these gentry, to denote their moral ideas, as are employed by Christians for that purpose, their signification is confined or enlarged as expediency requires.

"Thus modesty, honesty, humanity, and sobriety,—names, with stricter moralists, for the purest virtues,—are so modified and liberalized by fashionable casuists, as to be capable of an alliance with a low degree of every vice to which they stand opposed. A woman may expose her bosom, paint her face, assume a forward air, gaze without emotion, and laugh without restraint at the loosest scenes of theatrical licentiousness, and yet be after all—a *modest* woman. A man may detain the money which he owes his tradesman, and contract new debts for ostentatious superfluities, while he has neither the means nor the inclination to pay his old ones, and yet be after all a very *honest* fellow. A woman of fashion may disturb the repose of her family every night, abandon her children to mercenary dames, and keep her servants in the streets till day-break, without any impeachment of her *humanity*; so the gentleman of fashion may swallow his two or three bottles

bottles a-day, and do all his friends the kindness to lay them under the table as often as they dine with him; yet, if constitution or habit secure him against the same ignominious effects, he claims to be considered a *sober* man.

Yes, a woman of fashion, too, may associate, and make her daughters associates, with known prostitutes and adulteresses, so that their paramours are but inhabitants of the Fashionable World, without any impeachment of their *virtue*, nay even with great praise for their *prudence*. On this subject it were a sin to be silent; while we daily witness the profligate attempt to break down the sacred boundaries which have hitherto subsisted between virtue and vice; while we see the unprincipled artifices which are employed to render such attempt successful; while we perceive the power and influence of high rank and station exerted for this detestable purpose; and while we observe the proudest woman in the kingdom, who apes royalty in her household, whose high notions of duty so far subdued the dictates of nature, and silenced the voice of religion, as to make her withhold her forgiveness from her child for presuming to marry the object of her affections, who was *only* a man of worth, and a private gentleman; while we observe this woman, in order to pay a base and servile homage to the rising sun, in whose meridian beams her age forbids the hope to bask, obsequiously bending at the shrine of adultery, and rendering her name the instrument and the passport of vice. Let all those who are actors in this disgraceful scene look forward to the inevitable consequences of it; let them consider, most seriously consider, to *what* it leads; and, however, by paltry quibbles worthy of the *Romish* Church and school, they may succeed in deceiving their judgment, and in lulling their consciences, the reflections which such consideration will engender, must make them tremble, in the silent hour of meditation, and *policy* or *fear* will then perhaps have the effect which religion and virtue have failed to produce. Be this as it may, all the monstrous combinations of rank, of birth, of power, of party, of opulence, and of pride, cannot avert the smallest of the scriptural denunciations; and however they may succeed in crowding the card-avenue of adultery, or in lavishing on vice the honours which should be exclusively reserved for virtue, they cannot ward off the dreadful sentence pronounced by divine authority on unrepenting whoremongers and adulterers—*Exclusion from the kingdom of Heaven!*—The day, then, *must* come, when they who, unhappily for themselves, are raised too high in the sphere of human life to experience contradiction in this world, will, in the bitterness and anguish of their hearts, curse those obsequious pandars and parasites, who cherished their errors, encouraged their vices, and hurled them, as it were, into the gulph of destruction. Their eyes may *now* be dazzled, their senses fascinated, by the contemplation of their own splendour, and the consciousness of their own power; but *then*, when stripped of all their trappings, and levelled, mingled, with the common dust of mortality, conviction must flash upon their minds with the force and rapidity of lightning, and when too late for repentance to operate, they must hear the fiat of their unerring Judge fix their irrevocable doom.

On the mode of passing the Sabbath in the fashionable world our author comments with considerable force; and we could have supplied him with an anecdote which he might have used with success, in illustration of his subject. A *fashionable* duchess, with some of her associates, greatly expressed a wish to see the exhibition of pictures at Somerset House, but declared that on the *week days*, it was frequented by so many vulgar people, and the

apartments were in consequence so hot, that no women of fashion could breathe in them, she therefore preferred her grievous complaint to an illustrious personage, and solicited his interest to obtain permission for her and her friends to see the exhibition on a Sunday. The interest, we are assured, was exerted, and the permission obtained! We shall not diminish the force of this anecdote by any comment of our own.

In the chapter on *education*, the author considers the theatres as the best schools in which to acquire the elements of modish vice.

"When it is considered at what pains the managers are to import the seducing dramas of Germany, as well as to get up the loose productions of the English Muse; when it is further considered how studious the actors and actresses are to do justice, and even more than justice, to the luscious scenes of the piece, to give effect to the equivokes by an arch emphasis, and to the oaths by a dauntless intonation; when to all this is added, how many painted strumpets are stuck about the theatre, in the boxes, the galleries, and the avenues; and how many challenges to prostitution are thrown out in every direction; it will, I think, be difficult to imagine places better adapted than the theatres at this moment are, to teach the theory and practice of fashionable iniquity."

It is certainly true, that theatres, as they are now conducted, are little better than brothels. The education of fashionable females, our author justly remarks, is chiefly directed to the two points of "dissipation and display! A brilliant finger on the piano, wanton flexions in the dance." We wish he had dwelt much more on this last branch of female education; dancing is no longer what it used to be, an elegant and graceful accomplishment, but an incentive to lasciviousness, and a contamination of virgin purity. Our females have become stage-dancers; learn attitudes à la Parisot, almost imitating the dancing girls of the East; and dance German waltzes, than which nothing can be more indelicate or indecent; but to proceed—"a rage for operas, plays, and parties, and the faculty of undergoing the fatiguing evolutions of a fashionable life without compunction of conscience, sense of weariness, or indications of disgust, are qualifications which she who has acquired; will be considered as wanting little of a perfect education." As the blush of virgin modesty would be found extremely troublesome to ladies thus educated, great pains are taken to destroy it; and the theatre is stated to be the best and most fashionable remedy for this natural but most unactionable infirmity. "As intrigue is the life of the drama, and this cannot be carried on without expressions, attitudes, and communications between the sexes of a very peculiar nature, there is every reason for regarding the stage as a sovereign remedy for the infirmity of *blushing*." The stage, too, possesses numerous other advantages, of equal efficacy in the formation of a fashionable mind. "The rake who is debauching innocence, squandering away property, and extending the influence of licentiousness to the utmost of his power, would, (if fairly represented) excite spontaneous and universal abhorrence. But this would be extremely inconvenient, since raking, seduction, and prodigality make half the business, and almost all the reputation of men of fashion. What then must be done? Some qualities of acknowledged excellence must be associated with these vicious propensities, in order to prevent them from occasioning unmingled disgust. We may, I presume, refer it to the same policy, that in dramas of the greatest popularity the worthless libertine is represented as having at the bottom some of those properties which

which reflect most honour upon human nature: while, as if to throw the balance still more in favour of vice; the man of professed virtue is delineated as being in the main a sneaking and hypocritical villain. Lessons such as these are not likely to be lost upon the ingenuous feelings of a young girl. For, besides the fascinations of an elegant address, and an artful manner, the whole conduct of the plot is an insidious appeal to the simplicity of her heart. She is taught to believe by these representations, that profligacy is the exuberance of a generous nature; and decorum the veil of a bad heart: so that having learnt, in the outset of her career, to associate frankness with vice, and duplicity with virtue; she will not be likely to separate those combinations during the remainder of her life.

These observations are most just; and our readers are not to be told, that for this admirable lesson of fashionable morality the world is indebted to that consistent patriot,* eminent statesman, pious Christian, and most disinterested manager of a theatre, Richard Brinsley Sheridan, who, as we learn from some recent declarations of his own, not in Drury-lane, *but in another house*, is privy counsellor to the Heir Apparent of the British throne, keeper of his Royal Highness's conscience, and, for aught we know, superintendent of the amusements and public doings, in Tilney-street. But let this gentleman take care. Degenerate as the nation confessedly is, its moral sense is not so far deadened as to look with indifference on the character and conduct of the *moral advisers* of their future sovereign. *Rights and duties* are so intimately, and so properly, blended, in every class of subjects, as has been forcibly demonstrated by that able writer and excellent man, Mr. Granville Penn, that the discharge of the latter is essential to the enjoyment of the former. "Man's right, as well as his duty," most truly observes Mr. Penn, "is to be collected from the design of God, who devolved it. As we have shewn it to be *consecutive on his duty*, and *subordinate to it*, it follows that there cannot exist a right intrinsically hostile to, or destructive of, a duty." *Digressive* as these remarks may appear to some, the generality of our readers will easily understand and apply them.

In the chapter on Manners and Drefs, the author observes, "The manners of people of fashion have been brought to an affected resemblance to those of their inferiors. The cropped head and groomish drefs of the men, and the noisy tone and vulgar air of the women, would almost persuade a stranger that these are blunt and artless people, and that they have nothing more than honesty and plain-dealing. The fact, however, is, that though the mode of playing is varied, yet the game of dissimulation is still going on. This condescension to vulgarity is, after all, the disguise of pride, and not the drefs of simplicity; and is as remote from the sincerity which it imitates, as from the refinement which it renounces.

There are many other passages which we would fain extract, but our limits pre-emptorily forbid us to proceed. We must therefore draw this article to an end; adding only one short extract on the fashionable mode of observing the sabbath. "There are, indeed, some *esprits-forts* among the ladies, who are trying with no little success to redeem a portion of the sabbath from the insufferable bondage of the bible and the sermon-book, and to naturalize that continental distribution of the day, which gives the morn-

* For an admirable delineation of this man's *public* character and conduct, see Mr. Cobbett's Political Proteus.

ing to devotion, and the evening to dissipation. It is but justice to the gentlemen to say, that they discover no backwardness in supporting a measure so consonant to all their wishes. The influence which Popery is acquiring in the higher walks of fashion, will materially assist the progress of a scheme, of which that trafficking religion is both the parent and the patron. It is therefore not impossible that some considerable changes in this respect may soon be brought about. That good-humoured legislature which has allowed a Sunday newspaper, will perhaps not always refuse a Sunday opera." (Certainly not, when players or managers become legislators.) "And to say the truth, it will be but just that the Catholics, when emancipated from one sort of restraint, should assist in emancipating the Protestants from another.

We trust that emancipation is very far off. It certainly will not occur during the *present* reign; and, on that, as well as on a thousand other accounts, shocking as the words will appear to *fashionable* ears, our daily prayer shall be, "Long live the King, may the King live for ever." In a note, the author inserts the growth of Popery from the attendance of Protestants at the masses for the soul of the Duc D'Enghien, and on their contributing to the expences of their celebration. But here we must dissent from him; as we think their conduct, on this occasion, may fairly be imputed to political and humane motives, without any implied approbation whatever of the ceremony at which they were present. They might think it proper to shew a mark of respect to the memory of a virtuous and illustrious Prince, who had been basely and inhumanly butchered, by a cowardly assassin, for his firmness and loyalty; and they had no means of shewing it so publicly and so decidedly, as by their attendance at the chapels where these masses were performed. We agree, however, with our author in thinking, that Popery is gaining ground in the circles of fashion, and have little doubt but that the *indulgences* which it allows have considerable influence in extending its progress. Our extracts from this excellent publication have been so copious, that it is needless for us to say a word more on its style or its merits.

Observations made at Paris during the Peace; and Remarks in a Tour from London to Paris through Picardy, and to England by the Route of Normandy; containing a full Description of every Object of Curiosity in the French Metropolis and its Environs; a critical Review of the Theatres, Actors, &c. and every interesting particular that may serve as a useful Companion to the Stranger, and amuse the Mind of the Curious and Scientific. By Edmund John Eyre, formerly of Pembroke-hall, Cambridge, now of the Theatre Royal, Bath and Bristol. 8vo. Pp. 410. 10s. 6d. Meyler, Bath; Robinsons, London. 1803.

THIS book might serve very well as a traveller's vade mecum if its size were not inconvenient, and its price not too high for the pocket. Mr. Eyre descends into more particulars than any preceding tourist, giving a precise and accurate account of the prices of admission to any public place in the metropolis of France, the expence of travelling thither, and even the items of a washerwoman's bill; and having taken the trouble to transcribe and to translate (the latter, indeed, not very accurately) an enormous bill of fare of Citizen Very, the Restaurateur, in the Palais Royal; this last article fills no less than fourteen of his octavo pages, while his bird's eye view of the French monarchy, its constitution, and government, from the accession of Louis 14th,

to the foundation of the republic, including an account "of those extraordinary circumstances which have abolished royalty and raised a republic on its ruins, occupies only six pages. But what is here wanting in detail is made up in novelty, for we learn that, "under Louis 14, 15, and 16th, *people were by no means safe,*" We have thus to congratulate ourselves on having escaped a danger, of which indeed we were not aware, during a residence of several years in France, under the monarchy—"spies and informers were encouraged, and a general jealousy prevailed; every person suspected that those whom he converted with would betray him, and that, instead of returning to his family and home, he might be sent to the Bastille, or some other state prison." The book contains a variety of information equally important and equally correct. We are assured "the fashion of the cropped heads is useful, cleanly, and humane, and, I hope, will never be abolished in this, or our own country. In adorning the head, how many hours are utterly lost to useful labour, and scientific study." We heartily wish that Mr. Eyre had taken more pains to adorn the inside of his head, and that he had devoted more time to "the scientific study" of grammar, which he certainly would have found a labour highly useful to his literary pursuits. "When we consider too, that the powder with which vain individuals used to blanch their hair, is drawn from the aliment of the poor, (for it is extracted from wheat, stripped of its nutritious substance) it is impossible not to rejoice at the disappearance of the preposterous custom." Mr. E. probably did not know that in France, where powder was most used, bread was cheaper and better, than in any other part of Europe. But such wretched stuff is beneath criticism. When the author tells us that "the *lives* of the unfortunate foot-passengers are hourly crushed by the rapid course of the circulating wheels," and that "the Canaille never thinks of to-morrow, the amusements of to-day occupy *their* whole attention," &c. He must not be surprised at our wish that he had paid more attention to the study of his native language; though he will probably be offended at our presumption in so speaking to a writer who belongs to that privileged class whose *souls are ennobled by science*; and who possess "a good figure, a graceful manner, a melodious voice, a retentive memory, and an accurate judgment," qualifications, in his estimation of sufficient worth and importance to render them fit associates for exalted rank.

An authentic Account of the late unfortunate Death of Lord Camelford; with an Extract of his Lordship's Will, and some Remarks upon his Character. By the Rev. William Cockburne, A. M. Fellow of St. John's College, Cambridge, &c. 8vo. Pp. 17. Hatchard. 1804.

WHAT could be Mr. Cockburne's object in publishing this pamphlet it is impossible for us to conceive; it is utterly destitute of all useful information, silent on the circumstances which led to the death of the unfortunate young nobleman; and contains nothing (if we except, indeed, the brief account of the good qualities which Lord Camelford is known to have possessed), that can gratify, interest, or amuse the public; while, in one respect, we must condemn it, as most improper; for it leaves the mind of the reader impressed with the conviction that the unhappy object of his panegyric was not a *Christian*! We are told that his Lordship's mind had become tainted with infidelity by the perusal of sceptical books, read, it seems, for the laudable purpose of "puzzling the chaplains;" over whom, we are given to under-

understand, that he gained a *triumph*. He afterwards, however, "discovered of him self the fallacy of his own reasonings," though we are left to believe that the chaplains could not, read "the best books he could consult upon the evidence of Christianity," and had frequent conversations with Mr. Cockburne upon the subject. And what was the result of all this?—Why, that a week before his death, he made the following "*important remark*" to Mr. Cockburne, "no sensible and well-informed man can presume to assert that Christianity is false; I do not yet venture," said he, "to assert positively that it is true, but I confess the *probabilities* are in its favour." This is certainly not the remark of a "sensible and well-informed man," and though we find in it much ground for serious concern, we cannot, for the life of us, discover its *importance*. On his death bed, from every thing that we can collect from Mr. Cockburne's account, not one sentiment or sentence escaped his Lordship, that proved his belief in Christianity; "he expressed his hope in the goodness and mercy of God," and "sincerely hoped the agonies he then endured," not the death of Christ, not the blood of his Redeemer, "might expiate the sins he had committed." Not a word of the atonement, not a word of the merits and mediation of the Saviour of mankind; nothing in short of that which must constitute the only ground of hope for a true Christian. That a friend and a clergyman could proclaim this to the world is a fact, we confess, which excites both our astonishment and our regret. When so weighty and so solemn an objection presses upon our minds, we can scarcely stoop to notice literary inaccuracies; but we were surprized to find a grammatical error in the first line of a tract, from the pen of a classical scholar, viz. "I had intended to have submitted (to submit)."

Flowers of Literature, for 1803: or, Characteristic Sketches of Human Nature and Modern Manners. To which are added, a General View of Literature during that Period; Portraits and Biographical Notices of eminent Literary Characters. With Notes, Historical, Critical, and Explanatory. By the Rev. F. Prevost, and F. Blagden, Esq. Vol. II. to be continued annually. Small 8vo. Pp. 552. 6s. boards. Crosby. 1804.

THE first volume of this agreeable miscellany was noticed, in commendatory terms, in our Review for April last; and, of the present, we have the satisfaction to observe, that it is, in every respect, superior.—The "*Introduction*," or "*General View of Literature*," possesses the same correctness of taste, and the same soundness of principle, which claimed our praise in the first volume; and, by the improved plan on which it is written, it will be found more generally useful and satisfactory.

In addition to the original plan of the work, the reader is also here presented with Biographical Sketches and Portraits of the following Literary Characters:—the late Dr. Darwin; the late W. Cowper, Esq. Miss A. Seward; Mr. Pratt; and G. Colman, Esq.

REVIEWERS REVIEWED:

"Nemo me impune lacessit."

TO THE EDITOR.

SIR,
THE ingenious writer of an "Essay on Damnation," inserted in your Review for April, supposes the moderate number of 120 authors to be demanded every year, while those who require to be triple d—d amount to

to double that portion. This, Sir, I take to be tolerably accurate information; but still the four principal Reviews are only retail or petty dealers in the fashionable article of Damnation; and it remained for the famous Mr. Arthur Aikin and Co. to set up a wholesale manufactory for supplying the public with a very inferior kind at a guinea per packet! But you may know, Sir, that it is usual for every thing dear to *sell well* at first, however great may be the imposition, or insignificant and injurious the substance foisted upon Mr. John Bull and his worthy family. Indeed amongst a certain class of persons, a cheap article is considered to be totally useless, as the following anecdote, well known in the commercial world, will verify: A few months ago a poor man invented a blacking, for boots &c. which he proved would give a superior polish, and with less trouble than any yet discovered; and as the composition was easily procured, he proposed to sell his mixture at fourpence or sixpence a bottle; but the dealers, it seems, refused to vend his article, on the ground that it was too cheap to deserve notice. By their advice he then sold the same quantity for 2s. allowed the retailers 100 per cent. and is now making a rapid fortune. What kind of conceit it could be that determined Arthur Aikin to set himself up for a reviewer I cannot ascertain; but he has certainly proved himself an adept in the art of *daubing*, or of giving a *Jacobinical polish* to every subject capable of receiving it: but the difference between him and the blacking-man is, that while the latter and his venders gain credit and profit for serving the public with a thing of *some little value*, the former fills his pocket by the most miserable kind of quackery, and his venders (hitherto always considered amongst the most respectable in their profession, not only bear all the risk and expence, but subject themselves to the ever strong and serious imputation of encouraging the diffusion of infidel and jacobinical principles.

But it too often happens that up right and well-meaning men become the dupes of designing and unprincipled knaves; and it the booksellers in general do not positively assert, that "the man (in their line) ought to be d——d who looks at any more of a book than the title-page,"* yet it is certain that "their business is to *sell* books, not to *read* them;" and therefore arises the necessity of acquitting booksellers, in most instances, of the odium which attaches to them for promulgating bad principles and unsound doctrines. But the scribbler who, aware of his own obscurity and their responsibility, makes them the machines by which his trash is obtruded upon the public, is an object of contempt and detestation, inasmuch as he not only injures the vital interests of those who support him, but by endeavouring to corrupt the religious and political opinions of Englishmen, paves the way for bringing them to as great a state of degradation as their miserable enemies, the French.

I was led, Sir, to these remarks, by observing the letters of two respectable authors in your last Number, on that contemptible publication, the "Annual Review;" and as you liberally devote a portion of your valuable work to the complaints of injured writers, there is no doubt that you will soon be enabled to draw the veil from the eyes of many who though, perhaps they would hesitate to bestow a guinea per annum towards the relief of a distressed family, yet think they have a considerable bargain in the above-mentioned publication, because it *looks big* upon a shelf.

* See ANTI-JACOBIN REVIEW, Vol. XVI. p. 206.

Leaving, however, those who are more materially concerned to expose the absurd and wretched attacks made upon them by these *usurpers* of critical dignity, (and amongst the men who have just grounds of complaint are many of the most respectable authors which this age has produced), I shall merely trouble you with a few general observations on the origin, progress, and management of the thing yclep'd the Annual Review; and in doing this, I trust I shall stand excused for occasionally alluding to one or two trivial publications of my own.

The very idea of an *annual* account of all *new* books, as far as it relates to priority of information, is itself absurd and ridiculous, for if the Monthly Reviews cannot find time to begin their notices of books till they have been published several months, how can justice towards literary productions be expected in a Review published annually, and the limits of which are necessarily so circumscribed that each article must be concluded in the same volume in which it commences? But the *learned* Mr. Aikin carries this idea still farther, and boldly asserts, that "besides the advantages it (the Review) possesses for *present* perusal, as an *early* review of books, it is peculiarly adapted by its arrangement, and by its *noticing together the works of a year* (mind the elegant style used by the man who presumes to criticise the writings of others—a noun substantive converted into a verb active, &c.) for the use of persons residing at a distance from the metropolis, for exportation to foreign parts, and for the library." So that, it seems, the greater the distance from the metropolis at which the subscribers reside, the earlier they will receive their information. Pray, Sir, is Mr. Aikin an Irishman?

This, however, is a trifling point; but the manner in which the work is conducted is certainly one of great importance; and I beg, Sir, to call your own serious attention to its general contents, because as all authors are known to be more or less irritable, the strictures you may receive from such as have been abused in this publication, though founded on justice, cannot be considered as totally impartial. You will, Sir, doubtless, by a slight inspection, perceive, that the most important moral, political, religious, and miscellaneous publications which appeared during the last year, are abused with such a spirit of invective, and total disregard of decency, as could only proceed from the pens of scribblers formerly retained by the *Corresponding Society*. No regard is had to the object of the authors, or their former exertions; and it is not a little remarkable, that all the works published by R. Phillips, with the exception, I believe, of one or two, and of which several have, in *your* Review, received considerable praise, are here censured in strains of the utmost virulence. Had *all* the other Reviewers condemned these works, Mr. Arthur Aikin might have been justified in doing the same, lest his *superior* judgment should be questioned. But as it is, perhaps he has *abused* the publications of R. Phillips from motives of *gratitude*; that bookseller having not only employed him as a translator, but having, for many years, had the most extensive engagements with his father, the Doctor. I must, however, be mistaken, for, on recollection, I never heard that the term *gratitude* was at all understood by modern philosophers.

I shall now, Sir call your attention to the *manner* in which books are reviewed in this work, by one instance in point, which, from its *extent*, you might otherwise pass over "Flowers of Literature, vol. I." &c. by the Rev. F. Prevost and myself, which has received the most flattering commendations

recommendations from the public and various Reviewers. This volume the Annual Review calls, "*One of the many catch-penny compilations of NEEDY ignorance*"

This, be it observed, is the whole account of a volume of 500 pages, of which nearly 100 are filled with original matter. It is reviewing, with a vengeance. But our book, it appears, is calculated to do good:—"it may be considered as an antidote to many of the poisonous effusions of the press,"* may produce even a better effect than a good novel,† &c. &c. As to the accusation against me of being a *needy* writer, I am not ashamed of it; the booksellers know better. I am very far from rich, it is true, but by no means needy; besides, the finest works ever written were produced in a garret. But perhaps literary poverty is only comparative, and as I have never been either a *field-preacher* or the *Editor of a Review*, I cannot tell which is the most advantageous employment, though Mr. Arthur Aikin's *experience* can doubtless inform him.

One of the means employed by the Editor of the Annual Review to obtain the patronage of the public is also worthy of notice. This is the assertion, in a prospectus, that vol. 11. for 1803 (the volume in question) "will contain a critical analysis of ALL THE WORKS published during that year." This is doubtless a most attractive way of puffing; but I will endeavour to shew, that instead of the "broad and comprehensive basis" here laid down, the Editor has been guilty of the basest and most contemptible partiality; and that the above-mentioned assertion is unequivocally nothing more nor less than a direct LIE. To prove it generally, let us refer to the division entitled "*Domestic and Colonial Politics*." It contains only 28 articles; while it is known that the political pamphlets and tracts published only between May and September, amounted to triple that number; and of some of which, not even mentioned in this volume, upwards of 20,000 copies were distributed. It was, Sir, as you doubtless know, by the circulation of those tracts, that the public spirit was so rapidly aroused from its lethargy, and called into action; but Mr. Aikin, with his friendly predilection for the "HIGH SPIRITED PATRIOT," has not mentioned any of the articles to which I allude; no, not even by name. General assertion, however, is at best but vague and indecisive: let me then, logically come to proof positive and particular.

In the month of August, 1803, I published, at my own expence, a pamphlet, entitled the "*Grand Contest deliberately considered*," &c. It contained 90 pages of close print, a copper-plate engraving of the words and music of a war-song, and was sold for 1s. with a large allowance to those who might buy it for distribution. My object in publishing it was neither that of reputation nor emolument, but purely patriotic. Hence Mr. Arthur Aikin has not condescended to name it in his Annual Review. But there was perhaps a reason for the omission. It was I, Sir, who in the fervour of patriotism, dared to state, in terms perhaps rather too strong, what thousands of my countrymen secretly wish, but will not venture to express; I, Sir, declared in the pamphlet alluded to, that as Buonaparté was to all intents and purposes A REBEL, it could be proved from Vattel, and other writers on the laws of nations, that the legitimate sovereign of France might be justified in offering a reward for his head, &c. &c. Nay, more, I ex-

* See ANTI-JACOBIN REVIEW.

† CRITICAL DITTO.

MISCELLANEOUS.

PRESENT STATE OF THE PRESS.
TO THE EDITOR.

SIR,

THE public look to you for vigilance and for important information on the national affairs. Our danger is most imminent from the wretched insufficiency of the present administration, and it is surely high time for you to recommend a more efficient change, with all your wonted patriotic force and energy. Some things too ought to be made public, as a prelude to due enquiry. The famous Stone Expedition, you must have heard, originated in the fertile Jacobin brains of the notorious Mr. Richard Phillips! A pretty adviser of our prime minister and the admiralty most truly!! But the ladder of advancement of this outcast of jacobinism is still more curious, if that may be, and shews at once the meanness and sycophancy of that profligate set, who would ruin aristocracy or populace indifferently as their interest directed. The following particulars came to me from the best authority: That wretched publication, *The Public Characters*, was P's engine, and he fixed on a man of some interest, and not unlike himself at bottom in principle, on whom he might work by fulsome adulation. This man was Arthur Young; and behold philosopher Godwin, (of late the hackney-tool of P—) was employed to write Y's life. (See the vol. for 1801-2;) but unacquainted with agriculture, &c. he was assisted by a certain renegade, or jacobin parson, whose life and habits I purpose shortly to present, not only to you, but to his diocesan. Young catenched greedily at the bait, and as a proof of it, very soon took all his publications out of the hands of his old friend and publisher Richardson, to put them into the hands of Phillips, who has laughed heartily at the success of his manœuvre. Phillips, as has been said, probably, through the interest of A. Young with Lord H—y, at length crept up to the notice of the minister, who it is confidently said, has purchased the late support of the *Monthly Magazine* at a very extravagant rate, and P. is looked on as a man whose fortune at Court is certain. Nay, being a busy and imposing character, with weak people, it is supposed not improbable; if the ministry hold their ground, that he may start up in some place of trust. Apropos, one of this man's wile schemes some years ago, was to have *district conductors* as high as St. Paul's cross, in such number as to disperse the thunder and lightning over a whole district!!!

No minister ever bought up the Press to the extent Addington has done; the natural resource of a weak mind. To say nothing of the continent and Ireland, the purchase of jacobin prints here, has cost an enormous sum. The purchase of the *Morning Post*, and *silencing* the *Courier*, cost a little fortune; but who would have thought of the *New Annual Register* and the *Critical Review*! they have had handsome douceurs and liberal promises; in fact, any jacobin application has been invariably successful.

Chapter Coffee House, April 21.

CLERICUS LOND.

LITERARY INTELLIGENCE.

WE understand Dr. Bisset has lately turned his attention to the absurdities, follies, and mischiefs of methodism, with the view of making them the subject of a novel.

TO CORRESPONDENTS.

WE are again compelled, by the pressure of temporary matter, to omit a variety of Miscellaneous Communications.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JULY, 1804.

Ita finitima sunt fallia veris, ut in præcipitem locum non debeat se sapiens committere.

ORIGINAL CRITICISM.

Life of Geoffrey Chaucer, the early English Poet: including Memoirs of his near Friend and Kinsman, John of Gaunt, Duke of Lancaster: with Sketches of the Manners, Opinions, Arts, and Literature of England in the Fourteenth Century. By William Godwin. 4to. 2 vol. Pp. about 1200. 3l. 13s. 6d. Phillips. 1803.

WE have always considered Mr. Godwin as a man possessed of endowments, both natural and acquired, by the proper direction and application of which, he might have raised himself to an eminent rank in the republic of letters, and become distinguished as a useful, as well as an agreeable, writer. His original talents are of no mean account; for, in all his publications, he displays the characters of a thinking, vigorous, and comprehensive mind. He is likewise capable of close attention, of accurate discrimination, and of patient research. His attainments in learning and general knowledge are evidently respectable; and what he knows he is well qualified to communicate in a manly, impressive, and energetic style. With this opinion of Mr. G.'s abilities, we have often lamented that, by some perverse obliquity of choice, he should have consecrated his hours of study to pursuits which, instead of conciliating general favour, have rendered him an object of marked dislike to all the sober and well-principled part of the kingdom. His "Enquiry concerning Political Justice," conspicuous as it certainly was for acuteness of remark and depth of investigation, yet discovered to depraved an attachment to paradox, so romantic a turn for extravagant reverie, and a spirit of such determined hostility to all the most salutary existing institutions

of civil society, that the author was very generally, and not without reason, regarded not only as a wild and visionary, but as a highly dangerous and mischievous writer. Some other of his productions, professedly designed to hold up to our view, as models of uncommonly dignified worth, and of laudable imitation, characters and actions which insulted, at once, the most firmly established maxims of morals, and the sentiments of every civilized state, as well as the religion and laws of his country, we willingly pass over without particular observation. The British public has fairly appreciated their merits; and we wish not to wage a war of aggression, with the memory of the dead. But we were highly gratified when we understood that this able writer had, at length, resolved to employ his learned leisure on a subject, from which he might acquire reputation to himself, while, at the same time, he might convey to others both useful instruction and elegant amusement. And our gratification was sensibly increased, when we found, on perusing the work before us, so little to blame, and so much to commend. The book does credit to the author's capacity, and, (which we deem a consideration of much greater consequence) in general, to the rectitude of his principles. We do not mean to say that all the positions and reflections contained in it are unexceptionable; for, in the progress of our remarks, we shall meet with several of an opposite description. But we are happy to observe that Mr. G.'s notions, on the whole, appear to be greatly altered, and altered for the better. He will not, we are persuaded, regard it, *from us*, as a slight expression of esteem and good will, if we take the liberty to congratulate him on the change.

If it should be deemed an imputation on Mr. G.'s good sense that he suffered himself, like many others, to be seduced by those plausible and specious, but delusive and unsubstantial, theories, of which the French revolution may justly be regarded as partly the cause and partly the effect, it is surely honourable to profit by experience, and to relinquish speculations which, when reduced to practice, have within the short space of fifteen years, inflicted such misery on the human race as baffles calculation. At the present moment, when all the enlightened precepts and generous efforts of our wise philosophers and benevolent philanthropists, which were not only to abolish the reign of superstition, prejudice, and despotism, but to fix, for ever, the empire of reason, liberty, and happiness, have terminated in the elevation of a bloody Corsican adventurer, in comparison with whom Nero and Caligula were saints, to the title of "His Most Christian Majesty, the Emperor of the French," with powers really undefined, and even circumscribed by no customary forms, it is time for mankind to awaken from those delirious dreams of innovation, which, to cool by slanders, betrayed, from the first, unequivocal symptoms of moral derangement. It is mortifying, certainly, to the pride of human sagacity and foresight, to compare the effects of this dreadful revolution with the fascinating prophecies of universal felicity, which ushered in its first appearance in the world. How often have we, since, with melancholy
dejection,

dejection, recollected the following rhapsody of Dr. Price, which was uttered on the 4th of November 1789, and which was hailed, by a numerous party among us, as uttered by the voice of inspiration itself!

"What an eventful period is this!" said the hoary headed preacher. "I am thankful that I have lived to see it; and I could almost say, '*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*' I have lived to see a diffusion of knowledge, which has undermined superstition and error. I have lived to see the rights of men better understood than ever; and nations panting for liberty, which seemed to have lost the idea of it. I have lived to see thirty millions of people, indignant and resolute, spurning at slavery, and demanding liberty with an irresistible voice; *their king led in triumph*, and an arbitrary monarch surrendering himself to his subjects. After sharing in the benefit of one revolution, I have been spared to be a witness to two other revolutions, both glorious. And now, methinks, I see the ardour for liberty catching and spreading; a general amendment beginning in human affairs; the dominion of kings changed for the dominion of laws; and the dominion of priests giving way to the dominion of reason and conscience."

"Be encouraged, all ye friends of freedom, and writers in its defence! The times are auspicious. Your labours have not been in vain. Behold kingdoms, admonished by you, starting from sleep, and claiming justice from their oppressors! Behold the light you have struck out, after setting America free, reflected to France, and there kindled into a blaze that lays despotism in ashes, and warms and illuminates Europe!"

We cannot help wishing that the life of the preacher had been farther prolonged, that he might have witnessed the full completion of his prophecy in the blessed effects which his darling revolution has produced on Europe. In the genial warmth and cheerful illumination which she has derived from it, he would, doubtless, have rejoiced. A sensible writer, indeed, who, at the time, published strictures on Dr. Price's Discourse, affirmed that "thirty millions of insurgents, on whatever occasion, and a king led in triumph, could be an object of delight only to a barbarian." The affirmation roused the patriotic zeal of the Monthly Reviewers, who gave a full exposition of the principles of their party, by simply asking whether the author, when he made this assertion, "wrote like a TRUE WHIG?" for such was the signature which he had adopted. But with regard to Dr. Price, setting every moral consideration aside, what opinion must every man now entertain of the penetration of that dissenting dabbler in politics when placed in opposition to that of Edmund Burke! whose warnings against the frenzy of innovation we were taught to despise, as the interested ravings of a man who had sold himself to be the slave of despotism, for a paltry pension of 1500l. a year. Yet hardly one of this great man's predictions has failed of its accomplishment; and never surely, in any instance, was more clearly seen the difference between the practical wisdom of an enlightened statesman, and the chimerical fancies of a disaffected speculatist, though otherwise a man of a cultivated mind.

But to return from this digression, if such it must be called, into which we were irresistibly led by reflecting on a series of events, on which we never can reflect without feeling sensations of the most painful kind; we can assure our readers that, in the work before us, Mr. G. has prepared for them a rich entertainment, of which the ingredients are equally substantial, and pleasing to the taste. The subject of his book is splendid in itself, and necessarily involves a variety of topics, every one of which must be interesting to an Englishman. Chaucer, besides his powers of genius, is the father of our poetry, and the founder of our language. "No one man," as our author observes, "in the history of human intellect, ever did more than was effected by the single mind of Chaucer." (Pref. p. vii.) The following extract fully explains the views by which the author was actuated.

"The first and direct object of this work is to erect a monument to his [Chaucer's] name, and, as far as the writer was capable of doing it, to produce an interesting and amusing book in modern English, enabling the reader, who might shrink from the labour of mastering the phraseology of Chaucer, to do justice to his illustrious countryman. It seemed probable also that, if the author were successful in making a popular work, many might, by its means, be induced to study the language of our ancestors, and the elements and history of our vernacular speech: a study at least as improving as that of the language [*languages*] of Greece and [of] Rome."

"A further idea, which was continually present to the mind of the author while writing, obviously contributed to give animation to his labours, and importance to his undertaking. The full and complete life of a poet would include an extensive survey of the manners, the opinions, the arts, and the literature, of the age in which the poet lived. This is the only way in which we can become truly acquainted with his mind, and the causes which made him what he was. We must observe what Chaucer felt and saw, how he was educated, what species of learning he pursued, and what were the objects, the events, and the persons successively presented to his view, before we can strictly and philosophically understand his biography. To delineate the state of England, such as Chaucer saw it, in every point of view in which it can be delineated, is the subject of this book."

"But, while engaged in this study, the reader may expect to gain an additional advantage, beside that of understanding the poet. If the knowledge of contemporary objects is the biography of Chaucer, the converse of the proposition will also be true, and the biography of Chaucer will be the picture of a certain portion of the literary, political, and domestic history of our country. The person of Chaucer may, in this view, be considered as the central figure in a miscellaneous painting, giving unity and individual application to the otherwise disjointed particulars with which the canvas is diversified. No man of moral sentiment, or of taste, will affirm that a more becoming central figure to the delineation of England in the fourteenth century can be found, than the Englishman who gives name to these volumes." (Pref. Pp. vii.—ix.)

We conceived ourselves bound, in justice to Mr. G. to place this extract before our readers, that they might clearly understand what he meant

meant to perform: for he has, with singular flippancy, we think, been censured for executing precisely what he undertook. The Edinburgh Reviewers, who, agreeably to their very appropriate motto, "*Judex damnatur cum nocens absolvitur*," in order to avoid damnation themselves, seem determined to damn almost every author who comes before their tribunal, inform us that "the reader will learn, with admiration, that Mr. William Godwin's two quarto volumes contain hardly the vestige of an authenticated fact concerning Chaucer, which is not to be found in the eight pages of Messrs. Thomas Tyrwhitt and George Ellis." They then find a very fortunate and apt occasion for a display of their wit, in favouring us with an excellent set of instructions delivered by Cervantes for the use of book-makers: from which instructions they affect to suppose that Mr. G. derived no small advantage. "Nay, so well," they say, "has Mr. Godwin profited by these instructions, that the incidents of Chaucer's life, serving as a sort of thread upon which to string his multifarious digressions, bear the same proportion to the book that the alphabet does to the Encyclopædia, or the texts of a volume of sermons to the sermons themselves." But had these merry critics taken time to reflect, they would easily have seen that their witty remarks are nothing to the purpose, and, indeed, that persons of candid minds, instead of being delighted with their wit, would infallibly be disgusted with their petulance. The aim of Mr. G. was to write an instructive and interesting book, of which Chaucer might be regarded as the principle of unity, precisely as Achilles is of the Iliad. If he has been successful, his readers, notwithstanding the wise admonitions of the Edinburgh Review, will not, we think, be tempted to throw his work aside, merely because he has told us of Chaucer nothing but what is with certainty known.

Mr. G. modestly says that he can pretend to have written only a superficial work: for that he came, in a manner, a novice to his present undertaking. But he was desirous of convincing his countrymen that there existed mines of instruction and delight, with which they had hitherto little acquaintance. It was his purpose to produce a work of a new species. "Antiquities," he observes, "have too generally been regarded as the province of men of cold tempers and sterile imaginations, writers who, by their phlegmatic and desultory industry, have brought discredit upon a science, which is, perhaps beyond all others, fraught with wisdom, moral instruction, and intellectual improvement." (Pref. p. x.) He was anxious to connect with this department of literature a degree of interest proportioned to its utility. He was anxious to divest it of that dry, ungainly, and repulsive form, in which many professed antiquaries contrive to exhibit it. This is evidently the import of the following sentence, in which, however, we conceive that the author's meaning is not happily expressed. "It was my wish, had my power held equal pace with my strong inclination, to carry *the workings of fancy* and the spirit of philosophy into the investigation of ages past." (P. xi.) The

phrase of "carrying the *workings of fancy* into the investigation of past ages," is apt to convey the idea of substituting fiction for fact, and fable for well authenticated narration. But this was far from being Mr. G.'s intention, though he has, now and then, we confess, somewhat freely indulged his imagination in figuring what, on particular occasions, he supposes, must have been the feelings and reflections of Chaucer, and of his contemporaries. These workings of the author's fancy, however, are fairly and uniformly given as such; so that, whatever opinion may be formed of their value, concerning which different minds will think differently, no reader is in any danger of being deceived by them.

We are rather disposed to lament that Mr. G. should have suffered himself to mention with so little respect the names of his predecessors, particularly that of Tyrwhitt, the ingenious editor of the *Canterbury Tales*. "The fact is, however," he says, "that this editor made no exertions as to the history of the poet, but contented himself with examining what other biographers had related, and adding a few memorandums taken from Rymer's manuscript collections, now in the British Museum. He has not, in a single instance, resorted to the national repositories in which our records are preserved." (P. xii.) Mr. G. seems, certainly, here to have forgotten, what he himself had quoted only in the preceding page, the declaration of Mr. Tyrwhitt, that he had once the intention of writing a formal life of Chaucer; but that, after a reasonable waste of time and pains in searching for materials, he found that he must relinquish his design. In searching for materials in the national repositories, our author informs us that he himself was indefatigable. But he should have recollected how little that search has enabled him to add to our knowledge of the personal history of Chaucer. To this, indeed, it were unreasonable to expect that much can be added; and it was not quite fair, we conceive, in Mr. G. to compare his own labours with those of Mr. Tyrwhitt, since, the object pursued by each being different, the legitimate claims to commendation in each must be altogether of a different kind.

As our author proceeded, he found his materials growing under his hands, and was constrained to contract the latter part of his plan. For though he himself, he says, enamoured of his subject, might have thought no number of pages or of volumes too much for its development, it was, by no means, impossible that purchasers and readers might be of another opinion. He submitted, therefore, to the decision of his bookseller, who assured him that two quarto volumes were as much as the public would allow the title of his work to authorize. Less, he thinks however, is lost by this compression, than he was, at first, apt to imagine. A principal end which he had in view was to collect those particulars of contemporary manners, literature, and story, which contributed to make Chaucer what he was. Of these a very ample survey is given for fifty-seven years of the poet's life; and, of course, we have the less reason to regret that the narrative is contracted

tracted for the remaining fifteen. In one respect, however, this necessary abridgment has been attended with material disadvantage to the reader. No parts of Mr. Godwin's book are more valuable than those which are employed in a critical analysis of our venerable poet's principal works. These essays, in truth, are eminently distinguished by soundness of judgment and justness of taste. They are, consequently, not more creditable to the author than improving to the reader. Mr. G. however, has been constrained to omit the analysis of the *Canterbury Tales*, and the attempt to trace the descent of these tales through preceding and contemporary writers. But when we recollect that the *Canterbury Tales* were the last and the nearest to perfection of Chaucer's productions, we are seriously sorry that so important an omission should have been occasioned by any cause, especially by what we cannot but consider as a want of due attention, in our author, to the original arrangement of his general plan. And we are more concerned, on Mr. G.'s account, for the manner in which he endeavours to console us for the loss sustained by this want of attention, than we are, on our own account, for the loss itself. "This part," he says, "of Chaucer's works has already been most studied and illustrated; and the edition of Mr. Tyrwhitt, though the production of such an antiquary as has above been described, has enough of judgment and knowledge to form some excuse for the writer who declines to recommend on the same work." (P. xiv.) This language is neither generous nor just. Mr. Tyrwhitt was an accurate and useful writer, to whose labours the public are under great obligations; and we know not by whom our ingenious author expects to be praised for having spoken of him in this disparaging style.

The following notice is of great importance, and we strongly recommend it to every writer religiously to follow Mr. G.'s example. "Throughout this publication, care has been taken to make no reference to any book which has not been actually consulted, and the reference verified by inspection." (P. xv.) Of the value which such care confers on a work the mere reader for amusement can have no conception. He has seldom either occasion or wish to examine authorities. But to those who are desirous to sift a subject to the bottom, and especially to those who write for the public, an accurate reference to the sources of information is, unquestionably, one of the highest merits which a book can possess. It is an excellence too which every author, provided he means to deal fairly by his readers, has within his reach. As to writers who crowd their margins with loose and general references to the titles of books into which they have never looked, they are too despicable for either censure or praise. But when authors have *bonâ fide* had recourse, for instruction on any particular point, to the labours of their predecessors, it is surely easy to point out to the reader, with exactness and precision, the place where such instruction is to be found. The pleasure and advantage arising from this commendable practice can be properly estimated only by those who, with us, have experienced the irritating vexation arising from

from a different one. We know few things, indeed, more truly irritating than to hunt, with much trouble and loss of time, for passages, apparently of very great consequence, which we find it, at last, impossible to discover.

For writing a detailed and satisfactory account of this great poet so scanty are the materials, that we can hardly be said to know, with any thing like certainty, the year of his birth. The usual date assigned to it is 1328. This date Mr. Tyrwhitt supposes to have been settled from some inscription on his tomb-stone, signifying that he died in 1400, at the age of 72. Unfortunately the original inscription on his tomb in Westminster Abbey, which is said by Leland to have been placed there by William Caxton, the Father of the English Press, has been long obliterated. In 1556, Nicholas Brigham, himself a learned man and a poet, erected a more sumptuous monument to the memory of Chaucer, from which we learn that he died the 25th of October 1400. The date of his birth does not seem to be given; and whether Brigham's inscription was transcribed from Caxton's we are left to conjecture. Leland, the most early biographer of Chaucer, says that he "was known and beloved for his virtues by Richard II. and that the same qualities proved his strongest recommendation to Henry IV. and his son who conquered France." This account would imply, that the poet was born at least 30 years later than he is generally understood to have been; and, therefore, subsequent writers have agreed to prefer the authority of the epitaph, which represents him as having died in the second year of Henry IV. Indeed Leland's account, as our author observes, is in irreconcilable opposition with the most authentic records and documents of the known events of his life.

Speght, whose edition of Chaucer's works was published in 1597, appears to have been the first who ventured to assign the period of Chaucer's birth. Whether, for fixing on the year 1328, he had any other grounds than a comparison of Brigham's inscription with the above passage of Leland, we are unable to pronounce. It is evident from the poet's own works that he lived to an advanced age. And as Speght's statement is sufficiently consistent with the notices furnished by the works themselves, it may as well be admitted where no further information can be obtained. Mr. G., however, has discovered a document, which tends, in its consequences, to bring the date of Chaucer's birth into question. It is a deposition of Chaucer himself in a cause of chivalry between Sir Richard Grosvenour and Sir Richard Le Scrope, concerning their armorial bearings, which is preserved among the records in the Tower, and of which our author was favoured with an authenticated copy by Francis Townsend, Esq. Windsor Herald. In this instrument, which is dated the 12th of October 1386, Chaucer is stated to be "of the age of 40 years and upwards, and to have borne arms 27 years." But, if the received chronology of his life be right, he was, at that time, not 40, but 58 years of age.

On this document Mr. G. has written an ingenious dissertation, which is prefixed to the first volume of his work. Construing "40
years

years old and upwards," to mean 42, the birth of Chaucer would thus be brought down to 1344. This date may be thought more conformable than the other to the designation of *dilectus valettus noster*, in a grant of a pension conferred on the poet, in 1357. *Valettus* is explained by Ducange "*magnatis filius, qui necdum militare cingulum erat conferutus,*" and the appellation is, undoubtedly, more suited to a youth of 23 than to a man of 39. But this argument is completely refuted by the deposition itself. For there Chaucer informs us that, in 1386, he had already borne arms 29 years, that is ever since the year 1359.

It occurred to our author that the age to be mentioned in a deposition of this kind did not demand any particular accuracy, and that nothing was requisite but that the person should be of an age sufficient to make him a credible witness. This, we think, is the true solution of the case. The poet was giving evidence of a fact which had happened 27 years before, and, therefore, it was of importance to be ascertained that, at the time of its happening, he was not below 13 years of age. Still, however, it may be deemed unaccountable that Chaucer, at the age of 58, should affect to pass for a man of about 40. If what is suggested in the following passage should not satisfy our readers, we confess that we have nothing better to offer. And if for Chaucer's wishing to appear younger than he was, Mr. G. should be accused of assigning a cause which bears hard on the good sense of both sexes, as well as on their integrity, we have certainly no apology to make for him but that he has bluntly advanced what every day's experience proves to be true.

"Lastly, we may conceive that such an understatement of Chaucer's age might be dictated by a sentiment of vanity. Chaucer, with all his wonderful endowments, was a man; and it is incident to perhaps one half of mankind, particularly of that part of our species who are accustomed to associate with the opulent and refined, when advanced beyond the middle period of human life, to be thought willing to be younger than they are. Chaucer was a courtier; and was not without some contagion of the folly of courtiers. Though now an old man, and, as we shall hereafter see, a prisoner, embarrassed in his circumstances, and not without some reasons to fear for his life, he felt like an antiquated belle, and did not see why, when it was of no importance to the substance of his testimony, he should confess that he had passed his eighth climacteric." (Dissert. Pp. xxvii. xxviii.)

But that, in 1386, Chaucer was only about 40 years old, seems altogether incredible. Two of his most considerable poems, "*Chaucer's Dream,*" and "*the Parliament of Birds,*" have been always supposed, and, by our author, are shewn, to have been written on occasion of the *courtship* and *marriage* of John of Gaunt and the Princess Blanche: that is, in 1358 and 1359. If from the deposition we infer the date of his birth, Chaucer was then only 14 and 15 years of age. But with such a supposition the merit of the poems, the language, the versification, and, above all, the confidential knowledge which they display of incidents relating to such a personage as John of Gaunt, are wholly

wholly incapable of being reconciled. Besides, Leland affirms that "Chaucer lived to the period of grey hairs, and at length found old age his greatest disease." This could hardly be said with propriety of a man who, supposing him to have been born in 1344, was at the time of his death in 1400, only fifty-six. We can add, however, to Leland's testimony, the high authority of a contemporary and friend; Gower's poem, "*De Confessione Amantis*," appears, from the work itself, to have been produced in the 16th year of Richard II. In this poem Gower speaks thus of his friend:

"For thy [*therefore*], nowe in his dayes olde,
Thou shalt him tellen this message,
That he, upon his latter age,
To set an ende of all his worke,
Do make his Testament of Love."

"It is difficult," Mr. G. observes, "to conceive an evidence more forcibly to our purpose than this. According to the received chronology, Chaucer was, at the time when these verses were written, 64 or 65 years of age. But, if he was born in 1344, he was only 48 or 49. It seems impossible to imagine that any man, speaking of his friend under fifty years of age, should employ such terms, and, in this ungracious way, give him his discharge from the theatre of literature and life." (*Diff. P. xxx.*)

This reasoning is corroborated by the manner in which Chaucer speaks of himself in his poem, intituled, "*The House of Fame*." From this poem Mr. Tyrwhitt has concluded, with apparent good reason, that it was written while Chaucer was Comptroller of the Customs, from 1374 to 1386. Taking the mean of this period, he will have been, at the time of its composition, by the received computation, 52 years of age; by the date inferred from his deposition only 36. In the *House of Fame*, however, his celestial guide proposes to instruct him in the science of the stars. The proposal he declines, alleging "*For I am olde*;" a reason which we cannot suppose to be alleged by a man only 36 years of age. Our author, we therefore think, is perfectly right, when he "does not, in this case, feel himself inclined to remove the old land-marks, and set aside the date which has hitherto always been received, though we do not exactly know the authority on which it is founded." (*Diff. p. xxxii.*)

Almost all that we can know of the early part of our poet's life must be gathered from a short passage in the "*Testament of Love*," which is in these words: "*Also the citey of London, that is to me so dere and swete, in which I was forth growen; and more kindly love have I to that place, than to any other in yerth, as every kindly creature hath full appetite to that place of his kindly engendrure, and to wilne reste and pece in that stede to abide.*" This passage is peremptory as to the place of his birth: for he calls London the "*place of his kindly engendrure*," that is, of his natural birth. It makes it probable also that London was the scene of his early years, and of his first education; for he says that there he was "*forth growen.*" And,

as he is here assigning a reason for taking a part, at the age of 56, in the disputes of the metropolis, we do not seem entirely unwarranted to infer that he was entitled, by his birth, to the privileges of a citizen. We may, therefore, conceive him to have been born in a situation far removed from indigence: for, in the 14th century, the wealth and commerce of London were extremely respectable. The father of Michael de la Pole, Earl of Suffolk, and Lord Chancellor to Richard II. was a merchant. In the year next after the battle of Poitiers, Henry Picard, vintner, or wine-merchant, gave a sumptuous entertainment to Edward, king of England, John, king of France, David, king of Scots, and the king of Cyprus, which is curiously and characteristically described by Stow, under the year 1357. In the reign of Richard II. Sir Richard Wittington, Lord Mayor of London, of whom so many romantic traditions remain, rebuilt, at his own expence, the gaol of Newgate, the Library of the Gray Friars, the Hospital of Little St. Bartholomew's, and a College near St. Paul's. The father of Chaucer is conjectured, by Speght, to have been, like Henry Picard, a wine-merchant, or merchant of the vintry.

It is probable that in London Chaucer received the first rudiments of learning. In the 2d chapter of his book, Mr. G. gives a curious review of the state of learning in England under the Norman and Plantagenet princes. "We are," he observes, "extremely apt to put the cheat upon our imaginations by the familiar and indiscriminate use [which] we make of the terms, 'the dark, and the barbarous ages.'" (P. 13.) These terms must not, without considerable limitations, be applied to the times in which Chaucer was born. Even the eleventh century was, in comparison of some preceding ones, enlightened and refined. William I. introduced among the English a considerable share of learning and politeness. Under the reign of his youngest son, Henry I. to whom, on account of his literary attainments, his contemporaries gave the surname of *Beauclerc*, or the elegant scholar, the empire of learning was extended and confirmed. Henry II. was still more distinguished as the patron of letters. His court was crowded with poets, and other accomplished writers. His illustrious and high minded subject, Becket, drew around him a circle of literary men, among whom John of Salisbury, Peter of Blois, and Joseph of Exeter, are remarkable for the purity of their Latin style, as well as for the good sense of their remarks, and the justness of their conceptions. Early in the 12th century, several enterprising Europeans, desirous of knowledge, and informed by the crusaders where it was to be found, passed over into Asia, and imported the elements of arithmetic, algebra, geometry, medicine, astronomy, and the Aristotelian philosophy. It is curious that our ancestors were, in no mean degree, indebted for cherishing in them a spirit of inquiry, to the labours of an officer of the court of Constantinople, who lived about 1070, by name Simeon Seth. This man, learned in the oriental tongues, translated, from Persian and Arabic into Greek, a fabulous history of Alexander the Great, and the book which has been known by the name of the *Fables of Pilpay*.

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The first was quickly rendered into Latin, and became familiar to the nations of Europe. The second was, soon after 1106, imitated by Piers Alfonse, a converted Jew, whose writings were well known in the time of Chaucer, and furnished the basis of the celebrated work called *Gesta Romanorum*. About this time several of the western nations affected to claim a Trojan original; and hence probably the popularity acquired by Dares Phrygæus and Dictys Cretensis. On the writings of those pretended historians, of Simeon Seth, of Archbishop Turpin, and of Geoffrey of Monmouth, the French and Latin poets of Henry II.'s reign founded their lucubrations. And, to crown the literary glories of his reign, Galfridus de Vino Salvo, a monk of St. Frideswide, near Oxford, composed a Latin poem on the art of writing verse, entitled, *De Novâ Poetriâ*. The 13th century produced William de Lorris, Guido dalla Colonna, author of the *Troy-Book* translated by Lydgate, Alphonso and King of Castile, inventor of the Alphonfine tables of astronomy, and four men of most astonishing genius, whose names would do honour to any age, Thomas Aquinas, Joannes Duns Scotus, Dante Alighieri, and Roger Bacon.

Our author then adverts to some disadvantages, under which Chaucer and his immediate predecessors laboured, and from which we are happily free. The first of these was the paucity of books, which, before the invention of the art of printing, were procured with great difficulty and expence. In those times 700 volumes were thought to afford no despicable foundation for a national library. Another was the gloomy and despotic empire of papal superstition. A third, which was peculiar to our native island, and which operated powerfully to check the growth of literature among us, was the degraded state of the English language. It was the policy of the Norman princes to depress, with unrelenting firmness, the inhabitants of the country which their arms had won. Though several of them were lovers of learning, they had no conception of any learning that was not Latin or French. They despised the rude barbarity of the Saxons, and employed every means to bring their language into neglect and contempt. Few of the nobles, or of the dignified clergy, could express themselves in it, even on the most ordinary subjects. "Our laws, our pleadings, our parliamentary discussions, and our deeds of inheritance, were all in French. The very boys at school were confined to translate the phraseology of the Latin classics into that language." And thus, as Mr. G. observes, "that language which, in its constituent members, is the same which has since been immortalized in the writings of Shakespeare, Bacon, and Milton, was, at this time, threatened with total extinction." (Pp. 19, 20.)

Of whatever learning was then in the kingdom, London possessed so large a share as induced some of our old writers to style it the third university. Sir George Buck, Knt. wrote "A Treatise of the Foundations of all the Colleges, Ancient Schools of Privilege, and of Houses of Learning, and Liberal Arts, within and about the most famous Citie of

of London," which treatise is commonly annexed to Stow's *Annales or General Chronicle of England*." William Fitz Stephen, the historian and friend of Becket, has treated with some minuteness the studies which, in his time, were pursued in this metropolis. He informs us that three principal churches in London, supposed to be St. Paul's, St. Peter's Cornhill, and St. Peter's Westminster, had their respective schools of notable privilege and of venerable antiquity. Of the exercises which, on holidays, were performed in these and other schools of name, he gives a curious account. In some of them, doubtless, Chaucer became acquainted with the Roman writers. As yet few, if any, cultivated Greek, of which language it does not appear that the poet had any knowledge. "The words of Homer, Pindar, Demosthenes, and Thucydides," says Mr. G. in terms which favour, we think, of affectation, "never sounded in his ears, or rolled from his tongue. He never drank from their pure and primæval wells of poetry; he held no intercourse with their manly sense, and their ardent passion for liberty." (P. 23.) Even the nobler Latin Classics were then deserted. The favourite Roman poets were Ovid, Lucan, Statius, and Prudentius. With regard to prose, the scholars of those days took less delight in the works of Cicero and of Livy, than in the quaint unnatural style of Seneca and of Boethius, or in the desultory collections of Macrobius and of Valerius Maximus. "To these they added the Latin compositions of authors who had preceded, by a century or two, the period in which they lived. The *Bellum Trojanum* and the *Antiocheis* of Joseph of Exeter, and the *Phillippid* of Guillaume le Breton, were particularly admired; and the *Alexandreid* of Gaultier de Chatillon was equalled with the most perfect productions of antiquity." (Ibid.)

From p. 24 to p. 186 of his first volume, Mr. G. gives us, in seven chapters, a very interesting and particular account of the amusements, pursuits, modes of thinking, principles of taste, and other habits of our ancestors in the 14th century. From these chapters we could select almost numberless extracts, which would furnish high gratification to our readers. But the limits within which we are necessarily confined will admit but of few and circumscribed specimens of the entertainment which our author has prepared for his readers. To those who take pleasure in such inquiries, we strongly recommend the work itself, by the perusal of which they will be richly rewarded. With the following delineation of the features of the old romance we were highly pleased:

"The nature and plan of the greater part of the romances of this period are sufficiently known, and, indeed, have been consecrated and preserved to all future ages in the beautiful fictions of Ariosto and Tasso. A lady shut up in durance and distress was commonly to be relieved by the prowess of some redoubted knight. Her champion had not only to encounter every natural and human opposer: his antagonists were giants of the most incredible size and strength, hyppogryphs and dragons, animals whose breath was fire, and whose scales were iron: he was beleagured with every species

cies of enchantment and magical delusion; rocks were to be scaled, walls to be penetrated, and lakes to be swum; and, at the same time, these rocks, walls, and lakes were the mere production of necromancy, brought forth, on the pressure of the instant, by the art of some mighty wizard. Adventures of this sort were interwoven with the miraculous feats of Christian warriors contending with their impious Saracen adversaries, who were also magicians. Theſe," ſays our author, "were the tales with which the youthful fancy was fed; this was the viſionary ſcenery by which his genius was awakened; theſe were the acts and perſonages on which his boyiſh thoughts were at liberty to ruminate for ever." (p. 39.)

Our author's fourth chapter, which relates to the religious eſtabliſhments and practices of the Church of England in the 14th century, contains many beautiful ſentiments and reflections, which ſhew how intimately he is acquainted with the fineſt ſprings and movements of the human heart. Speaking of the policy of the Romiſh religion in addreſſing the ſenſes, Mr. G. ſays:

"It is the peculiar characteriſtic, I may add the peculiar beauty, of the Romiſh religion, that it ſo forcibly addreſſes itſelf to our ſenſes, without loſing ſight of the immense advantages for giving permanence to a ſyſtem of religion, which is poſſeſſed by creeds, dogmas, and articles of faith. Religion is nothing, if it be not a ſentiment and a feeling. What reſts only in opinion and ſpeculation, may be jargon, or may be philoſophy, but can be neither piety towards God, nor love to man.—The authors or improvers of the Romiſh religion were perfectly aware of the influence which the ſenſes poſſeſs over the heart and the character. The buildings which they conſtructed for the purpoſes of public worſhip are exquiſitely venerable. Their ſtained and painted windows admit only a 'dim religious light.' The magnificence of the fabric, its lofty and concave roof, the maſſy pillars, the extenſive ailes, the ſplendid choirs, are all calculated to inſpire the mind with religious ſolemnity. Muſic, painting, images, decoration, nothing is omitted which may fill the ſoul with devotion. The uniform garb of the monks and nuns, their decent geſtures, and the ſlowneſs of their proceſſion, cannot but call off the moſt frivolous mind from the concerns of ordinary life. The ſolemn chaunt, and the ſublime anthem, muſt compoſe and elevate the heart. The ſplendour of the altar, the brilliancy of the tapers, the ſmoke and fragrance of the incenſe, and the ſacrifice, as is pretended, of God himſelf, which make a part of every celebration of public worſhip, are powerful aids to the piety of every ſincere devotee. He muſt have a heart more than commonly hardened, who could witneſs the performance of the Roman Catholic worſhip, on any occaſion of unuſual ſolemnity, without feeling ſtrongly moved." (Pp. 43—45.) "Every thing," as our author elſewhere obſerves, "in this æra of the church was adapted to the pleaſure of the eye and [of] the ear; and men were won over to the cauſe of devotion by means beſt adapted to their rude habits and untrained underſtandings." (p. 180.)

Mr. Godwin having mentioned the vaſt number of proud monaſtic eſtabliſhments with which our iſland was formerly adorned, thus ſpeaks of the dark, tyrannical barbarian, by whom they were almoſt all levelled to the ground. "Henry VIII., the worſe than Vandal of our Engliſh ſtory, deſtroyed the habitations and the memorials which

which belonged to our ancient character, and exerted himself to the best of his power to make us forget [that] we ever had ancestors." No censure was ever more deservedly bestowed. But "he," adds our author, "who would picture to himself the religion of the time of Chaucer, must employ his fancy in rebuilding these ruined edifices, restoring the violated shrines, and collecting again the scattered army of their guardians." (p. 46.) These remarks are succeeded by some striking observations on the wonderful influence, on tender minds, of masses for the dead. It will readily be allowed, that prayer for the dead has no authority from Scripture, and that it is liable to great abuse. Yet we cannot but agree with our author, when he says, that, if we can bring ourselves to overlook these circumstances,

"We shall probably confess that it is difficult to think of an institution more consonant to the genuine sentiments of human nature. When I have lost a dear friend and beloved associate, my friend is not dead to me. The course of nature may be abrupt; but true affection admits of no sudden breaks. I still see my friend; I still talk to him; I consult him in every arduous question; I study, in every difficult proceeding, to mould my conduct to his inclination and pleasure. Whatever," Mr. G. truly subjoins, "assists this beautiful propensity of the mind will be dear to every feeling heart." (p. 47.)

The remarks on auricular confession are so sensible, and so well expressed, that, long as the paragraph-containing them is, we have resolved to transcribe it.

"The practice of auricular confession is exposed to some of the same objections as masses for the dead, and is connected with many not less conspicuous advantages. There is no more restless and unappeasable propensity of the mind than the love of communication, the desire to pour out our soul in the ear of a confidant and a friend. There is no more laudable check upon the moral errors and deviations of our nature, than the persuasion that what we perpetrate of base, sinister, and disgraceful, we shall not be allowed to conceal. Moralists have recommended to us that, in cases of trial and temptation, we should imagine Cato, some awful and upright judge of virtue, the witness of our actions; and that we should not dare to do what he would disapprove. Devout men have pressed the continued recollection of the omnipresence of an all-perfect Being. But these expedients are inadequate to the end [which] they are proposed to answer. The first consists of an ingenious effort of the fancy, which we may sometimes, but cannot always, be prepared to make. The second depends upon the abstruse and obscure image [which] we may frame of a being, who, thus represented, is too unlike ourselves to be of sufficient and uniform operation upon our conduct. The Romish religion, in the article here mentioned, solves our difficulties, and saves us the endless search after an associate and an equal in whom we may usefully repose our confidence. It directs us to some man, venerable by character, and by profession devoted to the cure and relief of human frailties. To do justice to the original and pure notion of the benefits of auricular confession, we must suppose the spiritual father really to be all that the office [which] he undertakes requires him to be. He has with his penitent no rival passions nor contending interests. He is a being of a different

serent sphere, and his thoughts [are] employed about widely different objects. He has, with the person [whom] he hears, so much of a common nature, and no more, as should lead him to sympathize with his pains, and compassionate his misfortunes. In this case we have many of the advantages of having a living man before us, to fix our attention and satisfy our communicative spirit, combined with those of a superior nature, which appears to us inaccessible to weakness and folly. We gain a friend, to whom we are sacredly bound to tell the little story of our doubts and anxieties, who hears us with interest and fatherly affection, who advises us with an enlightened and elevated mind, who frees us from the load of undivulged sin, and enables us to go forward with a chaste heart, and a purified conscience. There is nothing more allied to the barbarous and savage character, than sullenness, concealment, and reserve. There is nothing which operates more powerfully to mollify and humanize the heart, than the habit of confessing all our actions, and concealing none of our weaknesses and absurdities." (Pp. 47,—49.)

These are judicious reflections surely; but some of those which follow on the Romish sacrament of extreme unction we do not, by any means, think equally so. Our author was visited by a Roman Catholic, who promised to repeat his visit in about a week, after a kinsman should be buried, who then lay at the point of death. Our author was surprised, and asked his visitor, how he could so confidently regard this business as definitively arranged. The reply was, that the physician had informed the patient that he had not more than twenty-four hours to settle both his worldly and spiritual concerns. This was to our author a new matter of astonishment: for "nothing," he says, "can be more obvious than that to inform an expiring man that he is at the point of death; partakes something of the nature of administering to him a dose of poison." (p. 50.) This observation was not, we think, dictated by Mr. G.'s usual good sense. The danger which, in the case supposed, he apprehends from the information communicated, is evidently nothing; while the communication we conceive to be a strict and important duty. The observation, therefore, is certainly not in the spirit of Christianity; nor, if the reflections with which, in the very next page, our author favours us on death be just, is it more in harmony with the views of sound philosophy. "Death, in the eye of sobriety and reason, is," he says, "an inevitable accident, of which we ought not to make too anxious an account. 'Live well,' would be the recommendation of the enlightened moralist, 'and die as you can. It is in all cases a scene of debility and pain, in which human nature appears in its humblest and most mortifying aspect. *But it is not much.* Let not the thought of death taint all the bewitching pleasures, and all the generous and heroical adventure, of life." (p. 51.) Mr. G., however, thinks that "the Roman Catholic doctrine, on the topic of a Christian's death-bed, was a fruitful source of pusillanimity." We trust that he does not consider all death-bed preparation for eternity as an idle and insignificant ceremony. To the following remark we have no objection, provided the author will allow us to connect it with an humble

humble dependence on the efficacy of the great Christian sacrifice, which, we hope indeed, although it is not mentioned, he himself did not exclude but presuppose: "It is clear that, in the view of any rational religion, it is the great scope of a man's moral life, the propensities which have accompanied him through existence, and the way in which he has conducted himself in its various relations, that must decide upon his acceptance or condemnation with his unerring Judge." (p. 50.)

There is something so exquisitely delightful in the picture which our author has drawn of the wise contrivance employed in the Church of Rome to associate, in the minds of young persons, strong and lasting impressions of cheerfulness and benevolence, with their first participation of the communion, that we cannot resolve to withhold it from our readers. Having treated of the solemn and full confession that precedes this first admission to the altar, which confession our author calls improperly a *sacrament*, he thus proceeds:

"If, however, the sacrament of confession has a certain tendency to lead the mind to sadness and dejection, the festival of the first communion is happily calculated to associate the young man's ideas of religion with sentiments of hilarity, beneficence, and a reasonable gaiety. This is a period which occurs in the Romish Church only once in a year. It is always celebrated in the month of May, when nature puts on her most pleasing attire, when the fields are clothed in all their freshness, and the whole animal creation is restored to cheerfulness and vigour. A procession is formed, which gives gaiety and life to the city or quarter in which it appears. The most sacred symbols of religion are brought forth, surrounded by a train of their chosen defenders and ministers; the young communicants, who are numerous and of both sexes, are drawn forth in bands, and preceded by banners; they proceed from church to church, through the city or town where the festival is held; and a sum of money is collected from among them, with which the indigent are relieved, and with which they sometimes proceed to release the unfortunate debtor from prison. On this occasion the accidental distinctions of society are partially suspended, and the poorest are invited to regale themselves beneath the roofs of the parents of the richer communicants. After a day thus spent in acts of benevolence, charity, and devotion, the last march of the procession is performed by the light of torches, and the whole is concluded with that participation of the body of Christ which was the object of the festival. Certainly religion never appears more amiable than when thus blended with gay and cheerful ideas; nor can hilarity, perhaps, ever be shewn to greater advantage, than when chastened by a sense of the frailty of our nature, and the solemn obligation of our duties." (Pp. 53, 54.)

Our author's fifth chapter treats of the minstrels, once a very celebrated and numerous class of men, who amused our rude ancestors with a great variety of performances. The character of the minstrel was extremely complicated. "We may distinctly trace in him the different accomplishments of a player upon some musical instrument, a vocal performer, a dancer, a posture-master, a jester, a professor of legerdemain, and a sorcerer." (p. 59.) Chapter sixth inquires into the

the origin of the English stage, and traces our early attempts at improvement through profane dramas, miracle-plays, pageants, mysteries, and masks. The contents of chapter seventh are "burlesque festivals, sumptuous entertainments, shews, hunting and hawking, archery, athletic exercises, robbery, and tournaments." This chapter is exceedingly curious; but our gleanings must be few. The account of the ancient ceremonial of May-day may perhaps excite regret in the minds of some of our readers, as the glories of that once cheerful festival are now almost extinct, scarce a shadow of them remaining even in the remotest country villages.

"The ceremonial of May-day is thus described by the old historian: 'In the moneth of May the citizens of London of all estates, lightly in every parish, or sometimes two or three parishes joyning together, had their several Mayings, and did fetch in May-poles, with diverse warlike shewes; with good archery, morice dauncers, and other devices for pastime all the day long; and towards the evening they had stage-plays, and bonefiers in the streetes. These great Mayings and May-games were made by the governors and masters of the citie, with the triumphant setting up of the great shaft, or principal May-pole in Cornehill, before the parish church of St. Andrew, therefore called St. Andrew Undershaft.' (Stow, Surv. of Lond.) Among the pageants exhibited at this festival was one from the ancient story of Robin Hood. He presided as Lord of the May, and a woman, or probably a man equipped as a woman, represented Maid Marian, his faithful mistress, and was styled Lady of the May. Robin Hood was regularly followed by the most noted characters among his attendants, appropriately habited, together with a large band of outlaws, in coats of green. The first reformers were most zealous adversaries of these pageants, which they regarded as shreds and relics of Popery; and Bishop Latimer relates the following incident respecting them; in one of his sermons preached before Edward VI. 'Coming to a certain town on a holiday to preach, I found the church-door fast locked. I taryed there halfe an houre and more, and at last the key was found, and one of the parish comes to me, and sayes, Syr, this is a busy day with us, we cannot hear you; it is Robin Hoodes day; the parish are gone abroad to gather for Robin Hood; I pray you let them not. I thought my rochet would have been regarded; but it would not serve; it was saine to give place to Robin Hood and his men.' (Pp. 106, 107.)

Mr. G. in speaking of the passion of our ancestors for hunting, which is a leading pursuit with all barbarous and half civilized nations, relates the trite story of the formation of the New Forest in Hampshire, by William I. This prince, who, in the curious phraseology of Stow, "loved wild beasts as though he had been father of them," is said to have, for this purpose, depopulated a district of thirty or forty miles in circumference, ruined many towns and villages, and demolished no fewer than thirty-six parish-churches. Our ancestors may, perhaps, be somewhat excused for exaggerating the oppressive outrages of the Normans. "It is but justice, however," says our author, "to observe, that the whole of this account has been questioned by modern writers. Voltaire treats it as an absurdity, (Hist.

(Hist. Gen. cap. xxxii.) And Dr. Joseph Warton, in his essay on Pope, remarks, 'that those who have most accurately examined the ground, can discover no mark or footstep of any other place or habitation, parish, or church, or castle, than what at present remains.' (p. 112.)

The only other passage in this chapter which we shall notice, relates to the institutions of chivalry; and we quote it, partly on account of its intrinsic merit, but chiefly because it exhibits a proof of the melioration of our author's sentiments particularly on a most important subject, the right estimation of the female character. The passage is this :

"Most of the diversions already spoken of tend more to familiarize, than to grace in our conceptions, the persons of our ancestors. The case is far different with the jousts and the tournaments, which remain to be mentioned. These are intimately connected with those modes and prejudices of chivalry, to which modern Europe is indebted for the particulars by which she is most distinguished from the nations of the ancient world. The principles of honour, and the laws of gallantry, are the offspring of the darker ages and the feudal times; and the tournament was one of the most conspicuous of the modes by which these principles and laws were maintained. Whatever objections may be urged against the train of thinking in our ancestors on these points, and whatever solidity there may be in some of these objections, it cannot be denied that the theories of honour and [of] gallantry were fraught with many advantages; and still less can it be denied, that the actions and habits which flowed from them are of the most poetical cast, and deeply interesting to the imagination. *The education of a candidate for knighthood, - the sentiments with which he was imbued, his lofty courage, his unstained truth, the loyalty and ingenuousness of his mind, the enthusiastic veneration [which] he entertained for female beauty when united with female virtue, and the vocation [which] he felt in himself to be ever ready in the service of the oppressed, combine to present to us one of the most pleasing and honourable forms of which the human mind is susceptible.*" (Pp. 124, 125.)

Mr. G.'s eighth chapter is excellent throughout. The subject of it is the history of our ancient architecture, religious, military, and civil. What is called the early Gothic style was brought over into Britain by those priests who converted our Saxon ancestors to the Christian faith. It was improved by the Normans, who "were incredibly expensive and zealous in their passion for sacred edifices; and accordingly we find that all our cathedrals, and most of our abbey-churches, and an innumerable multitude of parochial ones, were either wholly rebuilt, or greatly improved, within less than a century after the conquest." (p. 140.) Concerning the rise of the latter Gothic style there is some dispute; but the period of its greatest splendour was during the thirteenth century; and it continued to be the ruling style to the time of the Reformation. Its great characteristic is the pointed arch. It is also distinguished by the slenderness of the pillars, the formation of the roof by the successive interfections of curves, and the prominent buttresses on the outside of the walls. Its greatest improvement was the introduction, in the reign of Edward II., of those large

and splendid east and west windows, which, with their transparent representations of apostles, saints, and martyrs, form one of the most striking and impressive ornaments of our English collegiate churches and cathedrals.

Our author has entered into a disquisition, in which the Gothic architecture is compared with the Grecian, and the early Gothic with the latter. Although we do not agree, on this point, entirely with Mr. Godwin, the comparison is, in general, creditable to his taste: but we cannot afford room for any part of it. He next proceeds to ancient castles, of which the multiplicity was inconceivable. He takes a minute well-digested survey of all their parts and appendages, under the distinct heads of the wall, the ditch, the outer-bridge, the barracks, the chapel, the principal tower or keep, the artificial mount, the portal, the draw-bridge, the vestibule, the portcullis, the second portal, the apartments, the loops and windows, the wells, the Sally-port, and the subterraneous passages. Our readers, we think, will not fail to be pleased with our author's picture of the style of living in the middle ages; and we hope that they will be particularly pleased with the two concluding sentences, which strongly indicate how greatly Mr. G. has improved in sobriety and justness of thinking.

“ Considerable light may be thrown upon the manner of living of our ancestors, from a careful examination of the remains of their once proud places of residence. Their palaces and manor-houses always included one spacious apartment, where the lord was accustomed frequently to dine with his guests, and the whole host of his retainers: such was originally Westminster Hall in the old palace of Westminster; and such was the part which is yet standing of the palace of our ancient sovereigns at Eltham. Many tables were set out, in these halls, for the reception of a great multitude of guests; and, instead of the second and third tables maintained at present, in the houses of our more opulent nobility, in separate apartments, the whole body of those who were sed at the lord's expence sat down at once, in the times [which] we are considering, in the great hall; the servants often dining in the same room, when their superiors had been already supplied and satisfied. Distinctions of a gross sort, but sufficiently adapted to the apprehension of the age, were introduced to distinguish the gradations of rank in this miscellaneous assembly. The whole room was paved with free-stone, or sometimes had for its floor the bare earth, hardened by the continual tread of feet to the consistency of stone. At the upper end was a raised floor of planks, where the lord and his family, with his most distinguished guests, were seated, called the *dais*, from the French word *ais*, or the Latin *assis*, with the preposition prefixed, signifying of planks. On some occasions, and in public royal entertainments, there were several of these *dais* elevated one above the other. Another mode of distinction was by a large salt-cellar, placed in the middle of a long table, while a finer sort of bread, and the choicer wines, were never circulated below the salt-cellar. Yet in these which may on some accounts be styled ruder times, and with distinctions to our conception so insulting, there was often between the higher and lower parties in the connection an affection which is now almost forgotten. The dignity of the lord was kind, considerate, and fatherly, placing its pride in benefits, and not in oppression; and the submission of the inferior, which had also its pride, the pride of fidelity, the

pride

pride of liberal service and inviolate attachment, was a submission less conscious of terror, than of reverence and filial esteem." (Pp. 158, 159.)

(To be continued.)

Bisset's History of the Reign of George III.

(Continued from Vol. XVII. P. 260.)

OUR author follows political enthusiasm from France to Britain; and calls before us the efforts of Priestley and Thomas Paine, the Birmingham riots and the conduct of Dr. Priestley thereon, with a comparison of Priestley and Paine. Democratic principles were rapidly and extensively diffused, as was also superficial literature a great friend and faithful servant of democracy. Female writers had their share, and at their head Mary Anne Woolstonecroft, who, in a performance entitled *The Rights of Women*, vindicated to the sex an exemption from various restrictions to which women had been hitherto subjected from the tyranny and aristocracy of men; but first and principally from the restraint of *chastity*. Political clubs and debating societies conducted to the same end, but the most rapid engine was Tom Paine's *Rights of Man*, circulated in cheap editions among the vulgar. While so many literary underlings favoured the French revolution, a few men of genius and erudition, besides Price and Priestley supported the same cause, and at their head Mr. Mackintosh. In no part of the work does our author appear to greater advantage than in marking the progressions of public opinion or sentiment at those very interesting periods. In the Parliamentary History of 1792, the attention of the reader is chiefly arrested by discussions on the French revolution, and propositions of political change; Dr. B. precisely marks the difference between Messrs. Fox and Burke, of statesmen the chief advocates for and against the French revolution; and demonstrates, that opposite as they were, they were respectively consistent then and afterwards, that if we admitted the premises of either, we must subscribe to their conclusion. The narrative proceeds to the society of the *friends of the people*. The intention our historian deems good but the tendency dangerous. The latter position we most readily admit, of the first we entertain doubts. Indeed, our author himself clearly proves the danger and actual mischief in the subsequent narrative, but the goodness of the intentions he only infers as probable from the character and situation of the members. The friends of the people eventually produced the affiliated political clubs, since so well known under the name of the corresponding society. The secretary of these politicians was one Thomas Hardy, a shoe-maker: their ostensible plan was under the auspices of this shoe maker, and others of equal political ability and importance in the community, to effect a change in Parliament. Their great Preceptor was Thomas Paine. A proclamation was issued to prevent the circulation of seditious writings.

In

In these anticipatory measures, many who had been before in opposition joined ministers, the heir-apparent spoke on the side of government and constitutional order, a forcible and eloquent speech which our author very properly cites. In his account of the police and police-bill, our author presents a short and able view of London. Lord Rawdon proposed for the relief of debtors and benefit of creditors, a bill, the purpose and principle of which, our historian greatly praises. His lordship's object was, on the one hand, to compel the debtor to give up all that he possessed; on the other, to prevent the creditor, after such a cession of effects, from confining the debtor in jail for life. The abolition of the slave trade was carried in the Commons, but rejected by the Peers. The Duke of Clarence distinguished himself by a speech against this measure. "His repeated orations (says our author,) on this subject, exhibited and enforced every argument, from either humanity, justice, political and commercial expediency, that could be adduced, and his clear and manly reasonings constitute the most satisfactory and complete treatise which has hitherto appeared on that side of the question." Commerce was in a most flourishing state, and expectations were entertained of reducing the national debt. The narrative proceeds to the rise, progress, and termination of the war in India.

France now chiefly attracted the attention of Europe, Britain forbore interfering, Catharine, to promote her own views respecting Poland, endeavoured to embroil the German powers in war with France, but Leopold was cautious, and in the opinion of counter revolutionists dilatory. A convention was concluded at Pilnitz for preserving the tranquillity of Europe, and with that view by pacific influence to establish a moderate and limited monarchy in France. Our author notices the fabrication that many so long received and reasoned on as the treaty of Pilnitz. The French proceeded to change the law of nations as suited their convenience, and to encroach on the rights of German princes. Prussia and the emperor formed a confederacy for defending the Germanic rights, the French declared war, and invaded the Netherlands, but with little success. The Duke of Brunswick took the command of the German armies, and published a threatening manifesto which our historian deems unwise and hurtful, as driving the contending parties of France to union in support of national independence. Our author now conducts us to Paris, exhibits the rapid diminution of kingly power; the various classes and denominations of *citizens*; the atrocities of the 10th of August, and the deposition of king; the furious march of atheism and anarchy; the persecution of priests; the massacres of September; the meeting of the national convention; and the abolition of monarchy. In this state of French liberty are offered the congratulations of the English societies. These communications our author, without deviating from the dignified gravity of history, so justly and strongly represents as to convey a very severe satire on the attempts of *such* politicians.

"The French Convention really supposed those worthies spoke the voice of the British nation, and that Thomas Hardy, dissenting shoe-maker, Thomas Paine, cashiered exciseman and deist, Maurice Margarot, knife-grinder and deist, in conveying their own praises of destruction of rank, property, and monarchy, including the massacres of August and September, echoed the feelings of all free Britons, and that they might soon expect through the British people, the co-operation of the British force. Pleased with attestations of which they so much over-rated the value, the convention proceeded in a series of measures no less conformable to their own sentiments, than those of their panegyrists, their operations were directed principally to two objects plunder and regicide. The Duke of Brunswick entered France, but found it expedient to retreat; the French, elated with this, entered the Netherlands, gained the battle of Jannappe, over-ran the country, proposed to open the Scheldt, to conquer and revolutionize all countries; and with that view issued the decree of the 19th of November. In Britain during the recess of 1792, the public ferment increased, the democratical republicans confidently hope for a change, many friends of the constitution were greatly alarmed, Mr. Reeves formed an association against republicans and levellers, which was very generally joined and gave an important turn to public opinion. At such a crisis his Majesty called Parliament before the appointed time, the chief subjects of deliberation resulted from the operation of jacobinical principles, and the advances of French power. The great majority of Parliament conceived that a design existed for revolutionizing the country. It had not, they admitted; produced such overt acts as to afford grounds for judicial process; but had discovered, and even manifested, such objects and tendencies as demanded the counteraction of deliberative wisdom. A small but able band, headed by Mr. Fox, ridiculed and reprobated this apprehension; they said it was a mere Chimera, like the Popish plot of Titus Oates; that it sprang from the eloquent misrepresentations of Mr. Burke's invectives against the French revolution, and was supported by ministers to promote an alarm; divide the whigs; oppose the spirit of liberty and the reform of Parliament, and facilitate hostility with France."

The history now states the relative conduct of Britain and France, and presents in a clear and connected series the proofs that France was the aggressor. The evidence, indeed, is so strong and so incontrovertible, that we can give our historian no credit for adopting this opinion, at the same time, we must allow him the credit of skilfully and ably arranging the proofs. The trial, condemnation, and death of Louis XVI. is exhibited with the impartiality of an historian, but the indignant reprobation of virtue against such enormous iniquity, In a fine climax he sums up the complicated atrocity of the process in principle, substance, and mode.

"By the established constitution, and which subsisted during all the time that he had any power to act, his person was inviolable. But if his person had not been by law inviolable, the assembly which presumed to try him was not a competent court. The national convention, even though admitted to be the delegates of the people fairly chosen, were not delegates beyond the extent of their commissions: they were chosen by the people as their legislative representatives only. In exercising a judicial power, they were not
a lawful

a lawful tribunal, but a banditti of usurpers. If the national convention had been a competent court, the charges adduced were irrelevant. Criminally responsible to no French tribunal, he was tried by a set of men that we e not a legal court, for charges not criminal by the law of the land, if proved; condemned and executed in those circumstances, he presented to France an awful monument of the ferocious disposition by which it was now governed. The massacre of Louis demonstrated that liberty, law, and justice, were vanished; and exhibited the prevalence of a system which terror only could maintain."

The discussion between Britain and France terminated in a war. Messrs. Burke and Pitt supported the war on different grounds. Mr. Burke proposed to overthrow the new system, crush the new principles, and restore monarchy. Mr. Pitt sought simply the security of Britain, and professed not to think monarchy indispensably necessary to that security. Mr. Fox opposed the war as inexpedient; an attempt to force the establishment of monarchy, would drive France to become merely a military government that would be formidable to all her neighbours. Though our author argues with the supporters of the war, yet, he is far from ranking its parliamentary opponents with democrats and jacobins.

"On the one side (he says) party zeal represented Messrs. Burke and Pitt, and their respective adherents, as the abettors of tyranny; on the other, Mr. Fox and his adherents as the abettors of jacobinism and anarchy. Impartial history viewing the individual acts and chain of conduct of these illustrious men, finds no grounds to justify so injurious an opinion; but the strongest reasons for concluding that they and their supporters and adherents, through different means, fought the same end, the constitutional welfare of their country."

Here, we think our historian's candour rather carries him too far, at least it must be allowed that if Mr. Fox and his coadjutors fought the good of the country, they applied very preposterous means. We perfectly agree with the author, that public opinion was favourable to hostilities.

"That it was not the war of the court, of the ministers of the privileged orders; it was a WAR OF THE GREAT MAJORITY OF THE PEOPLE OF BRITAIN IN DECLARING WAR AGAINST FRANCE, IN FEBRUARY 1793, HIS BRITANNIC MAJESTY SPOKE THE VOICE OF THE BRITISH NATION."

The grand purposes of the British in its conduct respecting France were to repress the operation of revolutionary principles in this country, and to prevent the French system of aggression and aggrandizement from being longer carried into successful execution on the continent. The number of aliens at this time in Britain, far surpassed the usual influx. Of these, many so conducted themselves as to justify a suspicion of their evil intentions towards this country. On this account, the alien-bill was passed, enabling government to send out of the kingdom such aliens as they might suspect. To prevent intercourse between British subjects and the enemy, Sir John Scott proposed a bill known by the title of the Traiterous Correspondence act. Mr.

Grey

Grey proposed Parliamentary reform, but his proposition was reprobated by a very great majority, as totally unseasonable at such a period of public ferment. Very violent petitions were presented from innovating bodies; Mr. Dundas presented a masterly review of the prosperity of India, and proposed the continuance of the present system by the renewal of the charter. His plan was adopted and measures were devised for rendering our Indian possessions still more lucrative and beneficial. Agriculture also attracted the attention of legislature. On this subject, we for the first time, see a mark of a Scottish partiality in the very favourable opinion which the historian entertains of the first president of that board. He describes that gentleman as one who possesses a *vigorous and acute understanding, enriched with knowledge and methodized by erudition!* We must say that Dr. Bisset does not here exert his vigorous and acute understanding, at least, combined with his impartiality, when he attributes such qualities to Sir John Sinclair.

In Holland, Dumourier made considerable advances before the Duke of York and the British arrived, but soon retreated before the allies. The French government made offers of peace through a notary public, the history and cause of this diplomacy, the industry of our author has investigated and explained. In France, licentiousness had grown into anarchy, and a terrible system prevailed. On the frontiers the allies advanced, the British gained a victory at St. Amand by disregarding the enemy's artillery and charging bayonet. "Terrible, says our author, in every species of warfare, British soldiers are irresistible in close fight; when no dexterity can elude the force of personal prowess; and hence the opportunity of charging bayonets has rarely failed to assure victory to our countrymen." The siege and capture of Valenciennes displayed great military ability, the measure, taking possession of it in the name of the emperor of Germany, is narrated by our author without any decisive opinion. He merely states it as contrary to the views from which Mr. Burke desired the commencement of the war, and agreeably to the objects which Mr. Pitt professed to seek by the war. "The confederates seemed to proceed on the same principle of conquering warfare, which had been practiced by the grand alliance for humbling the power of Louis XIV.; they were rather *Antigallicans* warring against physical France, on the general principles of former times, than *Anti-jacobins* warring against moral France." Our historian uniformly observes this distinction of such importance in the history of the late war. The internal system of France, under Robespierre, so extraordinary for absurdity, anarchy, and atheism, our author points to the life in all its enormities. One quality, however, it possessed of the highest moment in war, that was energy, thence sprang the army en masse, and other measures which confounded all the calculations of the allies, and disconcerted their projects. There was among the confederates a want of concert, and between Prussia and Austria a collision of petty interests which greatly facilitated the progress of the enemy. The event of the campaign

1793, was very different from its flattering commencement, but by sea, and where Britain fought alone she was successful.

Britain at this time was over-run with revolutionary projects under the pretence of reform; the causes and progress of which, our historian traces with great accuracy and ability. Men of desperate fortune or reputation were in hopes of profiting by the general confusion.

"These," says our author, "were a kind of associates that revolutionary leaders might be sure to acquire, according to the believed probability of success. But, if their conduct be candidly reviewed, by far the greater number of the associated votaries of indefinite change will appear to have been misled by folly, ignorance, or visionary enthusiasm, rather than prompted by malignant intentions. A passion which produced the addition of many members to these clubs, was vanity. They wished to make a figure in spheres for which their education rendered them totally unfit. The supposed exultation of the people in France, inspired many well-disposed manufacturers, mechanics, and tradesmen, and peasants, with a desire of reaching the same distinction, and stimulated them to exercise their talents as orators and lawgivers."

These observations he illustrates in the narrative, the votaries of Muir and Palmer, and the members of the convention in Scotland were, with few exceptions, ignorant and visionary, rather than mischievous. In Parliament, Messrs. Burke and Pitt continued to support the war on their respective grounds. Mr. Fox and his partizans to oppose it and to predict the dissolution of the confederacy; the trials of the Scottish innovators were introduced into Parliament, and occasioned very able, legal, and political discussion. Innovating projects in England attracted the attention of the legislature, especially proceedings of two fraternities, the constitutional, and the corresponding society, and their respective ministers Mr. Secretary Daniel Adams, an under clerk; and Mr. Secretary Thomas Hardy, shoemaker. With these politicians, one of the chief co-operators was John Thelwal.

"Defined," says the author, "to the same kind of perpetual remembrance which has followed John Ball, Wat Tyler, Jack Cade, and Kett the tanner, those celebrated votaries of radical reform in their days. This John Thelwal, besides his joint efforts with others of the corresponding societies, was singly and separately instrumental to the purposes of sedition by a kind of periodical declamations, which he styled *political lectures*. These lectures were chiefly comments on Tom Paine's works and similar performances, with abuse of the present constitution and government, more direct and pointed to its specific measures than even the efforts of Paine himself."

These notable reformers, with their friends and associates, formed a plan of a national convention. Ministers, and the majority of Parliament, construed the schemes of these persons to be a treasonable conspiracy against the King and Constitution. Mr. Fox and his supporters denied the existence of such a conspiracy, and Lord Thurlow asserted.

asserted, that the charges, if proved, would not amount by the law of the land to high treason. The persons accused were sent to the tower. Before the commencement of the campaign, our author takes a view of internal affairs in France, and shews himself thoroughly acquainted both with facts and characters. The sufferings and death of the queen, draw forth a very pathetic description. The subversion of Christian institutions and observances involves in the narrative sound and deep philosophy introduced by the following remarks.

“To take away property, liberty, and life, to inflict anguish and torment; to produce to human beings physical evil, did not satiate the invective malignity of this extraordinary tyranny. Robespierre and his band more comprehensive, and more thoroughly diabolical, ardently, studiously, and systematically sought the increase of moral depravation. Projects for disseminating misery could not, they well knew, be so completely successful as by the establishing the domination of Sin. Sin could never attain so extensive an empire as by the total subjugation of religion; therefore to annihilate piety, with all its external forms and assistances, was one great object of Robespierre's devices. To effect this purpose, one mean was to destroy the reverence for all the institutions which are deduced from the scriptures, and tend so powerfully to cherish sentiments of religion.”

Our historian states and laments the want of concert among the allies, while, on the other hand, the republicans connected and combined their various operations. The British troops and the royal general fought with the national heroism. The Austrians also fought valiantly, but there was want of ardour in the Prussians, and want of system in both our confederates. The battle of Fleurus was fought by the Austrians without calling to their aid the British army. A signal defeat decided the fate of the campaign, and of the Netherlands. Our author bestows high praises on the march of the Earl of Moira. The king of Prussia proved completely faithless, and our author does not fail to mark his conduct as no less unwise than mean. The Duke of York and his British did all that men could do to defend Belgium and Holland, but could render no effectual service to their allies, when those allies deserted themselves. Having brought this unfortunate campaign to its conclusion, our author in a very masterly passage, too long to quote, cautions statesmen from concluding that, because the combination in question had been unsuccessful, no future union for suppressing dangerous ambition could be successful, and therefore, that the attempt would be vain. For his reasoning on this subject, we must refer the reader to the work itself, vol. v. page 504. Singularly disastrous to the confederates by land, the campaign 1794 was glorious to Britain by sea, and where she fought alone, Earl Howe equalled the glories of 1759, and here the fifth volume closes.

The sixth volume opens with the internal affairs of France, and the fall of Robespierre; thence comes to the trials for treason, first of Watt, condemned and executed in Scotland, and next of Hardy, Tooke, and Thelwall, tried and acquitted in England. Our historian regards the conduct of the accused as morally culpable in a high degree,

gree, but not legally treasonable, and therefore approves of the acquittal. Our author, we think, bestows too high praise on the eloquence of Mr. Erskine when he affirms it equals the best pleadings of Cicero. Ministers had now received a great accession of force by the junction of Earl Spencer, Mr. Windham, and their friends. The arguments for and against the war were chiefly repetitions; opposition severely arraigned its management and event, financial and military preparations were made for the ensuing campaign, including a new plan of Mr. Pitt for manning the navy, and of Mr. Windham for improving the militia. In France, a new constitution was made, by which five directors held the executive sway. Prussia and Spain were now detached from the confederacy, Austria alone subsidized by England, opposed France on the continent. The campaign of 1795 was indecisive by land; by sea, Britain continued her career of success. After the third campaign, the people were becoming tired of the war, provisions were uncommonly dear, and discontents began to prevail. These were inflamed by the innovating societies elated by the acquittal of the ring-leaders. Political lecturers swarmed about the metropolis, and increased the ferment, public meetings of democrats were held, and the most inflammatory speeches were used. So instigated a banditti attacked, insulted, and endangered the King on his way to and from Parliament. To prevent the recurrence of such audacious outrages, Lord Grenville and Mr. Pitt respectively proposed bills the first for farther securing his Majesty's person by extending the crime of treason to acts tending to excite violence against the sovereign. The second proscribed seditious meetings as causes of such malignant acts. The arguments for and against those two celebrated measures, our author states with perfect impartiality, he appears to think the measures justified only by necessity, and no farther nor longer than the necessity existed. The directorial government of France appearing to ministers more moderate than their predecessors, Mr. Pitt declared his Majesty disposed to open a negotiation for peace, if the enemy had the same disposition. Meanwhile both parties made vigorous preparations for war, and the campaign was commenced. The French proposed to invade Italy and Germany by a co-operating line of armies. The army of Italy was commanded by a young man then little known, whose name was Buonaparté, whom our historian following in the career of success does not fail to mark as a bold, enterprising, and dexterous adventurer, with one prominent feature, a determined perseverance in his purposes that would scruple no sacrifices to compass his ends.

"His object being to exalt himself, he joined the parties that were successively paramount; was a monarchist, constitutionalist, and terrorist. To Robespierre he adhered as long as fortune adhered; and with no less eagerness devoted himself to that monster's successors, and became a prime favourite with Lepaux: he was at equal pains to win the affections of the soldiers."

Exhibiting clearly his military movements, our historian attends Buonaparté to the conclusion of the campaign, and the results of his achievements,

achievements, and as we think, in a few words, he compresses his military merits, we shall quote the passage.

"Those who estimate conquerors merely by their warlike achievements, without considering either *the justness of the cause, or the wisdom of the pursuit*, must regard Buonaparte with high honour. He undoubtedly displayed all that combination of intellectual and active powers which rendered Alaric, Genferic, and Attila, with their respective Goths, Vandals, and Huns, irresistibly successful in subjugation and plunder. But in one instrument of iniquitous acquisition, the Corsican surpassed the northern invaders: they simply employed force, whereas he used artifice and deceit, as well as violence and plunder. In this his most difficult campaign, Buonaparte proved himself an able, energetic, and dexterous adventurer; but in no instance manifested either the magnanimous hero, or the wise statesman."

Our author appears to reckon the retreat of Moreau a more masterly specimen of generalship than any that was displayed by Buonaparté. Britain this year having fought apart from her allies was uniformly successful. Parliament being met, the king announced pacific intentions. Mr. Burke, adhering to his original opinion, conceived no peace could be secure until monarchy were restored. Lord Malmesbury was sent to Paris, but found the French would not accede to reasonable terms. He was ordered to leave France, and the negotiation broke off. The aspect of affairs in the earlier part of 1797 was gloomy; "national credit seemed to totter from its base; rebellion was ready to burst out in the sister island; and, while foreign invasion threatened, those who had so long been the champions of Britain upon her own element, refused to obey orders issued for her defence, and turned their mutinous arms against their country." The apprehensions concerning the Bank proved totally unfounded: the wisdom of Pitt removed every alarm respecting the national credit. The mutiny was very alarming, both in its causes and proceedings, but by firmness and vigour was suppressed. Buonaparté compelled the Emperor to make peace. The French directed the naval efforts of their dependents, Spain and Holland, against Britain; but Admiral Jervis by a signal victory destroyed the navy of the former, and Admiral Duncan the navy of the latter. Britain again offered peace, but the French would only agree to such terms as were inadmissible. In Scotland considerable disturbances took place from a misapprehension of the militia act, but by united firmness and moderation were quelled. The late victories in a considerable degree dispelled the discontents of the former years, and the haughty refusal of France enflamed the generous indignation of Britons; both Parliament and nation were bent on great exertions. Mr. Pitt proposed a new scheme of finance to raise a considerable part of the supplies within the year. Mr. Addington proposed voluntary contributions. Notwithstanding the weight of the taxes most individuals and classes vied in subscription. Mr. Dundas proposed loyal and patriotic associations: for the defence of the country, volunteers rose in all quarters, and the nation became armed against foreign and domestic enemies. While such loyalty and patriotism

triotism prevailed in Britain there broke out in Ireland a rebellion, the origin and progress of which our author retraces from the first formation of the united Irishmen to its suppression.

While France threatened invasion against Britain her attention was turned to a very different object. Her plundering adventurer, Buonaparté, proposed Egypt as a fresh and untouched field for depredation, which, besides present spoil, might open the way to farther robbery in the East. This righteous plan being adopted, a grand expedition was undertaken, headed by Buonaparté. The robbing adventurers having captured and plundered Malta arrived in safety in Egypt, and landed their forces, but the British admiral, Nelson, overtook their fleet. As the battle of Aboukir Bay is one of the most splendid actions recorded in British history, so is our historian's description one of the most splendid passages in the work. Our author follows the victory to its political effects in the spirit which it kindled throughout Europe. Ministers now excited and invigorated a coalition against France. At home they directed their attention to the administration of Ireland. Our author presents a luminous view of the state of facts: the reasonings of statesmen and political writers who were favourable to union between Britain and Ireland: of statesmen and writers who were adverse to union from patriotic considerations; parties and classes that opposed it from selfish motives, such as antiministerialists or from disaffection to government. Mr. Pitt's opening speech on the business spoke to every argument or motive for and against, and exhibited a masterly view of the benefits which might result from such a connection. It was resolved that his project should be submitted to the Irish parliament. Paul, the new Emperor of Russia, formed an alliance with Britain and Austria for opposing the French. The Russians invaded Italy, marched into Switzerland under Marshal Suworow, in conjunction with the Austrians, gained signal advantages, and even recovered the greater part of Italy, but not being properly supported by their allies, found it necessary to retreat, and, at length, withdrew from the field. The British undertook an expedition to Holland under the Duke of York, they displayed their usual valour, but the event did not answer their expectations. In this part of the history our author adheres to his usual accuracy and impartiality of narrative, but is very sparing in his reflections. Historic truth he preserves as rigidly as in describing the 1st of June, St. Vincent's, Camperdown, or the Nile, but we cannot discover that he is equally pleased with the subject. The history now carries us to the East, the projects of Tippoo Saib in reliance on the co-operation of France, and the discomfiture and death of that renowned adventurer. Next we accompany Buonaparté in Egypt, and after he had plundered that country, and massacred all who opposed his robbery, we watch his steps into Syria in quest of fresh booty. The siege of Acre, and its renowned defence, have never been recorded in a manner that does more ample justice to the heroism and genius of Sir Sidney Smith. We follow the vanquished Buonaparté in his retreat from Syria, and soon after his flight from Egypt. The proceedings

proceedings of Buonaparté and his coadjutors in France from his first arrival to the establishment of the Consular despotism are represented in a very striking and indeed picturesque exhibition. The Chief Consul offered peace to Britain, his proposals were rejected, the substance and manner of the rejection were severely censured by opposition. The plan of union between Britain and Ireland was finally adjusted between the respective Parliaments, and the time of commencement fixed to be January 1st, 1801. An attempt to assassinate the king alarmed the public, and new regulations were made by Parliament for the personal safety of his Majesty. Russia being withdrawn Austria only remained to combat France on the continent. Buonaparté undertook to recover Italy, encountered the Imperialists at Marengo, and was almost defeated, when Dessaix coming up, procured to him a signal victory, which decided the fate of Italy. In Germany Moreau, by a masterly system of operations, advanced upon the Germans until he gained at Hohenlinden a victory which terminated the continental war. In Britain a great scarcity prevailed, and it was proposed that the legislature should interfere in the price of corn; but the proposition was reprobated as extremely impolitic and unjust. The dispute with the northern powers evinces our author thoroughly acquainted with the public law of Europe. In a few words he shews that it is the interest of all trading countries that Britain should prosper.

“ Nothing (he says) is more evident, than that the commercial exertions of Great Britain, promoting the industry and arts of the various countries with which she traffics, and exchanging surplus for supplies, benefits respectively and jointly every country within the wide range of her trade: it is, therefore, the interest of all those countries that her commerce should continue and increase, by which their emolument and gratification continue and increase in the same proportion; her capital, ability, and skill, stimulate their most lucratively productive labours, and enabled them to purchase imported accommodation and luxuries.”

The northern princes at this time were blind to their interest, and sought to change maritime law, but Britain resisted their attempts. At this time a very unexpected change took place in the British cabinet by the resignation of Mr. Pitt and his co-adjutors, the causes of which our author develops, and concludes that part of his narrative with a summary of Mr. Pitt's character, and short sketches of Mr. Dundas, Lord Grenville, Mr. Windham, and Earl Spencer. Mr. Pitt was succeeded by Mr. Addington, and Lord Grenville by Lord Hawkesbury. Vain was the attempt of the northern powers to intimidate Britain, a fleet failed to the Baltic, Nelson was victorious, an armistice was proposed and accepted, and Paul being dead, and Alexander disposed to peace, an amicable adjustment took place between Britain and the northern powers. The history now comes to the naval campaign of our country in the channel and ocean, where success attended all her efforts. We are now conducted to exploits and achievements of the British army, which,

as our historian well observes, had never been surpassed in the annals of war. Our historian pursues the state of the French in Egypt from the departure of Buonaparté to the spring 1801, thence he conducts us to the bay of Tetuan, where was assembled the armament under Sir Ralph Abercrombie and Lord Keith to proceed against the French in Egypt. Having crossed the Mediterranean, the expedition arrived, near the end of September 1801, at Marmorice, in Asia Minor. The object of this diagonal movement was to be assured of the military co-operation of the Turks, and also their assistance in furnishing horses, gun-boats, and other necessary articles: here also they procured supplies of fresh provisions. There they remained till the end of February. On the 1st of March they discovered land that proved to be the coast near Arabs Tower, and on the next morning the whole fleet moored in Aboukir Bay, and the men of war occupied the very ground on which had been fought the battle of Nelson. There follows a very striking description of the coast, the strength of the enemy, the batteries and sand-hills. For some days the extreme roughness of the surf prevented an attempt to disembark, but on the 8th the attempt was made. The signal was given, and the troops proceeded to the shore. The French poured from the heights and Aboukir Castle all the shot and grape-shot that their musketry and artillery could issue: the effect was tremendous; in a situation in which they could not return the fire, and seeing their comrades fall about them; under these fell messengers of multiplied death, instead of being dismayed, our heroic soldiers were the more indignantly eager to reach the shore, where, bringing arm to arm of Briton against Frenchman, they knew they would soon avenge their fellow countrymen. The boats arrived at the destined point; springing on land, in the face of cannon, our champions formed on the beach, and advanced in a line. Marching coolly and steadily up to the foes, they were enabled to use the surest instrument of victory to British courage, supported by British muscular strength—the bayonet; and now the artillery from our ships could operate against the batteries of Aboukir, without exposing our soldiers to danger. The French made a stand worthy of their national heroism: but when British sailors can use their cannon, and British soldiers their bayonets, the most valiant Frenchmen are destined to yield. In the conflict between such combatants, the battle was obstinate and bloody; but our heroes prevailed. The French found they had more formidable foes to encounter than even those whom they had met at Lodi and Arcola; and that a British hand/sul at Acre, had merely given a specimen of what they might expect from a British army. The description of the campaign rises in interest. The engagement of the 13th farther displays British heroism, but the most striking and glorious display was secured for the 21st, of which our author's account is a masterly piece of historical painting. To all the troops that were engaged he renders justice and consequently high praise: perhaps a little more than justice to his countrymen—the 42d. On the capture of the standard, however, he allows the merits of Anthony Lutz.

Briefly

Briefly stating the evidence he observes the result of the whole is, "that Major Stirling took the standard and delivered it to Sinclair, who being wounded, and in a state of insensibility, lost the same, and that it was retaken by Anthony Lutz," and concludes with the following compliment to both.

"Taking no part in the dispute, the historian has only to express his wish, that future narrators of British wars may ever have to celebrate such valour as was exhibited by the 42d. and foreign regiments, the captors and re-captors of a standard that was termed invincible till it was borne against the troops of Britain."

Our historian conducts us with the army to upper Egypt through all the difficulties which they had to encounter, and places their perseverance and fortitude in a light no less striking than their recent valour and prowess. Another virtue draws forth the deserved praise.

"Accustomed," says our author, "to Mahometan and French depredators, the people regarded the new comers at first with dread, but afterwards with wonder, when they found that not a single soldier of the British committed the slightest pillage; and, at last, with gratitude hailed them as their deliverers from a plundering banditti. The only gratuitous contribution which our champions required was water, this beverage with gladdened eagerness the natives brought, and readily supplied with every provision in their power, heroes, who in the midst of war and scanty stores, strictly observed the principles of justice, and shewed that British troops were SOLDIERS not robbers."

Having brought the campaign of Egypt to the expulsion of the French, he concludes his account of that glorious enterprize in the following terms worthy of the splendid subject.

"Such was the issue of Buonaparté's expedition to Egypt; there, as in all their undertakings during the last war, the French prospered, until they encountered the forces of Britain: there Buonaparte learned, that in vain he might project schemes of maritime and commercial conquest, when opposed by the naval and military heroes of Britain. All the mighty preparations and boasted achievements of four years in pursuit of the favourite object of the Chief Consul, perished without leaving a wreck behind. The whole, and every part of this expedition, displayed the British character in its manifold excellencies. Adventurous courage, were guided by wisdom, united with patience and magnanimous constancy, and were all inspired by patriotism and loyalty, and enhanced by justice. Such were the qualities that rendered Britain triumphant in the signally glorious campaign of Egypt, in such Britain may always confide, and such let her enemies dread. If *ambitious pride* should overlook more remote events when she seeks war with Britain, let her REMEMBER EGYPT."

The history concludes with the termination of the war, mentions the general joy which it occasioned, and acknowledges, in a note, that the author himself was one who rejoiced at the cessation of hostilities. He does not, however, enter into the merits of the peace.

"The treaty of Amiens, (he says) opened new subjects of discussion belonging

longing more properly to a subsequent period which shall embrace the history of that pacification; the state and sentiments of the two countries, and of other nations during the peace; the rise and progress of the rupture, with the events which may ensue until hostilities be brought to a permanent conclusion."

As it was one thing to rejoice at the termination of war, and another to approve of the treaty of Amiens, from the point at which the history ceases, we have no certain data for determining whether our author approves or does not approve of that convention. We think, however, that the probability is that he does not; the very reasoning which he applies to Lord Bute's peace, applies much more strongly to the peace in question. Our author is uniformly the admirer of British energy, and the tone which energy dictates, and as in that and other parts of his work he is distinguished for consistency, we cannot see it possible for him to reckon the late peace honourable to Britain. He who so eloquently describes the magnanimous and sublime Secretary Pitt, proposing the most decisive measures to the monarchs of France and Spain, certainly would feel indignant at the idea of his adored Britons crouching to Buonaparté. These are considerations which we suggest to Dr. Bisset when proceeding with his work, he shall discuss the treaty of Amiens, and ministerial acquiescence with consular insolence, during the hollow truce with the Corsican barbarian. It is evident our author does not rest the security of Britain on the peace, but on the manifestation of British strength, as will appear from the strong and glowing picture which closes the work.

"The most important object which Britain ascertained at the termination of the late war, was her own security: for this valuable blessing under Providence, she was indebted to her own extraordinary efforts during the whole of the contest, but especially since the rupture of the first negotiation at Paris. She had proved, even beyond her own exertions in former times, that she was superior to the whole naval world combined against her in war. Every attempt to disturb her rights, to invade her dominions, either directly or indirectly to impair the sources of her commercial prosperity and political greatness, have recoiled on the authors: never had her commerce been so flourishing, or her power so resistless, as during the most arduous war which her history has to record. Threatened, and actual rebellion, only demonstrated paramount loyalty and patriotism: attempts on her finances displayed, beyond former conception, the extent of her resources; leaving their bounds far beyond calculation; resources exhaustless, because flowing from minds which afford perennial supply; menaced invasion served only to shew the number and force of her voluntary defenders. Every means that fertile genius could devise, or gigantic power execute, was essayed against our country: if she could have been subdued by any human effort, in the late arduous contest she must have fallen: the stupendous exertions that were employed against Britain, but employed in vain, demonstrate her invincible. HERE RESTS OUR SECURITY, IN THE MANIFESTATION OF RESOURCES NOT TO BE EXHAUSTED, A SPIRIT NOT TO BE BROKEN, AND A FORCE NOT TO BE SUBDUED; OUR SECURITY IS INVULNERABLE WHILE WE CONTINUE WHAT WE HAVE BEEN, AND ARE TRUE TO OURSELVES."

Remarks

Remarks on the Doctrine of Justification by Faith: in a Letter to the Rev. John Overtou, A. B. Author of a Work entitled "The True Churchmen ascertained." By Edward Pearson, B. D., Rector of Rempstone, Nottinghamshire. 8vo. Pp. 38. Hatchard. 1802.

IF this valuable pamphlet had not accidentally escaped our notice, we should long ago have testified our high esteem of it, by laying an account of it before our readers. It is, indeed, deserving of very high esteem; for it gives a concise and most masterly view of one of the most important doctrines of the Christian faith: a view at once so simple and satisfactory that, did we not know with what pertinacity inveterate prejudices are cherished and defended, we should hope that there would no longer be any dispute on the subject.

The doctrine of justification by faith has been called the "fundamental doctrine of Protestantism." It might, with more propriety, be called the "fundamental doctrine of the gospel;" for, when rightly understood, so it certainly is. It is lamentable, however, that, by many protestants, this doctrine has been totally perverted, and made subservient to the grossest licentiousness: To give proofs of this assertion would be wholly superfluous; for its truth neither is, nor can be, called in question. And, indeed, while the notion is strenuously inculcated, that nothing but faith is required from man in order to his being accepted of God, in other words, that "faith is the only condition of man's justification;" accompanied, (as this notion uniformly is,) by the doctrine of the "final perseverance of the saints," or that "a man once justified can never totally and finally fall from grace," it is, morally speaking, an absolute impossibility that the interest of virtue should not be disregarded, and Christ himself made the minister of sin. We are far from thinking (God forbid!) that all who teach this dangerous theory of justification are unfriendly to morality; though many who have taught it were avowedly so. The miscreants, who, under the name of Antinomians, are remembered only to excite abhorrence, systematically built on this foundation the defence of such profligacy as disgraces humanity, and it is to us astonishing that there should be good men who yet do not see that if the premises be true, the conclusion is unavoidable. No acuteness of intellect will ever prove that, if faith be the sole condition required to place and preserve men in a state of salvation, they run any risk by neglecting good works, or even by wallowing in the most beastly wickedness. And even if the proof of this were possible, it would always, by men of corrupt minds, be evaded; so that guard this notion of justification by what fences you please, it will ever be productive of shocking consequences. Its pernicious tendency is matter of incontestible fact, demonstrated by every day's experience; and, surely, this single consideration should seriously determine all well-meaning men to inquire, at least, into the grounds on which it rests, and zealously to counteract its influence, if it is found to be erroneous. The

very circumstance of its leading to such unchristian conduct is a strong presumption that it is not the doctrine meant to be inculcated either by scripture or by the Church of England; and if it naturally leads to such conduct, as it undoubtedly does, the presumption becomes equivalent to demonstration.

This notion of justification by faith is one of the most essential tenets of Calvinism; a system of divinity which, as Mr. Daubeny has well observed, is "wholly made up of frightful extremes." The notion is, accordingly, among the most favourite of that party who have lately assumed, among us, the proud appellation of "the true churchmen," and whose purpose it evidently appears to be, to disseminate, as the only "evangelical" doctrines, a species of methodism grafted on Calvinism. Their champion, Mr. Overton, has dedicated a whole chapter of his book to its support. He maintains that "faith only, or faith without works, is the *conditional* or *instrumental* cause of this blessing," meaning justification; and that "good works, are neither its *meritorious cause* nor its *appointed condition*." He strongly censures those writers who assert that "good works are the condition of *salvation*;" and, speaking of the Church of England, he says, "if her doctrine indeed is," as Bishop Bull, whose opinion he had quoted, alleged, "that we are thus justified by *faith and good works*;" or that faith and good works are thus the *conditions* of justification, is it not very strange that in none of her express writings on the subject she should have affirmed this? And is there a single expression that sounds like it, either in her articles or homilies on the point? Let the advocates of the doctrine produce it." The object of Mr. Pearson's pamphlet is to shew that this doctrine is equally that of the church and of the Bible; and, in our opinion, no object was ever more completely attained.

"I will first," says our author, to Mr. Overton, "premise that I do not object to your denying 'good works to be the *meritorious cause* of justification,' but to your denying 'that they are the *appointed condition* of justification,' and still more to your denying that 'they are the *appointed condition* of *salvation*.'"

"Justification is the being accounted righteous before God. All, who acknowledge the holiness of the Divine Nature, and the sinfulness of the human race, as they are set forth in the scriptures, will readily agree that the only *meritorious* cause of our being accounted righteous before God, is Jesus Christ. At least, there is no difference of opinion, on this point, between you and the writers whom you undertake to oppose. *This cause* of justification, therefore, will be allowed to be always the same. But, besides what is done in this matter on the part of God, something is to be done on the part of man. Hence arises another cause of justification, which may properly enough be called the *conditional* cause. This will vary according to the circumstances of the person who is supposed to be justified, and the time at which justification is supposed to take place. The ultimate end or object of justification is, *salvation*. He, therefore, who continues in a state of justification, till death, will be saved. Generally speaking, however, the immediate effect of justification is, not that we are *saved*, but that we are placed in a *state of salvation*. But, as being placed in a *state of salvation*, and being

being *saved*, are different things, the *condition* of both may not be exactly the same. At least, in considering the question of conditions, regard must always be had to *which* of these two is intended. Part of the difference between you and your opponents seems to arise from this, that what they say concerning the condition of *continuing* in a justified state, or a state of salvation, and of being *finally saved*, you understand them as saying concerning the condition of being *at first* justified, or of *entering* into a state of salvation. If, indeed, on further consideration you persist in maintaining that good works are not a condition of *final salvation*, I must despair of bringing you and them to be of one mind in this particular, but I hope to convince you that, in maintaining this, you are supported by the authority neither of scripture nor of the church." (Pp. 7, 8, 9.)

This able divine then proceeds to enquire what are the conditions of being *first* justified, or of *entering* into a state of salvation. He observes that the Christian dispensation is a *covenant*, of which the very existence is entirely owing to our Saviour Christ, to whom, by consequence, all the benefits resulting from it to man are to be ascribed. But a covenant, from its nature, implies *conditions*; conditions of *entering into it*, and conditions of *continuing in it*. Without observing these we are not to look for its promised rewards. The ordinary means appointed for our entering into this covenant is the sacrament of *baptism*; for "they that receive baptism rightly are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." (Art. xxvii.) Now what are the conditions of being *baptized*? For the same must be those of being *justified*, or placed in a state of salvation. In the catechism they are declared to be "Repentance, whereby they" the candidates, "forsake sin; and faith; whereby they stedfastly believe the promises of God, made to them in that sacrament." But repentance must consist of two parts at least; *contrition* for sins past and a *resolution* to live well for the future. That this resolution is indispensibly required in order to baptism, is evident from the baptismal vow itself, in which the candidate engages to *renounce* what God has forbidden, to *believe* what he has revealed and to *perform* what he has commanded. (See questions in the Off. for baptism.) Whether Mr. Overton will allow repentance, thus understood, to be a *good work*, our author says that he does not know; but he shews, from Mosheim, that, in the primitive church, *good works*, or, "satisfactory proofs of pious dispositions and upright intentions" were required of the catechumens, for a considerable time previously to baptism. And our own church, in the case of adult persons, directs that such candidates be exhorted to prepare themselves with prayers and fasting for the receiving of this holy sacrament." (Rub.) If, in the catechism, no *actual* good works are required, the reason is, that no opportunity of performing them is supposed: the greater number of persons being baptized in infancy. These persons, when they come to the years of discretion, are supposed to take the baptismal vow upon themselves; and it would evidently be absurd to require the

performance of good works before they understand the nature of the obligation. (Pp. 10—15.)

"Such," says Mr. Pearson, "are the conditions of being *at first* justified, or of being *admitted* into a state of salvation." His reasoning can be evaded in no other way but by denying that by baptism we are justified or admitted into a state of salvation. It is, accordingly, most strenuously denied by Mr. Overton, for the purpose, undoubtedly, of avoiding the consequence; but how widely in this, as in many other instances, Mr. Overton has departed from the Church of England, we formerly had occasion to shew. To allow, however, that justification was used by our church as synonymous with baptism would have been at once to abandon his cause. He, therefore, chooses rather to call in question the meaning of one of the plainest passages of the Homily on salvation, where these terms are so used: "Our office is not to pass the time of this present life unfruitfully and idly, after that we are *baptized or justified*." And, in order that the doubts which he wished to suggest with regard to this passage might take faster hold of the minds of his readers, he, with his usual good faith, represents Dr. Hey as affording these doubts the sanction of his authority. "In respect to the notion," he says, that "justification is synonymous to baptism," Dr. Hey allows that 'the word' is '*seldom, if ever used*' in this sense, except, in our article and Homily. And does not this circumstance render it highly improbable that it is so used there? Does it not far more than outweigh the single expression '*baptized or justified*,' in the Homily?" (Ov. p. 180.) Would not any one, from Mr. Overton's account, suppose that Dr. Hey meant to say that our reformers seldom, if ever, spoke of *justification* as equivalent to *baptism*? But Dr. Hey's meaning is directly the contrary. The very paragraph immediately preceding that to which Mr. Overton refers is expressly employed in proving that this was the *common* "language used at the time of the reformation." The learned professor then adds as follows: "There is the more need of this account of justification, as some of our Christian brethren seem to conceive it as giving them a title to *eternal* happiness which cannot be forfeited." And, after adverting to the process by which this conception might, as he imagines, come to be first entertained, he says, "I imagine that all this is a good deal owing to *our seldom, if ever*, using the word justification as it is used in our article and Homily, as synonymous to *baptism*." (Lect. iii. 335, 336.) Dr. Hey, therefore, says that, in his opinion, a gross doctrinal error may have taken its rise from *our having deserted the language of the reformers*. Mr. Overton makes him say, that the reformers *seldom, if ever, used such language*, and hints that they *never used it but in the foregoing single passage of the Homily*. And this is Mr. Overton's usual way of guarding against "*the iniquity of quotation*."

But to proceed with Mr. Pearson. What are the conditions upon which, according to the doctrine of our church, those who *have fallen from*

from justification are again restored to it? "The grant of repentance," says the sixteenth article, "is not to be denied to such as fall into sin after baptism. And they are to be condemned which deny the place of forgiveness to such as truly repent." Though repentance only is here mentioned, yet *faith* is manifestly supposed, and the truth is that the conditions of this restoration are exactly the same as those of being justified at first, viz. *repentance* and *faith*: That this is the sentiment of the church appears, both from her always requiring confession of sins before absolution, and from the forms of absolution themselves. "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel." "Almighty God, our Heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them, that with *heartly repentance* and *true faith* turn unto him, &c." To these proofs we may add the following passage from the Homily on salvation, in which the same doctrine is expressed most luminously: "They, which in act or deed do sin after their baptism, are washed by Christ's sacrifice from their sins, when they *turn again to God unfeignedly*." (Pp. 16—19.)

Nor does the church, without good reason, consider *repentance*, as well as *faith*, to be a condition of justification: for the scripture does the same. Our Saviour himself began his preaching by saying, "*repent ye and believe the gospel*." St. Peter, too, when the people asked him what they should do, replied, "*repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost*." If repentance be not here expressly made a condition of justification, it is not easy to say what a condition is.

"You may, however," says this learned and logical divine, "still think that your opinion is supported by the XIth article. You say, p. 218. 'when the church is treating directly on the *means*, or *condition*, or, whatever it is called by which we obtain justification, she says, 'It is by FAITH ONLY, BY FAITH WITHOUT WORKS; by faith at it is perfectly distinct from obedience to the law.' This reference to what the church is supposed to say on the *means* or *condition* of justification, is evidently to what is contained in the XIth article. But what will you think, when you find, as I undertake to say is true, that the XIth article treats entirely of the *meritorious cause* of justification, and says nothing of the *means* or *condition*.'" (Pp. 20, 21.) In order that this may be distinctly seen, Mr. Pearson compares the meaning of St. Paul in the celebrated passage (Rom. iii. 28.) on which the article is built, with that of St. James; and the result of the comparison is as follows:

When St. Paul says, that "a man is justified by faith without the deeds of the law" he is speaking of the *meritorious cause* of justification. We are justified by the *Christian religion*, or by the *Christian dispensation* (for which, as being the *object of faith*, the word *faith* itself is put by a figure); that is, we are justified by the merits of Christ *alone*, to the exclusion of all other meritorious causes. What

St. Paul here expresses by being "justified by faith," he elsewhere expresses thus: being "justified by *the faith of Christ*." (Gal. ii. 16.) This last expression, Mr. Pearson, thinks, may, perhaps be more readily allowed to signify "the Christian religion." We ourselves have no doubt that this is its signification. "You, at least, Sir," says our author, "who seem disposed to lay sufficient stress on prepositions, will hardly deny that 'the faith of Christ' may be somewhat different from 'faith in Christ.'" The words, in the original, were, in truth, remarkable: $\epsilon\delta\iota\kappa\alpha\iota\sigma\theta\epsilon\iota\varsigma\ \alpha\upsilon\theta\eta\tau\omicron\upsilon\varsigma\ \epsilon\kappa\ \epsilon\pi\omega\nu\ \nu\omicron\mu\omicron\varsigma$, ΕΑΝ ΜΗ ΔΙΑ ΠΙΣΤΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ; "A man is not justified by the works of the law, EXCEPT (OR UNLESS) *through* the faith of Jesus Christ." We are much mistaken if these words do not teach the important doctrine that the Jewish law furnished no justification, but as prefigurative of the gospel of Christ. St. Paul, however, in other places, expresses the same thing which is expressed in Rom. iii. 28, without any mention of the word *faith*: thus, "justified by Christ (Gal. ii. 17.)," and "justified by his grace (Tit. iii. 7.)." In either case, both where faith is mentioned, and where it is not, the meaning of St. Paul is precisely the same with that of St. Peter, when he says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

When St. James (ii. 24.) says that "by works a man is justified, and not by faith only," he is speaking of the *conditional cause* of justification, and of *continuing* in a state of salvation, so as at last, to be *actually saved*. This appears from the question, "Can faith *save* him?" And what he maintains is, that no faith can do this but such as produces *good moral conduct*. The seeming difference, then, between St. Paul and St. James, is wholly owing to their speaking of different subjects. For St. Paul is speaking of the *meritorious cause* of our being *admitted* into a state of salvation, while St. James is speaking of the *conditional cause* of our *continuing* in a state of salvation, and of being *finally saved*. "When St. Paul," as Mr. Pearson observes, "is speaking of the *conditional cause* of our *continuing* in a state of salvation and of being *saved*, he uses a language perfectly consonant to that of St. James. See Rom. ii. 6—16. the whole of Rom. vi. the whole of Rom. viii. Gal. v. 16, to the end, and innumerable other passages of his epistles." (Pp. 19—25.)

In the XIth. Article, the doctrine "of the Justification of Man" is described by two different modes of expression, which are plainly equivalent to one another. The first is: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." That this expression relates to the *meritorious cause* of man's justification is universally allowed. But the second, "we are justified by faith only," must relate to the same subject exactly, as appears by the use of the word "*wherefore*:" for, otherwise the article would reason inconsequentially. The meaning of both is precisely that of St. Paul, when he says that "a man is justified by faith without the deeds of the law;" that

that is, by the merits of Christ alone, to the exclusion of all other *meritorious* causes whatsoever. The same conclusion is most evident from the Homily, the great object of which is to establish the doctrine that Christ is the sole meritorious cause of our justification; and with this view it is that the Article refers to it. But when the Homily comes to mention faith as a *condition*, it expressly says that "faith doth not shut out repentance, hope, love, dread, and the fear of God, *TO BE JOINED WITH FAITH*, in every man that is justified; but it shutteth them out from the office of justifying." These graces then are not shut out as *conditions*, but as *meritorious causes*; and, in this respect, *faith*, as a grace or virtue, is equally shut out: for, says the Homily, "In that respect of *merit* and *deserving*, we forsake, as it were, altogether again, *faith, works, and all other virtues*." The Homily, it is farther to be observed, treats, not of *justification only*, but also of *salvation*, that is, of *retaining* our justification, and of being *finally saved*. And when it comes, in the third part, to mention what is required for this purpose on the part of man, or, in other words, the *conditions of salvation*, it adds, as St. James does, *good works to faith*. "Our office is not to pass the time of this present life *unfruitfully* and *idly*, after that we are baptized or justified, not caring how few *good works* we do, to the glory of God, and the profit of our neighbours. Much less is it our office, &c." The force of this deduction we deem impregnable; and we cannot help thinking that Mr. Pearson is right in the observation with which he concludes it.

"When, therefore, p. 198, expressing your opinion of the *condition* of justification in the words of the Article, but departing, as I conceive, from its *meaning*, you declare, in the name of yourself and your friends, that, 'if you cannot prove, beyond all reasonable room for controversy, that this is the unequivocal opinion of our Church and Reformers, you will renounce your claim to churchmanship for ever,' you make a declaration for which, probably, your friends will not think you much entitled to their thanks." (Pp. 25—28.)

Our author having considered the conditions of being justified at *first*, and of being *restored* to a justified state, after falling away from it; which conditions we have seen to be *repentance* and *faith*, the only remaining enquiry is, "What are the conditions of *continuing* in that state, and being finally saved?" But this part of the subject, he says, he has anticipated, and has, therefore, little more to do than to add, in positive terms, that these conditions are *faith* and *good works*. He thinks it proper, however, to recal our attention to the Baptismal vow, which contains the conditions of all the three. The last part of that vow, according to the explanation of it in the Catechism, is a promise to observe the Ten Commandments, as comprehending our duty to God, our neighbour, and ourselves. The performing of this promise, or the leading of "a pure and holy life," is declared, in the form of daily absolution, a condition of our continuing in a state of salvation, and of "coming, at the last, to God's eternal joy, through Jesus

Jesus Christ our Lord." The same condition is plainly expressed in the Absolution in the Communion Service; and the cause of its omission in the Absolution at the Visitation of the Sick is, probably, that no opportunity for the farther performance of good works is supposed.

"The case is," says this discriminating writer, "that when we look back to time past, the conditions of justification are *faith* and *repentance*; when we look forward to time to come, the conditions are *faith* and *good works*: which is much the same as saying that we are always to perform our duty to the best of our power, but never to think that we have performed it as we ought. How, then, it can be said, consistently with an agreement in the sentiments of our Church, that *good works* do not form a part of the conditions of either justification or salvation, I am entirely at a loss to understand. Surely, it will require a work not less in bulk than 'The True Churchmen ascertained,' to shew, 'beyond all reasonable room for controversy,' that those performances, without which any proposed reward cannot be obtained, are not, properly and truly, called a *condition* of obtaining it." (Pp. 28—33.)

Mr. Pearson sums up, in a very neat and perspicuous manner, the amount of his inquiries "into the doctrine of justification by faith. His conclusions, we are fully persuaded, are, as he himself thinks them, "agreeable both to the sense of Scripture and the doctrine of our Church." They are contained in the following definition, and propositions:

" DEFINITION."

"Justification is the being accounted righteous before God."

" PROPOSITIONS."

1. "The consequence of our being justified at any time, during the present life, is that we are admitted into a *state of salvation*. This, by some divines, is called our *first justification*."
2. "The consequence of our being justified, at the last day will be, that we shall be *saved*, or made *partakers of salvation*. This, by some divines, is called our *last or final justification*."
3. "The sole *meritorious* cause of our being justified at any time, and of our being finally saved, is Jesus Christ."
4. "The *conditions* of our being at *first* justified, or of being *admitted* into a state of salvation, are *repentance* and *faith*."
5. "The *conditions* of our *continuing* in a state of salvation, and of being finally saved, are *faith* and *good works*."
6. "The *conditions* of being *restored* to a state of salvation, after having fallen away from it, are the same as those on which we are first *admitted* into it, namely, *repentance* and *faith*."
7. "The *means* or *instrument*, by which we are at first admitted into a state of salvation, is the sacrament of *baptism*."
8. "The *means* or *instruments*, by which we are continued in a state of salvation, are *prayer*, the hearing or reading of the *Scriptures*, and the participation of the sacrament of the *Lord's Supper*; including the assistance of the *grace* which is promised to the use of them." (Pp. 33—35.)

We have thus given a very faithful and full analysis of this excellent and interesting pamphlet, which, we venture to say, will be allowed, by every unprejudiced mind, to have settled the much disputed point of justification by faith, "beyond all reasonable room for controversy." But, although we are perfectly satisfied that Mr. Pearson's arguments can never be confuted, yet we do not expect that they will have great effect on our Calvinistic, evangelical, "True Churchmen." While these gentlemen retain their fundamental dogma of UNCONDITIONAL AND ARBITRARY DECREES, the sustaining link on which every one of their peculiar tenets is suspended, it is impossible that any one of these tenets should be relinquished by them. We cannot, however, conclude without observing, that notwithstanding Mr. Overton's pompous display, in the preface to his work, of the care with which he has guarded against the "*iniquity of quotation*," not a single writer has appeared against him (as far as our knowledge reaches) who has not convicted him either of some unfair quotations, or of some gross and palpable misrepresentation of the authors to whom he refers. Mr. Daubeny, in particular, has proved against him numerous instances of both. On this subject Mr. Pearson, with that mild and charitable politeness which is natural to him, expresses himself thus:

"In general, I am not disposed to deny you the praise of candour. With respect to this, however, and for the sake of those of your readers who are likely to be influenced by the authority of the writers whom you quote, I think it necessary to observe that your representation of their sentiments is not always to be implicitly received. You have not, I think, so carefully guarded against the '*iniquity of quotation*,' as you seem to have intended. I shall be content with giving an instance or two of this. In p. 131, you say, 'Professor Hey suggests a *doubt* whether the disorderly propensities of man were owing to Adam's transgression.' This, which, I believe, is your first quotation from Dr. Hey's work, gives the idea that Dr. Hey himself entertains such a doubt. But Dr. Hey only says, 'I should rather think, that the intention of the compilers was, to leave men a liberty of assenting, who should *doubt*, whether the disorderly propensities of man were owing to Adam's transgression.' NORR. Lect. Vol. III. p. 152. Again, in p. 260, with a reference to the Norrisian Lectures, you say, 'We dare not suggest our doubts whether all men may not be happy ultimately.' Hence also it might be concluded that Dr. Hey entertains these doubts. Whether he does or not, I do not pretend to say. I contend, however, that this does not appear from his words, but rather that the contrary appears. His words are, 'It is owing to the moderation of our Church, that we are not called upon to subscribe to the eternity of Hell's torments: nay, we are not required even to condemn those, who presume to affirm, that all men will be finally saved, though that was required in the last Article of Edward VI. and I think reasonably.' NORR. Lect. Vol. II. p. 390." (Pp. 35—37.)

An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics; including the Scriptores de re Rustica, Greek Romances, and Lexicons and Grammars; to which is added a complete Index Analyticus: the whole preceded by an account of Polyglot Bibles, and the best Editions of the Greek Septuagint and Testament. By Thomas Frognall Dibdin, A.B. (late of St. John's College, Oxford.) The Second Edition, enlarged and corrected. 8vo. Pp. 656. 12s. Dwyer, London; Hanwell and Parker, Oxford; Deighton and Barrett, Cambridge. 1804.

THE first Edition of this valuable work was noticed by us, with the approbation it deserved, in our Review of November, 1802. Of the extent of the additions made in what the author modestly calls the second edition of his work, the reader may judge from its consisting of 571 pages, exclusive of 73 pages occupied by the Preface, and the account of the editions of sacred scriptures, while the whole first edition comprized only 63 pages.

The present volume comprehends an account of the Polyglot Bibles, the Greek Bibles, the Greek Testaments, editions of the most popular Greek and Latin classics, arranged alphabetically, the Latin writers *de re rustica*, the Greek romances, the various sets of the classics, and an Analytical Index.

Besides an accurate account of each edition the author has added the different prices at which they have been sold, has noticed those printed on vellum, on large and on small paper, and mentioned in what collection, those which are become scarce, are now to be found. To this are added many notes which abound both with interesting information and entertaining anecdote.

As a specimen of the manner in which Mr. Dibdin has conducted his work, we shall insert what he says of the two first editions of Anacreon: we do this as a doubt has been entertained in the literary world, and, in our opinion, justly, of the authenticity of most of the Odes, ascribed to that poet, which though first started by Le Fevre, so early as the year 1660, seems so very little known, even to classical readers in general, as not to have been noticed by any of the translators or common editors.

" ANACREON.

" H. STEPHANUS. Lutet. 4to. 1554. Græce.

" EDITIO PRINCEPS*. A beautiful and rare edition, according to Fabricius and Clement, and printed by Henry Stephens when he was in his twenty-

* The learned world has been divided on the subject of the antiquity and genuineness of the poems ascribed to Anacreon. It seems the present editio princeps was compiled by H. Stephens from two MSS.; the one was given him by John Clement, a servant of Sir Thomas More, Chancellor of England;

twenty-sixth year. Maittaire, *Vit. Steph.* p. 220. Of the Latin version, in Anacreontic metre, by Stephens and Putschius, it was once disputed whether the former was the author of his part of the version: but Mons. de la Monnoie (Bayle, *Dict.* t. i. 206, note L) has put this matter beyond all doubt in favour of Henry Stephens. The text of this edit. prii. has been followed by almost every subsequent editor, says Harles, *Introd. L. G. t. i.* 229. It sold for 2*l.* at Mr. Bridges's sale, and along with a Latin edition of Andrea (Paris, 4to. 1555), was sold for 3*l.* 7*s.* *cor. tunc.* at Mr. Folkes's sale: I will not pretend to give its accurate price. See a copy Bibl. Pinell. No. 8937; Bibl. Crevenn. No. 3511.

"FABRI. Salmurii. Oct. 1660-80-90. Gr. et Lat.

"Tanaquil Faber was the first editor who, in some very learned notes, attacked the antiquity of many of the odes of Anacreon; and Harles himself seems to coincide with those critics who have imagined the greater part of them to be the production of what are called the "Scriptores recentiores:" this opinion is also espoused by Pauw and Fischer. Harles, *Introd. L. G. t. i.* 227. In the above editions, "poetam vero ipsum non tantum feliciter emendat et egregie explicat [Faber], sed etiam multis aliis aliorum veterum scriptorum locis bene consulit lucemque adfert." Harles, *Fabr. B. G. t. ii.* 96."

We do not exactly see the reason why Mr. Dibdin chooses to call Mr. Le Fevre by his Latin name of Tanaquil Faber in a note entirely English, though he is very properly called so in the Latin title to the edition. On the same principle he should have called the Oxford Editor of Apollonius Rhodius, Shawius, in the body of the note as well as in the title of the edition.

We give our readers the following extract from the account of Wolf's edition of Homer, as it contains a paradox, in our opinion, as absurd relative to the Prince of Poets, as we think that relative to Anacreon reasonable.

"WOLFII. Hal. Sax. Oct. 1794. Gr. et Lat. 5 Vol.

"Very great and judicious use has been made throughout this work of the Scholia, published by Villoison (in the fol. edition of the Iliad 1788, which see). "In the prolegomena, the external evidence relative to these most eminent works of classical antiquity is fully examined, and a particular account is given of the ancient critics who have directed their attention to this subject. Wolfius states his reasons for supposing that the works commonly attributed to the great Mæonian bard, were in part only composed by him; that the remainder were the productions of the Homeridæ and other poets; and that the whole were finally arranged and methodized in two poems by Pisistratus and his family. The lover of genuine antiquity will, doubtless, examine all the evidence with the greatest circumspection

land; the other was procured in Italy, which, after a long voyage, Stephens brought home with him to France. These MSS. added to the ode "Ἀνacreὼν αἰ γυναικες," which Stephens found on the cover of an old book, formed the materials of his edition. See De La Monnoie's letter in Bayle's *Dict. hist. et crit.* t. i. art. 'Anacreon,' note 1."

before

before he adopts the conclusions of this ingenious editor." KETT's *Elements of general Knowledge*, *addit. to second edit.* p. 83.

That Pifistratus might collect scattered and mutilated copies of the works of Homer to make one correct one is very possible, but for such poems as the *Iliad* or as the *Odyssey*, where the parts chiefly depend on each other, and which absolutely admit of as regular a diary as an historical narration, to be a collection of fragments from various writers is *almost* as impossible as for the wonderful order of the universe to be derived from a fortuitous concourse of atoms.

Besides the common edition of this work there is one on large paper, adorned with several curious engravings of fac similes, very elegantly executed.

From the great merit of this publication, and its obvious utility, as well to the lover of biblical and classical literature, as to the admirer and collector of curious books, we have no doubt it will go through several editions; we take the liberty, therefore, of suggesting to Mr. Dibdin, what we think will be an improvement of his work.

A Chronological instead of an Alphabetical Arrangement of the Classical Writers, as all the advantages of the latter will be retained by referring to the *Index Analyticus* as it now stands; and an insertion of all the translations of the Classics into modern languages, which is done even by Fabricius in so learned and elaborate a work as his *Bibliotheca Græca*.

We observe also several inaccuracies of the press which are of more essential consequence in a book of this kind than in any other.

In page * lxxii. Professor White of Oxford is said to have published his duodecimo edition of the Gospels in 1789, instead of 1793, and in the account of Shaw's edition of Apollonius Rhodius, page 29, we find the following quotation from the Italian Editor of 1794:—
 “Una tale replicata fatica del Shaw se non ha portato Apollonio a quel grado di perfezione, *ari* era destinato in appresso, ha servato almeno *percominciar* a diffondere il gusto e lo studio.” Here *per cominciar* is printed as one word, and *ari* must be put for another word that has some meaning, but what we are not able to supply.

Pinkerton's *Modern Geography*.

(Concluded from our last, P. 169.)

WE shall now accompany our author to Hindostan, to Britons, undoubtedly, by far the most interesting country in the east. Mr. P. complains that the description of it is not a little difficult, as from other causes, so especially from the want of grand natural sub-

* Why are the accounts of the editions of the Bible paged like the Preface, and not like the body of the work?—*Reviewer*.

divisions.

divisions. After long consideration, he says, Major Rennel's plan appeared the most eligible, not only in itself, but as having the advantage of being familiar to the public. The method pursued by this ingenious geographer is adjusted by the following fourfold partition : 1. The countries pervaded by the Ganges, and its principal branches : 2. Those along the course of the Sindhe or Indus : 3. The tract situated between these two divisions and the river Kistna : 4. That which lies to the south of the Kistna ; or the Southern Peninsula, as it is frequently called, though perhaps improperly. Agreeably to this arrangement, our author, in four particular chapters, treats of "Gangetic Hindostan, or the countries on the Ganges ; Sindetic Hindostan, or the countries on the Indus ; Central Hindostan, or the Middle Provinces ; and the Southern Division of Hindostan." "If scientific geographers," he observes, "had the privilege, usurped by travellers and mariners, of imposing new names and divisions, the above partitions might be styled, in native terms, Gangestan, Sindestan, while Deccan might be confined to the southern part, and some native word applied to the middle or *central* [central] division." (p. 236.) In the first of these divisions are included Bengal, Bahar, Allahabad, Oude, a part of Delhi, and Agimere ; in the second, Kuttore, Cashmir, Cabul, Candahar, Lahore, Moultan, and Sindé ; in the third, Guzerat, Candéish, Berar, Orissa, the Sircars, the chief part of Golconda, Vissiapour, Dowlatabad, and Concan ; in the fourth, the remainder of Golconda, the Mysore, the extensive region called the Carnatic, with Madura and other smaller districts. In this last division is naturally included too the island of Ceylon.

In each of Mr. P.'s four chapters the reader will find much curious matter ; but the most important topics are concentrated, and very ably discussed, in a pretty extensive sketch prefixed, which is intitled a "General View of Hindostan." Much useful information is here conveyed on every subject connected with the nature of the country or the state of its inhabitants. But what, we are persuaded, will attract most notice in this part of Mr. P.'s work, is the marked disrespect, we had almost said the sovereign contempt, with which he uniformly treats those extravagant encomiums so generally lavished on Hindostan antiquity and civilization. Every one of the most imposing pretensions of this celebrated people our author holds very cheap indeed.— Their history, chronology, government, religion, science, literature, genius, taste, all are weighed in his scrutinizing balance, and pronounced greatly wanting. We have little doubt that by this bold attack he will bring upon himself a formidable host of assailants ; but we have none at all that he stands upon ground from which it is impossible completely to dislodge him. The visionary and absurd pretensions to antiquity of the Indian chronology, in order to be laughed at, need only to be known, and were never, we are satisfied, seriously believed even by those who have laboured most strenuously in Europe to promote an opinion of their validity. But Voltaire and the Anti-Christian conspiracy found them highly convenient ; and, on this account

account alone, endeavoured to invest them with all the credit of established authenticity. Whether or not, in this important field of controversy, our ingenious geographer be fully entitled to a triumph, we shall not take upon ourselves to determine. He has certainly combated throughout with vigour, and in general with success. In some of his fallies, perhaps, he may be thought to have gone somewhat too far. But, to drop the metaphor, we are glad that he has agitated the question; for his strictures we think must have the effect of subjecting it to a thorough investigation.

In this place our readers will doubtless expect some specimens of Mr. P.'s observations. We are willing to gratify them as far as we can; and shall therefore insert his very masterly examination of Dr. Robertson's arguments for the high civilization of the ancient Hindoos. The passage is long, but no abridgment would do it justice; and we hope that its length will be excused on account of its importance.

Dr. Robertson had argued in favour of the claims advanced by the Hindoos, from their divisions into casts; from their civil policy; from their laws; from their useful and elegant arts; from their sciences and religious institutions. But, says Mr. Pinkerton,

"The arguments of that able author seem liable to some objections. 1. The distinction into casts is doubtless ancient and peculiar; but seems to have proceeded from a crafty priesthood, in order to fix their own superiority and preponderance. The error of the Doctor's argument consists in confounding casts with trades, while they are in truth totally distinct, as neither a priest, a soldier, a farmer, nor a labourer, is a tradesman. Separation of trades argues refinement; but from the Hindoo casts nothing can be concluded, except that agriculture existed at their institution. When our author adds, 'What now is in India always was there,' he evinces rather a singular love of hypothesis. All we know from antiquity is that the casts existed in the time of Strabo, Arrian, and Pliny, and perhaps were not known even in the time of Alexander. Suppose that they even existed three centuries before the Christian æra, we have only a proof that agriculture and merchandize were then known in Hindostan; and yet the first tribe that passed from the centre of Asia might, even, in that case, *have only begun to people the north of Hindostan a few centuries, or say a thousand years, before the Christian æra.* 2. The civil policy is considered as proving early civilization, not indeed because the Hindoo fables represent the whole country as subject to one monarch, but because Alexander found kingdoms of some magnitude. But these kingdoms were no larger in proportion than those which Cæsar found in barbaric Gaul and Britain. The magnitude of the country is forgotten, inhabited by an indigenous people, and remarkably destitute of natural barriers. That some old institutions remain is no wonder, when the identity of oriental customs is considered. 3. The laws are sufficiently numerous and complex; but so are those of England at present, though they were in a very different predicament six centuries ago; but our ingenious author speaks familiarly of the Hindoo millions of years, and forgets our little centuries. The Hindoo code may be extremely ancient; and yet perhaps was written about the plain Christian year 1200. 4. The useful and elegant arts likewise require the illustration of chronology; and

as there are no inscriptions with clear authentic dates in the famous excavations in the isle of Elephanta, in that of Saliett, or at Ellora, it is impossible to pronounce concerning their antiquity, especially as the mythology continues the same. These and other monuments may perhaps be of great antiquity; but it is as probable that they were the works of the famous Balharas, as of any imaginary Hindoo emperors, who *only exist* [exist only] in the wild imaginations of the Bramins. The ruins of Persepolis evince that the edifices could not have been erected since the Mahometans conquered that country in the seventh century. But where the religion continued Pagan, and a splendid native monarchy existed till the sixteenth century, to any sober inquirer it will appear more rational to conclude that these monuments belong to the fifteenth century after Christ, than to the fifteenth century before. And this opinion will remain equally firm, if all the Bramins computed their duration by millions or billions of years. 5. As to the sciences, the want of chronology is equally felt; and it is probable that the Hindoos might derive some knowledge from the Greeks of Bactria. The absurd study of astrology, still in the highest repute among the Bramins, has of course occasioned a particular attention to be paid to astronomy; but the Chinese, and perhaps even the Siamese, rival the Hindoos in this science, in which it is easy to calculate tables backwards to any epoch: and the Bramins perhaps have sufficient patience to compute eclipses, &c. which must have happened if this planet had existed ten millions of years. 6. Our most learned and respectable author considers the religious institutions of the Hindoos as a proof of early and high civilization. Yet it is not a little singular that all his arguments concerning the regularity of the system, the magnificent temples, &c. might have been applied to the Roman Catholic system, in Scandinavia, in the year 1300; at which time it had not there existed above two centuries." (Pp. 258,—261.)

These arguments of the learned and ingenious geographer our readers will observe to be mostly negative, as is necessarily the case in disputing a system of lofty pretensions unsupported by proof. Some of them, however, are exceedingly strong; and taken all together they present an accumulated body of evidence which produces almost irresistible conviction. But our author does not rest his cause on this defensive mode of warfare. He has given several extracts from the Asiatic Researches, and frequently referred to their authority for facts, which certainly, if true, completely annihilate the excessive pretensions of Hindoo chronology, and fix an indelible brand on the Bramins as the most impudent impostors that ever existed. As one curious instance that this character belongs to them, he mentions the celebrated temples of Ellora, and the singular fortress on a high conic rock at Neoghir or Dowlatabad. These edifices the Mahometans, whom we Europeans are apt to regard as rather extravagant in chronology, say were erected about 900 years ago, while the Bramins affirm that they have stood no less than 7894 years. (Asiat. Res. vi. 385.) With regard to the pretended eclipses of the Bramins, we know that, supposing the solar system to have existed according to its present laws, nothing is more easy than to calculate backwards as far as the powers of numbers can go. "The Kali Yug," our author observes, "was, like the Julian period, fixed by retrospective computation, and begins

about three thousand years before the Christian æra." (As. Ref. iii. 244.) But of all the blows which Mr. P. has aimed at the long established credit of the Bramins, the most decisive is contained in the following note, which we transcribe entire, and with which we shall take leave of this part of his performance :

" The whole arguments of M. Bailly and others, for the antiquity of the Hindoo astronomy, seem at length to be completely overturned by a learned dissertation of Mr. Bentley, published in the Asiatic Researches 1799, (vi. 540, 8vo. edit.) to which the curious reader is referred. The result is, that the system so eagerly applauded, and supposed by M. Bailly, Dr. Robertson, and others, to be of such remote antiquity, cannot be of a greater age than *seven hundred and thirty-one years*. In other words, it was composed about A. D. 1068. ' Therefore, any Hindoo work, in which the name of Varâha or his system is mentioned, must evidently be modern; and this circumstance alone totally destroys the pretended antiquity of many of the Purans, and other books, which, through the artifices of the Brahminical tribe, have been hitherto deemed the most ancient in existence.' Thus the chief pillar of the antiquity of Hindoo science has been torn down by this modern Sampson, and many antiquaries have perished in the ruins. Perhaps the Vedas may be found to have been composed, by the artful Bramins, in imitation of the Koran, or of the books ascribed to Confucius; for the ancients do not mention any sacred Hindoo code. Menu may have been an honest law,er of the thirteenth century; and the whole Hindoo arts and sciences, except weaving, [may] be found to be derived from their neighbours. We may then exclaim, as the Egyptian priests did to Plato, ' Ye Hindoos, and even ye Bramins, ye always were, and remain, children.' (Pp. 260, 261.)

In our author's introduction to the geography of America, the reader will be gratified with a great variety of curious information respecting the different historical epochs, and other circumstances connected with its discovery. In the two grand divisions of North and South America, nothing seems to be omitted which can be deemed essential for giving a full and correct idea of that immense continent in all its principal features and relations. But into particulars our limits forbid us to enter. We shall here, however, insert some account of Mr. P.'s conjectures on the original population of this new world, as they seem to admit, and even to require, a few observations.

" The curious question concerning the population of America, can *only* be duly examined after the various dialects have been compared with those of Africa; for to those of Europe, or of Asia, they certainly bear no resemblance. To trace the population from the north of Asia, not to mention the positive contradiction of facts, would be an unnecessary restriction of the subject, as the progeny of so cold a latitude is ever found rare, feeble, and unenterprising; while, if we consider the proximity of Africa, and the many copper-coloured nations which are there to be found, there will be little reason to hesitate concerning the progress of the Africans to America, as well as to New Holland. This resource alone remains, for it has already been seen that the language of the Malays, who extended themselves so far to the east of Asia, has no connection with that of the Americans. Amidst the wondrous dreams of antiquaries, it is surprising that none has attempted

to prove that the Mexicans and Peruvians were descendants of the Carthaginians, who fled to the Hesperides in their abhorrence of the Roman yoke." (Pp. 537, 538.)

Mr. Pinkerton's opinion, then, in which, to some extent, we are inclined to agree with him, is that America was probably peopled from Africa. In confirmation of it he observes, when he comes to speak of South America, that "the discovery of Brazil, by a Portuguese fleet designed to pass the Cape of Good Hope, shews that America might have been disclosed by mere accident, and that the winds might waft vessels across the Atlantic. "The constant trade-winds," he adds, "blowing from east to west, could scarcely fail to impel some rash African mariners to the American shores." (p. 664.) Under North America, however, he says that "the animals of America are mostly distinct from those of the old continent, and could in no case have descended from them." To this he immediately subjoins as follows: "If it cannot be allowed that the great Creator, in like manner, ordained a distinct race of men for this continent, it will be necessary, before this curious question be determined, to collect vocabularies of the African languages, as there are on that continent several nations of a copper-colour, resembling the Americans and the Mexicans and Peruvians might become more civilized from mere advantages of situation and accident." (Pp. 595, 596.) But that the animals of the new continent could, in no case, have descended from those of the old is a gratuitous assertion, wholly destitute of proof; and if it were not, no argument could be thence deduced for the necessity of a special act of creation to people the new world with human beings. The inferior animals are, for the most part, fitted to live in particular climates and situations only; but man is the inhabitant of every climate, to the influence of which we know, from experience, that, by time and habit, his constitution and complexion gradually adapt themselves. With regard to those differences which have been so confidently alleged to prove the native Americans a distinct species, we are not ignorant how greatly they have been exaggerated. It was long affirmed that nature had denied them, on the chin and some other parts of the body, that covering of hair which elsewhere she usually confers on their brethren; whereas it is now sufficiently ascertained that totally to eradicate this natural covering is, from its first appearance, one of their most assiduous employments. In short, we know of nothing in the natives of America which renders the supposition of their being the creatures of a separate creation at all more reasonable than that which the honest missionary Debrizhoffer was tempted to adopt, who, after twenty-two years spent in America, (See p. 596.) declared that, were it not for fear of ridicule, he should be inclined to believe that they had dropped from another planet.

In the first quotation which we have given on this subject, Mr. P. seems to reject the idea that any part of America was peopled from Asia. That some of the northern tribes, however, originally pro-

ceeded

ceeded from that quarter of the world is a notion which has been adopted by many able judges, and which surely in itself appears highly probable: nor are we disposed to lay very great stress on our author's observations with regard to language, or the rare and feeble population of a cold high latitude. Dr. Forster supposed that the kingdoms of Mexico and of Peru were founded so late as the thirteenth century, by the troops contained in some of the ships which were sent from China, by Kublai Khan, to subdue Japan; the fleet having been dispersed in a storm, and never heard of. Nay, what is rather curious, our ingenious geographer himself, in another place, after stating it as the general opinion that the Mexicans and Peruvians were a distinct race from the other Americans, subjoins: "And amidst a variety of conjectures, it might be inquired if they did not proceed from Japan, or be haply of the same race with the people of the large island of Tchoka, or Sagalian, whose features, as described and delineated by La Peyrouse, and the literary men who accompanied him, bear no resemblance to the Tataric. In this case we may conceive that they are remains of a people in Eastern Asia, who were expelled by the Mandshurs, on their progress from more western settlements." (p. 596.) This last we should deem a happy conjecture, did we not unfortunately find our author, in the section appropriated to the description of Sagalian, an island which extends to the north of Japan, between the 46th and 54th degrees of latitude, expressly affirming that "the natives seem to approach to the Tataric form." (p. 132.) In these two passages there is an inconsistency, which is evidently occasioned by some unobserved mistake.

The following reflections on the horrid cruelties which the Spaniards are charged with having perpetrated in their conquest of the new world, are so sensible and judicious that, pressed as we are to come to a conclusion, we cannot omit them. They occur in our author's description of Cuba.

"The number of the inhabitants was no doubt exaggerated, as, even in our enlightened times, happened with regard to Otaheite, and other new discoveries. The Spaniards," who, in number are said not to have exceeded three hundred, "certainly did not atchieve miracles in their American conquests; nor was the awkward use of unwieldy cannon and fire-arms, at that time, so fatal and preponderant a circumstance as may be imagined. The Malays with their cresces defy fire-arms. The natives were not only timid but few; and nine-tenths may be safely subtracted both from Spanish valour and Spanish cruelty. These reflections have been excited by the charge of extermination brought against the Spaniards of Cuba, while the natives equally vanish around all European colonies, the real destroying angels being the small-pox and spirituous liquors. Our Buccaneers have taught us to regard the Spaniards as bees, who must be destroyed to get at the honey; but, if ever the cause of truth must be sacrificed, it should be offered at a nobler shrine than that of vulgar prejudices, or [of] interested enmity. Mendez de Pinto," adds the author in a note, "was a Portuguese; but the ancient Spanish writers, tainted with the imagination of their inmates the Moors, were little less hyperbolical. It is, however, ludicrous that

that their own exaggerations should have led to the charges of cruelty and destruction. The noted Las Casas, the Dominican friar, was a man of heated imagination; and his credit may be judged of by his assertion that a district of 18 leagues in St. Domingo is watered by *twenty-five thousand rivers*. (Charlevoix, ii. 373.) Even the eyes of such a witness cannot be believed." (p. 653.)

The recollection of the shocking occurrences which, during the space of more than ten years, have taken place in the valuable island of St. Domingo, must render the observations which we are going to quote peculiarly impressive; and the effect must be heightened, in a ten-fold degree, by the intelligence just received of the final evacuation of that island by the miserable remains of the last French armament.

"The national assembly of France, unhappily consisting of Philosophers, and not of men of business, passed some contradictory decrees concerning the rights of the Mulattoes, or, as they are affectedly styled, people of colour, to vote for representatives. The smallest ray of political prudence might have informed them, that the government of distant colonies ought not to have suffered the least alteration, till that of the parent country was established on a solid and lasting basis.—Amidst the effervescence of zeal without knowledge, the events in St. Domingo may be a lasting beacon to legislators to study the real practical business of life, and the *irradicable* difference of character and dispositions in the various races of men, to which infinite wisdom has allotted distinct portions of the earth; lest a negro should repay the philosopher's benefits by planting a dagger in his breast, with the favourite phrase of 'Am I not a man and a brother?'" (Pp. 655, 656.)

That division of Mr. P's work which relates to Africa is comparatively short, as indeed the materials are comparatively scanty, yet much information of an interesting kind will be found under the article "Progressive Geography," and much ingenious discussion in a dissertation which closes the works intitled "Discoveries and Conjectures concerning the Central parts of Africa." Mr. P., speaking of his countryman Bruce, says that "in his travels there are several valuable articles of new and authentic information, which might have been presented to the public in a small volume or two; but that, in a spirit of universal compilation, he has disgraced his work with innumerable gross errors." (p. 737.) This, we believe may be safely admitted as a pretty fair character of Bruce's book. But, in another place, Mr. P. brings against that author a heavier charge. The Nile, he observes, rises in the Gebel el Kurn, or mountains of the moon, in N. lat. 8°. It is known by the name of Bahr el Abiad, or White River, and about lat. 16°, is joined by the Bahr el Azreck, or blue river, which flows through Abyssinia. By the Portuguese writers, whom the Abyssinians probably misled, the latter river was mistaken for the real Nile, though it was well known to the ancients as a quite distinct river, the Astapus, flowing into the Nile from the Coloe Palus, now the lake of Dembea.

"Mr. Bruce's vanity," he adds, "led him to adopt the same mistake; and it is said that after conversing with D'Anville at Paris, who shewed him the gross ignorance of his pretensions, our traveller, who had great merit in other respects, wisely resolved to strike out the White River from his map, though he *acknowledge* in his work that it is the largest stream! Gosselin (*Recherches*, ii. 120.) pronounces Bruce the most credulous and enthusiastic of mankind; but, with greater justice, adds that he has only repeated the discoveries which the Jesuits had made a century and a half before." (p. 717.) "The Sources of the Abyssinian river were, in the 17th century, accurately described by Payz, a Portuguese missionary, whose account was published by Kircher, and Isaac Vossius, and has, in our times, been very minutely copied by Bruce, as Hartman has explained by printing the two accounts in parallel columns." (p. 725.)

Our extracts from Mr. P.'s excellent and elaborate work shall be closed by two very brief reflections replete with sound sense, and in the present times most fatally confirmed by melancholy experience. The first was suggested by a most absurd decision of Volney, that the ancient Egyptians were negroes; though he had only to look at their descendants the Copts, their remaining gems, or other representations, or even at the mummies themselves, to perceive his error. "But Volney," says our author, "was labouring for the emancipation of the negroes; and that species of reasoning ignorance, which is too often called philosophy, is itself overrun with the most singular prejudices." (p. 722.) The second reflection, in its import and tendency, is similar to the first. Having referred the reader for a minute account of the interesting colony of the Cape of Good Hope, to the excellent travels of Barrow, whose sober and authentic intelligence forms a striking contrast with the gasconades of Le Vaillant; and having said that the Houfakas of Dapper and Ogilby are undoubted the Houfouanas of the Frenchman; Our author adds, "But as modern philosophers never read, they of course make many discoveries. The same learned author," Vaillant, "quotes Pliny and Herodotus for some account of the Hottentots! There is no danger from learning; but that from reasoning ignorance is very great. The ancient philosophers were men of learning, the modern too often men of consummate ignorance: and we all know and feel the evil effects of the ignorance of Rousseau, to instance a solitary example." (p. 755.)

We have spoken of this publication in the terms in which we think that it deserves to be mentioned, and which the public approbation, we are confident, will sanction. But none who consider the difficulties attendant on such compilations will, for a moment, suppose that in one so voluminous there are no mistakes. To the author's general character for diligence, industry, and fidelity, we can bear ample testimony. But in works of such a length, and embracing so vast a variety of subjects, no vigilance can hope to be always on its guard. A few instances of failure in regard to accuracy, which we have observed, we shall briefly point out, not with any view to depreciate the work,

but

but merely to shew that we have read it with attention : for, after all, they are of no great consequence. "The creed of the English church is rather Calvinistic than Lutheran." (vol. i. p. 33.) This is very incorrectly expressed. In forming the standards of the English church neither Luther's authority nor Calvin's was regarded any farther than they were believed to agree with scripture and antiquity. It is a great mistake (p. 36.) that the superintendence of the poor was formerly the sole office of the order of Deacons; and so is the statement in p. 39, which represents the Trinitarians as believing in more Gods than one. In p. 42. "To mention the King's death," is said to be a capital crime: the author meant, we suppose, that *to imagine* it is capital. "Gower the poet, rather preceded Chaucer" (p. 67.); but not as a writer in English. (See Godwin, Vol. i. pp. 112, 113.) At both the English universities (p. 74.) the residence required for the degree of A. B. is 4 years. What misled Mr. P. was his not being aware that at Oxford the year comprehends 4 terms, but at Cambridge only 3. Norwich is said (p. 85.) to be "justly styled a city from its size and consequence:" but in England every town-corporate is a city which is, or has been, the seat of a bishop. Hence, Newcastle on Tyne is (p. 88.) twice improperly called a city. "In the corrections, facing the preliminary observations to Vol. i. the same appellation is inaccurately applied to Manchester, Liverpool, Birmingham, Leeds, and Plymouth. In p. 90. Mr. Pinkerton talks of "Stowe, the seat of the Marquis of *Buckinghamshire*;" a strange instance of inadvertency. "Many respectable families in Scotland," we are told (p. 155.) "embrace the episcopal form of the church of England." The expression is improper in a variety of respects; and in particular, our author should have informed us that Scotland has a regular episcopal church of its own. In the same page, the ancient sees of Scotland are rightly said to have been thirteen; but in the detail the number is incomplete, that of Caithness being omitted. A similar mistake occurs (pp. 216, 217.) in enumerating the sees of Ireland, where that of Clonsfert is left out, and that of Cloyne twice inserted. It certainly is not true that what our author calls the "nudity of the lower extremities" (p. 160.) is "mostly abandoned even by the *Scotish* ladies;" for, except on Sundays, and occasions of ceremony, Scotch women of the lower order, whether maids or matrons, go almost universally without shoes and stockings. "Between Stirling and Edinburgh stands Boness, formerly called Borrowstowness" (p. 168), and so called still; for Bo-ness is merely a contraction in writing the name of the town, like Lester for Leicester.

These blemishes are found, our readers will observe, in Mr. P's account of the United Kingdom, of which we conceive ourselves best qualified to judge. It may be thought, perhaps, that they are not of importance enough to merit regard. But perfection, although we cannot expect to attain it, ought, in every thing, to be the object of pursuit; and so high does Mr. P's work stand in our esteem that we wished to see it purged from even little imperfections. This with

must likewise be admitted as our excuse for a few remarks on his language and style; with regard to which he observes himself that "he has chiefly aimed at concise perspicuity, and may have frequently sacrificed elegance of ornament, or magnificence of period, to the severe accuracy of the topic." (Pref. p. xiii.) The author has here very fairly appreciated his own manner of writing, which we think adapted, with great felicity, to the nature of his subject. In general it is simple, natural, and chaste; as highly adorned as it ought to be, with few examples of affectation, or of that predilection for pompous diction, of which, in some of his former publications, Mr. P. has been, with some reason, accused. Yet it is not entirely free from faults, for the correction of which, in a future edition, we submit what follows to his consideration.

In the first place, Mr. P. still continues pertinaciously to write *Scotish*, which is neither authorized nor analogical. The national epithet is certainly either *Scotch* or *Scottish*. Secondly, he perpetually misplaces the adverb *only*, almost always prefixing it immediately before the verb, even where the sense imperiously and indispensably requires a different arrangement. The adverb *only*, always implies an opposition between two things, of which the one is admitted to the exclusion of the other; and the proper employment of the adverb consists in expressing that opposition with distinctness. When the things opposed are denoted by verbs, in that case, and in that alone, the adverb is rightly placed immediately before the former of them; but never when the opposition is between two nouns. A general neglect of this important rule forms a striking feature of Mr. P.'s style, and renders his language in numberless instances, exceedingly inaccurate. Several of these instances we have marked in our extracts; and a thousand more might easily be given, in not one of which does the author say what he meant to say. It is sufficient, however, to call the reader's attention to a very singular one, which we have printed in italics, and which occurs in Mr. P.'s observations on the arguments of Mr. Principal Robertson. Here the author by no means intends to oppose the action of "*beginning to people the north of Hindostan*" to some other action, as, for instance, that of "*finishing, or completing its population*;" though that is the only sense which his words will bear. He evidently means to oppose "*a few centuries*," or at most "*a thousand years*" to a period commencing more remotely: and, in order to express this meaning, the word *only* must be removed from its present station and placed immediately after *Hindostan*. This error, we are concerned to observe, is extremely common, even in our best writers. Thirdly; another characteristic of Mr. P.'s style is the constant use of the subjunctive mode with the conjunction *though*, in cases where no doubt, supposition, contingency, condition, or concession, can possibly be implied, thus vol. ii. p. 431. "It will appear that, though modern enterprize have failed in the discovery of a supposed Austral-continent, yet the discoveries may be said to constitute a fifth part of the world." This mode of writing is so gross a barbarism that, at first

first, we imputed the examples which we found of it, to the negligence of the printer. But we were afterward convinced that Mr. P. had adopted it on some principle, which we do not comprehend, and the reader will see examples of it. Vol. ii. pp. 6, 117, 126, 141, 245, 325, 674 &c. In all these cases, the indicative mode ought, undoubtedly, to be employed; and the employment of the subjunctive deserves to be explicitly condemned. Fourthly; many of our author's words are not English: Thus *central* and *centrically* (passim.): *junctive* (Vol. i. p. 16.): *emolliated* (p. 16.), which, besides being unauthorized, is formed in opposition to all analogy, the Latin verb being *emollire*, and not *emolliare*.—*Manufactories* (pp. 85, 87.): *Irradicable* (Vol. ii. p. 656) &c. Lastly; we observed, in one or two places, his construction to be defective and ungrammatical; but we have somehow forgotten to note them down; and they are not worth the trouble of searching for them.

A Compendium of the Veterinary Art, &c. By James White, Veterinary Surgeon to his Majesty's First, or Royal, Dragoons. 2 vols. 12mo. Price 9s. Badcock, London. 1804.

MANKIND are naturally strangers to the feelings of the inferior animals, and, hence, often indifferent to their sufferings. Infants are cruel to the small domestic animals, not from any innate ferocity of disposition, but because they consider not that these creatures have a sense of pain, just such as they themselves are subject to. Among the vulgar, and even among those who ought to have known better, it was long an uncontested opinion, that the brutes were almost entirely exempted from those diseases by which human life is so perpetually afflicted. It is only by long acquaintance with some of the most valuable species of our domestic animals, and under the influence of the very great interest which we have to preserve them in a sound state, that we have learned to regard them as subjects on which the arts of medicine and surgery may be usefully employed. The horse, the ox, and the sheep are, at last, recognized as liable to a multiplicity of bodily distempers. The horse, of which alone we make considerable use, as an assistant in our labours, is, now, of such importance, as a part of our property, and so much in need of our attention to preserve his health, that a new province in medical and surgical practice has been gradually opened for the particular treatment of this species.

Till of late the treatment of the diseases of horses was left entirely to the persons who dressed and shod them. Those were incapable of other practice than by nostrums of casual discovery, or by a rude, hacking, cauterizing surgery, which had nothing to do with system or science. The progress of comparative anatomy; and the value which was put on horses for military uses, and from their relations to the show and the pleasures of the great; at length occasioned the application of the talents of men of scientific skill to this humane and beneficial

sical art. In France, as well as in Britain, the horse has been dissected; his fractures, bruises, and wounds have been treated, according to rules suggested by a due knowledge of his structure; the different distempers of the stomach, the bowels, the skin, the head, the blood, the absorbents, and the organs of secretion, to which he is subject, have been reduced to systematic order, and rational methods of cure; hospitals have been established for the reception of diseased horses; professorships have been instituted to teach the whole science and practice of veterinary physiology, surgery, and medicine; and many valuable books have been, within these few years, published on the structure and diseases of the horse.

Mr. WHITE begins the work now before us, with a short but clear and satisfactory explanation of the anatomical structure of this animal, as to its internal organs. The most remarkable peculiarity, in which he has here occasion to describe the horse as differing from human beings, is that insensible membrane, which, covering the inside of the œsophagus, extends into the stomach, and thus renders the horse much less liable than human beings, to be destroyed by swallowing poisons, or to be excited to vomiting. He next proceeds to explain the origin of all the diseases to which the horse is subject; and refers them all to inflammation local or general. Inflammation itself he does not precisely define; he, however, seems to mean by it, "a tendency in any part, or in the whole, of the animal œconomy, to a greater frequency of action, than its natural functions require, and than its proper energy is able to endure, a tendency which, therefore, if not checked, soon exhausts the energies of the parts in which it operates, and necessarily disorders, sooner or later, the whole functions of the system." The diseases of inflammation of which he then treats, are, fever, simple and symptomatic, inflammation of the lungs, inflammation of the bowels, inflammation of the stomach, inflammation of the kidneys, inflammation of the bladder, inflammation of the liver, strangles or inflammation of the glands of the throat, catarrh or inflammation of the mucous membrane which lines the inner parts of the nose, throat, &c. chronic cough which ensues when the catarrhal inflammation extends into the branches of the windpipe, and produces a constant irritation exciting to cough; inflammation of the eye; locked jaw, occasioned by the inflammation of external wounds, broken wind, the consequence of inflammation of the membrane which lines the windpipe, and all its branches; flatulent colic or gripes, attended with inflammation of the coats of the stomach, apoplexy, or staggers, in the termination of which the vessels of the brain are inflamed; diarrhœa, or purging, which is a case of the inflammation of the bowels; diabetes, in which there is an inflammation of the urinary vessels; suppression of urine, arising from a peculiar sort of inflammation in the neck of the bladder; worms which injure, especially the bots, by their power to produce inflaming irritation in the stomach and intestines; hide-bound, scit, mange, grease, glanders, and farcy. He treats, next, of
 nds, bruises, broken knees, fistula in the withers, poll-evil, saddle-galls

galls or warbles, fistulas, strains, ring-bones, thorough-pin, windgalls, splints, spavin, and curb, indispositions of the horse which fall properly under the care of the horse-surgeon or farrier.

The author's fifth chapter is filled with an elaborate display of the anatomy and physiology of the horse's foot.

His seventh chapter prescribes rules for shoeing horses. In the seventh is a description of the diseases to which the foot of the horse is subject, and the best methods for their cure.

The eighth chapter treats of the general œconomy, of the medical and surgical applications, or the cure of the disorders and hurts, of horses.

Directions are given, in the ninth, for the fit management of the horse in the stable, and during a journey. Such are the contents of the first volume of this excellent practical treatise.

The second volume is a convenient Dictionary of the *Materia Medica* of Veterinary Medicine, with a good *Pharmacopœia* annexed to it. This is a new province, first opened by Mr. White, in the Literature of Veterinary Medicine. These parts of this work will be found exceedingly useful to practitioners in the Veterinary Art. Mr. White's doses, as they are stated in the *Pharmacopœia*, seem to be apportioned upon the most rational principles, and with very great judgment.

We need not say more in favour of a work thus composed, and of the first part of which a large edition has been already distributed, than that his Royal Highness the Duke of York has been pleased to recommend it as a manual for use among the cavalry of the British army, and that its influence has already, in a conspicuous manner, improved the management of horses, as well among grooins and farriers, as among higher practitioners, throughout this country.

Holcroft's Travels through Westphalia, &c.

(Concluded from P. 61.)

IN his second volume, Mr. Holcroft enters more at large into a description of the manners and customs of the French, than in the preceding volume, and, though we cannot approve his too liberal use of Saint Foix's Historical Essays, whole pages of which are, occasionally, transcribed, yet, on the whole, we have found less to blame and more to commend in this, than in the former part of his travels. His remarks on the disgusting mixture of finery and filth, and of the incongruities which pervade every part of the domestic economy of a French family, are, we know from experience, strictly correct. "So strange is the assemblage of objects, finery and wretchedness are in such frequent contact, gilding and cobwebs, dark gateways and dirty staircases, leading to spacious apartments in which magnificence lies in disorder and neglect, these, and the continual repetition of similar incongruities, obtrude upon the man of observation an almost unvaried picture

picture of grandeur and beggary." In short, to sum up the whole in few words, there is in France no such thing as *comfort*, and of course, no such word is to be found in the French language.

Mr. Holcroft's indignation at the habitual profligacy of the French, and at their licentious efforts to gloss over, by inappropriate epithets, the breach of chastity in the female sex, is well timed, and well expressed. Though why he should have selected a long list of *royal* amours in illustration of his position, in preference to all others, we cannot conceive; still we agree with him that it is the duty of persons who either fill, or are destined to fill, the throne, to set an example of virtue and decorum to their inferiors. And if, setting at defiance the most sacred of ties, they are profligate enough habitually and publicly to violate their duty to God, by a constant breach of his commandments, they cannot well be surprized if their subjects are led to neglect their duty to *them*, by a daring breach of allegiance. Indeed, their conduct has a natural tendency to produce such an effect; for when men, in elevated stations, cease to be *respectable*, they will not long continue to be *respected*. In detailing the profligacy, however, of former sovereigns, justice required that Mr. H. should make an honourable exception in favour of the last of the Bourbons, who filled the throne of France; a prince who scrupulously discharged all the duties of a good Christian.

Where the manners of a people are indelicate and vicious, it is not surprising that their language should be so. Of the indelicacy of the French in conversation, and in the names of their streets, &c. Mr. H. exhibits many notable examples. Yet he truly observes;

"Few things are more truly ridiculous than the affectation of delicacy. When I hear a man talk of his *small clothes*, I imagine I am in company with a fool, or (with) the son of a washerwoman. Real delicacy results from a thorough acquaintance with the usages of the world, which bids us carefully avoid offending those usages; and from chastened but unobtruding moral principles."

Of the gross indecency of the dress of French women, our countrymen could have little conception, if it were not for the servile imitation of it which has for some time prevailed among our own females. We shall leave a French writer to describe this; and in his own language.

"Nos Phrynéés et nos Lais avoient appris que les anciens sculpteurs n'étoient parvenus à rendre transparente, avec la draperie, les formes de leurs statues de femmes, qu'en drapant leur modèle avec un linge mouillé. La crainte des rhumes les empêchoit de s'habiller avec un jupon trempé. Elles y suppléerent en ne portant *ni chemises, ni jupon, ni jupe, ni poches*. Elles avoient grand soin, en marchant, de pincer leurs robes des deux cotés des hanches. Alors se mouloit pour tous les yeux ce qu'elles vouloient montrer à la Republique expirante; n'osant pas se decouvrir plus que le genou, elles se dédommageoient en nudifiant leurs bras. Ainsi étoient mis en étala l'échantillon des colonnes qui restoient cachées malgré elles."

This

This picture of his countrymen, by citizen Fantin Desodoards, will not be suspected of exaggeration. Indeed, we are sorry to say, that similar pictures may be daily seen in the streets and public places of London. Our author's anxious desire to depict the living manners of the French, in the most correct and striking manner, has led him into the delineation of scenes of no very delicate nature. His excuse for this, is thus expressed. "It is not by assertions but by facts that manners can be understood; and, if facts must be concealed because they are offensive to the imagination, though the knowledge of them may contribute to correct error, and lead to useful and essential enquiries, the imagination is a prude, that has rather the semblance than the reality of virtue." Our readers must be left to appreciate the validity of this excuse.

We should truly rejoice with Mr. Holcroft, to find "that education in France is improving;" but we fear that he is egregiously mistaken in his assertion, because it is in direct opposition to the statement of a French author, (who must be supposed to have had the best means of acquiring a correct knowledge of the fact) quoted in the appendix to our last volume. Mr. H's remarks, however, on the subject, and especially on the neglect of mothers to nurse their own children, are generally just. The following observations, it will be found difficult, we conceive, to reconcile with his previous assertion. In enumerating several important facts deducible from his general statement, respecting the present system of education, in France he says;

"Among them are the great paucity even of primary schools; the still much greater want of secondary schools, where nothing more is taught than, if so much as, that education which is bestowed in almost every parish in England; the disordered state of the higher seminaries of learning; and, more than all the rest, either the jealous fears or the busy despotism of Government, all centering in the chief.

"If the nation be so ignorant as that every petty day-school must be inspected, that every secondary or grammar-school must be watched by the prefect, that men must be sent annually to travel through the departments to superintend prefects, inspectors, and schools, and that the superintenders, including all under and all above them, must be superintended by the First Consul himself, who is the omnipotent reformer, in what a state must this actual ignorance be? Should it be answered, it is but the jealousy, the presumption, and the despotism of Government, will that be a more favourable picture of the actual state of knowledge?"

These facts, and these reflections, certainly not very favourable to the supposition of an improved state of education in France, are followed by a variety of judicious and forcible observations on the same subject.

Notwithstanding the extreme vigilance of the police, acts of brutal violence are more frequent in *regenerated* France, than in any of the *unreformed* countries of Europe; and the French are deprived of their favourite incense at the effects of our sea-coal smoke and our foggy atmosphere,

mosphere, in producing self-murder, as our readers will find from the following statement.

"A gentleman on whose honour I can depend, and who was once high in office under the minister of police, told me that, within the last ten months, there had been a hundred and ninety-three suicides in the departments, and about the same number in the metropolis; that upwards of seven hundred murders had been committed, within the same period of time: that effects to the value of about a million of livres, little short of forty-two thousand pounds sterling, had been stolen, and nearly the same loss sustained by fire: that is, in the departments. Including all France, he estimated the number of suicides at from two to three per day, or five in two days.

"I must not here omit to mention that it was with difficulty, that is, it was with the trouble of going myself or of sending a voucher with the servant, that I obtained *aqua fortis* of which I was in want, from the apothecary's shop. Suicide, and I fear murder, by poison, have been so frequent that the strictest injunctions are issued not to sell any drugs that can give sudden death."

After some farther proofs of the frequency of suicide and murder, Mr. H. thus concludes the chapter with the following sensible reflections.

"After proofs like these, what shall be said concerning that gaiety of heart, which the natives and the writers of France so often affirm they possess, and to so high a degree? If it be a feeling of short duration, suddenly taking birth and as suddenly killed, produced by trifling causes, and liable to end in such fatal despondency, it is a habit of mind which, instead of meriting their praise, ought to excite their most serious attention to reduce it to reason. True cheerfulness is more robust: that mind only can enjoy security which, added to virtuous intention, has the sober and tranquillizing habits of order; and which, willing at all times to partake of pleasure, has the patience first to enquire what is the cost, and what the consequence.

We presume Mr. H. does not mean to exclude a just sense of the importance of religion, and a full conviction of its truths, from his list of essentials to the enjoyment of mental serenity. To the *good temper* of the French he pays a just tribute of praise.

"During their late odious persecutions, for persecution is always odious, and the enemy of every noble cause, the emigrants of France have many of them been highly and justly praised, for the cheerful resignation with which they have endured a reverse of fortune so great, and, to people imbued with the moral poison of luxury, so terrible. Many a noble, accustomèd from infancy to have menials at his beck, to be nurtured in the caprices of indulgence, and to shine himself a star in the firmament of courts, has been seen to retire even to a garret, there to maintain himself by some effort of ingenuity, or some art which he had been taught as an accomplishment; and, having thus acquired a morsel, generously to divide it with a still more wretched brother in affliction. Oh! it is a noble picture! a lesson to futurity, and at once an honour and a reproach to France.

It is, indeed, a noble picture! and when the conduct of these nobles

is contrasted with that of the upstarts who have usurped their honours and estates, the most democratic must acknowledge that nobility is something more than a name, the nurse of generous feeling, and of heroic virtue; while they must admit the truth of the homely adage, 'set a beggar on horseback and he'll ride to the devil.' The following anecdote is not wholly foreign from these reflections. While our author was reading one of the inscriptions on a Church or Palace, *Liberty and Equality*, he was thus addressed by a by-stander, whose language must be injured by translation; part of it indeed sets the powers of translation at defiance.

"Monfieur, j'ai une fingulière et fautive manière de lire nos infcriptions publiques. Quand je paffe le vaste palais, où demeure notre grand homme de petite taille, et où l'on trouve le môt *EGALITE* écrit en beaux caractères, j'ajoute toujours *par mépris*, je veux dire *par méprise*, une syllabe: Je lis machinalement *INEGALITE*. Au contraire, au lieu de lire *L'IMMORTALITE DE L'AME*, et *L'INDIVISIBILITE DE LA REPUBLIQUE*, en tranchant le môt, il m'est impossible de lire autrement que *L'IMMORALITE DE L'ame*, et *L'INVISIBILITE de la Republique*."

We agree with Mr. H. that "the true spirit of the phrases *par mépris* and *en tranchant le môt* cannot be rendered in English," but in translating that part of the sentence which includes the former of these phrases, he has neither given the *spirit* nor the *sense* of the original: he has totally omitted the word *par mépris*, and has rendered *Je veux dire par méprise*, "as if correcting a mistake;" whereas the meaning is this "I always add, *from contempt*, I mean *by mistake*, a syllable," &c.

In our remarks on the first volume of these travels, we had occasion to notice the author's opinion of the *improved state* of the country, &c. but whatever favourable impressions he might have received on his first entrance into France, they appear to have undergone a material alteration during his residence in the metropolis. His meditations on his return from a visit to Montmartre, a hill in the vicinity of Paris, to which Mount Calvary, the former resort of Parisian Pilgrims, (which was four miles distant from the capital,) was removed by ecclesiastical authority, present the following result.

"As I descended the hill how full of meditation was the mind! The dirty *cabaret*, hidden in a hole that proclaimed itself the rendezvous of the nation; the bald arts of the priests, whose forlorn condition as men excited pity; their infantine vacuity of intellect; the simple credulity of the poor creatures, who still remain their faithful adherents; *the state of ignorance through France*; the want of cleanliness; the disorder; *the poverty*; *the wretched villages*; and the general picture of *lagging slow civilization*, which proves that the common conveniences of life were so little esteemed or understood; these collectively made an impression such as not the palaces and temples in view, the ostentation of the constituted authorities, the consuls and the armies of France, the victories gained, the conquests made, nor all the empty boasts of man, could efface!

Previous to the revolution there existed in Paris alone *three thousand three*

three hundred and twenty-eight religious houses, all of which, as our readers know, have been abolished, and their property stolen by the revolutionary thieves, who always act in the name of the nation; "and how," adds Mr. H. is this multitude dispersed and reduced at present!"

"Government has organized religion. At the head of the Church no Pope is placed; no cardinal governs under him: the chief consul of France will not admit of competitor in Church or state; he can brook no controul; he can imagine no understanding sufficiently vast to give him instruction. Citizen *Portalis*, lately an emigrant, acts under the supreme Buonaparté: by him *les affaires des cultes* are superintended, and what manner of man is Citizen *Portalis*? His political career is too public to need any report of mine concerning its progress: but his private opinions are, perhaps, something less notorious.

"After he fled from France, he visited various cities of Germany; where the general tone of his conversation declared him to be what is called entirely free from religious prejudices; for him no opinion, merely as an opinion, was too licentious. But this was not because he wished to probe error, and to profit by acquired knowledge: he held it a folly to talk of corrupt ages, or corrupt nations. Though every fact of historical and individual experience prove the pernicious falshood of the opinion, he maintained that men are and ever were the same, and that, being acted upon solely by self-interest, the act of governing them is the act of profiting by their selfishness. Popery he affirmed to be the only state-religion: because, as he emphatically added, it is a sieve that will suffer any politics to pass. Citizen *Portalis* is become the secret and one of the most intimate counsellors of the Chief Consul. That these, and the whole train of their relative opinions, were the daily topics of his conversation I have the word of a man of mild manners, strict probity, and no less famous for the powers of his mind than the purity of his morals.

"Under politicians so profound, the Church has been wrested from the precarious patronage of the pious; and once more joined to the state. What the sum of the benefits may be, which the state is to receive from religion, and religion from the state, time must determine, present appearances augur but faintly. That lordly host, whose voices combined inspired even Majesty with awe, and so frequently drove ignorance frantic, is now replaced by twelve parochial Churches, one for each municipality, and twenty-seven chapels of ease, for the Catholic worship. The Protestants are allowed three Chapels; the total for Catholic and Protestant is forty-two; and beside these there is at present no other place of religious worship in Paris."

By this account of citizen *Portalis* it appears that he has no religion at all; and therefore he is a very fit adviser for his imperial master, whose whole life has displayed an utter contempt of religion. But we fear it will be found that this citizen, in his estimation of mankind, has shewn a greater knowledge of the world, and a more correct opinion of its inhabitants, than our philosophizing traveller, notwithstanding his alusion to historical and individual experience. The subject, however, includes too many important considerations to
be

be discussed incidentally; a proper investigation of it would require a volume of no mean size.

At the close of the chapter, whence the preceding passage is extracted, are some general reflections on priests which must not be suffered to pass without notice.

"Many a priest," says Mr. H. "knows not how to become a priest; suspects not that there can be error in things which the *parroted* assertions of mankind have taught him to consider as sacred; and, with great innocence of intention, would hold that man as a monster, who should tell him that the functions, which he daily performs, as no less than the emanations of divine wisdom, are the extreme of absurdity, the inventions of selfishness in a state of insanity, and totally destructive of those simple and pure moral principles which the gospel contains; and which the worst man on earth reveres, how much soever he may infringe them."

If Mr. H. intended to confine his remarks to those superstitious practices of the Church of Rome, which are justly classed among the corruptions of Christianity, we should have little to object to them on the score of justice. But they are worded so generally, as apparently to comprehend *all* the functions of the priesthood, consequently extending to the very fundamentals of Christianity. We should scarcely have admitted the possibility of such an intention in the author, had we not before had occasion to reprove him for his impious assertions respecting *vices inherent in the institution of the priesthood*, of which he is not, we should hope, to be told our blessed Saviour himself was the founder. Does he really mean to say, as it is natural to infer from his language, that the gospel contains *nothing more than simple and pure moral principles*; or that those are the only objects worthy the attention of a Christian? We readily admit that scripture morals, like scripture politics, are the best, as, indeed, every thing must be which proceeds from divine knowledge and from divine wisdom; but, if Mr. H. can descry nothing else, of great, of *vital*, importance, if *we* may be allowed to use such an expression on such an occasion, in the gospel of Christ, he must bear to be told that he has profited but little from the perusal of the scriptures, and is very ill qualified to give advice to others. We hope the looseness of his language has deceived us as to his meaning, since, if our inference were just, he would have no pretensions even to the character of a Christian. A man *may* adopt all the *simple and pure moral principles* of the gospel, without admitting the divinity of Christ, or the doctrines of redemption, atonement, and justification; but, without such admission, it is needless for us to observe, he is no Christian. A writer cannot be too guarded, nor too explicit, in his reflections on religious subjects, as a misconception of his meaning may be highly prejudicial not only to himself but to his readers. To say the truth, Mr. H. seems, as far as we can collect his sentiments from the incidental reflections scattered through these volumes, to have very vague and loose notions on the subject of religion; and, therefore, the less he says about it, perhaps

the better. It would give us great satisfaction, however, to know that we have formed a false estimate of his religious knowledge, and of his religious principles. As to the monstrous assertion, that the *worst man* on earth *reveres* the moral principles of the gospel, it is so much at variance with common sense, and with "historical and individual experience," that we were astonished to see it.

The chapters devoted to the delineation of the character, qualities, and actions, of Buonaparté are highly interesting. The author speaks of his present tyranny with just indignation, though he displays an unaccountable incredulity respecting some of his past vices and enormities, which are established beyond all possible doubt. Indeed, in nothing, but crime and oppression, has this upstart Corsican been *consistent*. Truly does Mr. H. speak of him as

"The man who, by the disordered and wild accidents of the times, appears to have swallowed up all other men, and to stand aloof; they crawling in existence only at his mercy, and having no will, none of the attributes of men, nor of their corporeal or mental faculties, deprived and robbed by him of that which distinguishes them from the reptiles that ruins and that dunghills breed. When presumptuous power is thus absurd, thus frantic, indignation is virtue."

Mr. H. does not scruple to assert, that the French government would fall in pieces, if England were at peace with France; and makes this supposition of his own a ground of censure of the British cabinet. But must he not admit, that, if his representation be just, it is the interest of France to provoke a war, and, being actuated invariably by her own sense of interest, without any regard to principle, she will, as she has done, force us into a war in spite of ourselves? Nobody could possibly suspect Mr. Addington of *temerity*, or of harbouring a wish to break that peace, on which he built his political reputation, and in which he continued to rejoice, even when its ruinous consequences were manifest to the whole world. But this is an old argument (revived by Mr. H.) which has been advanced, and confuted again and again.

The anecdotes of Buonaparté are, many of them, curious; some of them new; and all of them instructive. From these, therefore, we shall be rather copious in our extracts.

"That he had the suspicions of a man who was considered as a usurper, or who considered himself as such, was evident. If he went to the play, house, it was not known what streets he would pass through; different turnings were taken at different times; the horsemen that preceded him hurried all obstruction from his passage; the door that he entered at was surrounded by guards; the avenues from the *Palais Royal* that led to it were shut; and no person was allowed to approach.

"I was not in Paris till after the attempt had been made upon him by the infernal machine; and he appears never since to have had any confidence but in his guards. Stories were in circulation concerning his fear of poison, his change of beds, and other unquiet precautions: but I know nothing

thing of their truth: I only found his seclusion was now so great that I could not hope to obtain a sight of his person, except at the parade. His motions were desultory; no notice was given when he went to the theatres, and when there he so placed himself that he was little seen.

"The first anecdote I heard, which regarded him, was one already related of a woman who was seized for calling him the chief of a band of robbers. I was grieved, but not surprised. I shall recite others in the order they occurred.

"*Fouché*, at this period, was the protector of the republicans; and, while defending their cause, the Chief Consul one day answered him with some asperity.—

"The republicans do not love me."

"True," replied *Fouché*: "they say you are the high priest of superstition: however they remain quiet. But how do the emigrants, the royalists, and the priests, whom you protect, act?"

"*Fouché*, then taking various papers out of his pocket, which contained proofs of the evil intentions of the parties he had named, added—"Look here, and here, and here: these papers will afford you sufficient information!"

"Immediately, at least soon after this conversation, *Fouché* addressed a paper to the prefect of Brussels, and I believe to other prefects, which appeared in the journals, and might be called a philippic against the priests: it accused them of turbulence, intolerance, and practices unworthy of the morality of the gospel; and required that such conduct should be reprov'd, and in future prevented. This paper was no less offensive to one party than flattering to the hopes of the other: the *Concordat* was then first in contemplation, and the republicans would not suffer themselves to believe that the country was again to be taxed, for the support of a state religion. Bonaparte was of a different opinion; and I had it from indubitable authority that *Fouché* was reprimanded, with marks of considerable dissatisfaction, and silence was imposed upon him: the viceroy must not govern the king.

"About this time, I heard that the Chief Consul would not suffer the least familiarity; and that his temper daily became more irritable.

"I occasionally met several Italians, most of them people of rank, and some who had been high in office; they all spoke of Bonaparte with bitterness; and related tales which, if true, would prove him to have been a treacherous tyrant at the time he began to command in Italy.

"When Bonaparte first came to Milan, professing himself the deliverer of a once great people, but now and long since miserably enchain'd by priestcraft and petty despotism, those, who earnestly desired the emancipation and the happiness of their country, received him with open arms. One of them, a Milanese nobleman of great influence, devoted his whole means and power to the cause which he supposed the French sincerely intended to promote; and for that purpose in giving aid to Bonaparte, by whom he was then treated with the most flattering attention.

"This nobleman had none but virtuous motives for his conduct; and he was too soon convinced that it was not for the cause of freedom, which Bonaparte and the armies of France fought: the avarice of individuals, the plunder of rich and poor, and the worst of motives, which selfishness, egotism, and national vanity could inspire, were daily more and more apparent.

"After some reverse of fortune, which the French sustained in Italy,

Bonaparte once more came to Milan; and the indignant patriot, instead of again promoting the views of the conqueror, openly upbraided him with his want of good faith, his total dereliction from the cause of freedom, and with the atrocities committed or countenanced by him. The affront was unpardonable: to reprove a man who had armies at his command, though it shewed a noble and a virtuous fortitude, the loyal Milanese soon found was a fatal step: Bonaparte caused him to be seized, put him under a guard, and sent accusations of him to the directory, accompanied by pretended proofs that he was a traitor to freedom and to France. The end of this tragedy was the death of the Italian: he was shot; and the passions of his enemy were shewn to be dangerous to the present, and ominous to the future.

"This account I had from a man of rank and honour, an Italian, who assured me he absolutely knew all that he had related to be true."

In 1801, after the *independence* of the Cisalpine republic had been secured by *treaty*, the French commander exercised the most complete despotism over the people of that country. In a favourite opera, exhibited at Milan, in the autumn of that year, there were some passages which were supposed to refer to the past depredations, and to the existing tyranny, of the French, which were received with enthusiastic applause. But "it was suddenly prohibited by the French commander."

The indignant feelings of the inhabitants of those countries which the French revolutionists have generously *emancipated from slavery*, and restored to *liberty and equality*, our author depicts in lively colours.

"Oh that I could impress upon my countrymen a picture of the strong sense of injury, the bitterness of regret, and the determined hatred (indeed it is not too strong a word) against the French, as I found these feelings to prevail, in Holland, and among all with whom I conversed, who were natives of any of the countries which, under the pretence of giving them freedom, have been tormented by these conquerors! There is not a man on earth who could truly witness this, and forbear to form the instantaneous wish that they might be for ever expelled, and confined to their own limits. I would not incite the world to take up arms, for this purpose; but tranquilly to wait that course of events which, if suffered to proceed, were they not disturbed, by calling the attention of the people of France to foreign occurrences and self-defence, would accomplish all that force will attempt in vain to effect.

"The Italians will never pardon France, for having deprived their country of its noblest works of art: this is the only sacrifice of which in general they complain."

These people, it seems, are not very grateful for the effects of a revolution in which, as our author has before assured us, the *good* has predominated over the *evil*. He next gives some anecdotes of individual oppression in France, where the people do not appear to be much more grateful, than the inhabitants of other countries. Citizen Mchée, whose name is now so well known to the British public, was editor of a republican paper which did not bestow sufficient praises

on the Government, and was therefore suppressed; as well as a pamphlet in which the same author undertook to prove that Cæsar was an usurper, and that his fame was questionable; the recollection of this tract, which no doubt, Buonaparté considered as a personal attack upon himself, occasioned the imprisonment of the author, and, afterwards, his banishment. Permitted, however, to return to Paris, he established another paper, entitled *L'Antidote*, in which he attacked the Priests, at the time the CONCORDAT was in contemplation; and for this he was again imprisoned, and subsequently transported, by the fiat of the First Consul, to the Isle of Oleron. Our readers will be surprized perhaps to learn that this was the very man who afterwards became a spy to Buonaparté, and whose lying accounts were made the pretext for the atrocious murder of the Duke D'Enghien; a more atrocious villain, his master excepted, lives not on the face of the earth.

"Transportation without trial has been quite a common practice, since the accession of Bonaparte. There are few people who cannot cite some friend, or acquaintance, who is of the number of sufferers.

"A dramatic author of Paris, named *Dupaty*, produced a short musical piece entitled, *LES VALETS MAÎTRES*; which the pit maliciously thought proper to apply to the First Consul. The piece was immediately prohibited; and the unfortunate writer put under arrest and sent to a sea-port, with an order for transportation to Saint Domingo;* and all this without the shadow or form of a legal process.

"There was more than common cruelty in this act of despotism. *Dupaty* was of a good family, and some of his nearest relations, who had possessed estates in that island, fell sacrifices to the negroes in the first fury of insurrection.

"Bonaparte had the shameless effrontery to say in public, on this occasion, that he had given dramatic writers a good lesson. It is even matter of some surprise that the music was not treason to the tyrant.

"Authors of comedies, however, have their admirers, and partisans, in Paris; and the conduct of the Consul was not a little reprobated. Madame Bonaparte therefore thought proper to intercede for *Dupaty*; and, under this colour, the sentence was pretended to be revoked. I afterward made several inquiries, but I did not hear that he was again allowed to return to Paris.

"Nearly at the same time, that is, in the spring of 1802, a drama made its first appearance at the *Théâtre de la République*, written by an actor named

* "As a proof of the timid subjection in which writers are held, an annual theatrical repository, entitled *Année Théâtrale*, instead of giving the history of this piece, which, had the author dared he would most willingly have done, mentions it as if casually. Speaking of another piece, entitled *L'Antichambre*, it adds: this reminds us a little of *Les Valets Maîtres*; in which the citizens *Dupaty* and *Daleyrac*, the musical composer, united their talents. The success they obtained was complete; but the work could only be once represented. *L'ouvrage ne put être représenté qu'une fois*. Not a breath escapes of the punishment inflicted on the poor *Dupaty*.

Duval, and entitled, *Edouard en Ecosse*. The subject was the dangers of the Pretender during his flight and escape to France after the battle of Culloden, and the piece was received with enthusiastic applause. The author was in transports of joy; his friends were fatiguing and half suffocating him with congratulations and embraces; of fame and full pockets he could have no doubt, and the piece was posted for representation the next evening.

"The golden dream was of short duration: there was in the piece something that reminded Frenchmen of the misfortunes of royalty, the sufferings of the *Bourbons*, and the worth of fidelity in loyal adherence; and it was forbidden to be played any more, under the pretence that it was disrespectful to our Sovereign. Instead of the honours and wealth that were certain to accrue from successive representations, it was intimated to the author that he must make a journey for the sake of his health; and, bitter as obedience was, he respected his health too much to neglect this advice.

"*La Harpe*, for some imprudence, was banished from Paris, and ordered to reside at a certain distance. Every thing is imprudent, in this country, which has but a chance of offending government. Should a man whose habitual thoughts and actions are the most peaceable, open his lips or venture to move without speaking and weighing his actions with all the timidity of caution, he is uncertain of what are the dangers to which he is exposed. I am no friend to the tergiversation, the late affected fanaticism, and the former revolutionary violence, of *La Harpe*: but, whatever he may have been, I am the determined enemy of persecution.

"A gentleman, with whom I was acquainted, of great respectability, but who took no part in politics, has a brother; who, because he is known to be an unshaken friend to republican principles, is likewise exiled to his country seat.

"These are examples of mild banishment; the island of *Oleron*, which abounds with the banished, is a little more severe; however, it is not far from the coast of France; but, whenever despotism takes any deep offence, islands far removed, and countries as cheerless to a Frenchman as they are unhealthy, are the receptacles of these victims, of many of whom no friend or relation ever hears more.

"Could it even be proved that the French cannot yet be governed but by force, by the bayonet, still, such acts as these must eternally be stigmatized as the most wanton despotism; which everlastingly did, and everlastingly will, merit and receive the execration of mankind.

"*Volney* had believed in the virtue of Bonaparte, had been his friend and admitted to his familiarity; and, being a sincere lover of freedom himself, he continued its defender. Not sufficiently aware of the effects which the exercise of power had produced, that remonstrance was become offensive and difference of opinion an insult, he was one day endeavouring to convince the Chief Consul of the mischief he would do to mankind, by again conferring power on the priesthood, admitting the smallest of its once usurped claims, and burthening people who were of a different creed with a general and unjust tax.

"Bonaparte replied—'Why do you mention the people? I do but act in this business according to their desire: a large majority of the people wish for the re-establishment of the church.'

"Forgetful of the possibility, or perhaps not suspecting it, that the truth which instantly occurred to his mind should so deeply wound the pride of a man whose supremacy was so recent, *Volney* answered—'Were you to act according

according to the will of the majority, you must immediately cede your power: the majority of the people would vote for the return of the Bourbons.

"The rage of the Chief Consul was ungovernable: the common report is, that he instantly struck *Volney*, and ordered him from his presence; since which he has never again entered the palace of the Tuileries.

"No powers of mind can rescue the man, who is the slave of anger, from actions that are worthy only of a lunatic.

"Of what an opposite complexion is the following anecdote! In the true spirit of French declamation, some one affirmed, speaking to Buonaparte, that England was far behind France in truly understanding the principles of liberty: to which he replied: 'it would be well for the latter, if it did but enjoy one-tenth part of English freedom.'

"He will seldom condescend to argue; and, when he does, he considers it as insolence, in any one, who dares to be of a different opinion.

"Music being one day the subject of discussion, he affirmed, 'it is so simple in its principles that no man can be ignorant of it, who understands the mathematics; it was the most monotonous of studies, for it had no greater variations than may be found in different angles, obtuse and acute.'

"His opponent, a musical composer, replied—'I fear Citizen Consul, this character of it can scarcely be just; since monotony is the thing that music can least endure.' To which the Citizen Consul answered—'It appears, then, you understand the subject better than I!' and turned away on his heel."

Of the religion of this detestable tyrant and vain upstart, we have already given our opinion, which does not seem to be very different from that of our author.

"Concerning the religious opinions of the Chief Consul no man, it is said, can form any sound judgment: from his discourse, he might at one moment be imagined an infidel, at another a deist, and the next perhaps a Christian. He is said to have told *Dupuis* that he did not believe such a man as Jesus Christ ever existed. To *Monge*, an avowed infidel, who was expressing his disbelief of eternal punishments, the Consul said, after reciting the names of various great men who had believed in the Christian religion, and examples of others who in their last moments had changed their opinions from fear, that he, *Monge*, would certainly die a true believer.

"He appears to be rather a fatalist than a necessarian; for he believes or affects to believe in his favourable destiny."

Mr. H. assures us, he has very good grounds for asserting, (and we, too, have good reason for believing the assertion to be true) that Buonaparte himself was "the author of those angry and inflammatory attacks on England (in the *Moniteur*;) disgraceful as they are to sound understanding; and, in many parts, utterly as they are false and absurd, I must not implicate innocent men with a tyrant, otherwise I would shew the just right I have to make this assertion."

Of the freedom of opinion and of action in France, some farther notion may be formed from the following anecdotes, respecting the usurper's appointment to the Consulate for life; and no doubt the

same freedom obtained in the declaration of the will of the people on his assumption of the imperial dignity and title.

"Carnot, as I have heard, was the first who signed a negative, on the question of the consulship for life; and added that he was conscious he had signed his own proscription. I know, every well informed man in Paris knows, he is hated by Bonaparte.

"Concerning this voting, the following among many other tales were current.

"Some person, I have forgotten his name, came to inscribe his vote; but the prefect would not suffer him to write, alledging that he knew him to be a no.

"Three other gentlemen had the negative and affirmative lists laid before them; and at the same time were informed, by the prefect, that, if they signed the negative list, he must be obliged to arrest them: such were his orders.

"The sons of *La Tour Maubége*, the companion in prison of *La Fayette* were so far favoured as to have their names inscribed to be admitted scholars of the *Prytanée*; but, when the above question came before him, their father signed no, and they were both struck off the list by the First Consul.

"From an engineer, who was with him in Egypt, I learned that it was his custom, when he had summoned a council of war, to listen to the opinions of others, to give no opinion himself, to act in a manner that could be least expected, and to do this with such determination and celerity that, said the narrator, it was like a torrent. So great was his ascendancy that, when he was present, the generals acting under him appeared like so many school-boys."

We have long since ceased to be surprized at the insatiate ambition of this man, but the impudence with which he avows his plans, and the contempt with which he treats both the will of independent nations, and the displeasure of independent sovereigns, is truly astonishing. Mr. H. says "It was openly reported of him, before I left Paris, that he said,—*Il faut que la Suisse et la Hollande s'accoutument à être les tributaires de la France.*"

"To those who would study the character of the Citizen First Consul this *Almanack National* is a master-key. Under that very simple title, his thirst of power, his presumptive wisdom, and his tormenting jealousy, are so avaricious, so restless, that there is scarcely an office in the whole republic to which he does not appoint, nor a proceeding that he does not inspect, and, should he think proper, annul: he nominates as well the civil as the military officers; not only generals and judges, but advocates, attorneys, and school-masters are of his appointment. Through the whole book, this simple title of the *Premier Consul* occurs, whenever the exercise of power is concerned.

"The heart sickens to recollect that a poor human being, who cannot so regulate the conduct of a single individual, not even of a child, but that his laws, his orders, and his purposes, will be counteracted at every instant, should be afflicted to such excess by the itch of governing that he will appoint, from his own successor down to the infants that lisp in primary schools. Were the subject less momentous, there would be matter of infinite ridicule

In the whole aspect of this new government, and this new man. The number of ages surely cannot be great before nations will spurn at the very thought of being involved in all the miseries of war, because such is the will of an individual.

"This man has so far forgotten all common sense, all common decency, all respect for himself, and all recollection of the contempt in which mankind must hold such insufferable vanity, that, in his public style and negotiations, the supposition that the state and the people of France are in existence continually appears to be lost: they are all engulfed in the First Consul. It is the First Consul to the Grand Sultan; the First Consul to the Beys of Egypt; the First Consul to the Dey of Algiers: and to none but the First Consul do these Sultans, Beys, and Deys reply.

"Between the dwarfish form of the man and his enormous arrogance, there is a disparity too preposterous for feeling to rid itself of; except by laughter. Yet how suddenly is this motion checked, by the remembrance of the general destruction in which he endeavours to involve mankind. Is it not miserable to reflect that the paltry, the frothy, the despicable thing called vanity, raging in a being in itself so impotent, should be the cause of such desolation?

"How little a thing is this vanity, this restless iteration of egotism, as it exhibits itself in the man to whom the wild accidents of fortune have confided so disproportionate a share of the physical and moral force of Europe; so that the opposing remainder is threatened with annihilation."

The chapter on *invasion* contains some sensible and pertinent remarks, and none more so than the following. Adverting to the sentiments of those who were misled by the professions of the early revolutionists, Mr. H. observes,

"The delusion is passed: he, who at present hopes that the invaders of France would increase the freedom of Englishmen, is a lunatic; and the number of such men cannot be great. The firmest friends of freedom will ever be the first to repel slavery: fanatics only can imagine that those who have no liberty themselves can give liberty to others; and fanatics are neither the friends nor the associates of those who most tenaciously adhere to, because they best understand, that freedom which slaves and despots themselves adore. The determination of the people of this island, to resist the miseries which have been inflicted on Spain, Portugal, Germany, Italy, Holland, and Switzerland, is too great and too public to require proof by argument."

Of the festival of the birth-day of Buonaparté, its processions, decorations, embellishments, &c. our author gives a most pitiful account; by which it appears that the whole was little superior to the exhibitions at *Bartholomew fair*. In the attempt to erect a statue of peace prepared for this occasion, some men were killed, "yet others were obliged to incur the same danger. Tyranny will not endure disappointment, and will dreadfully punish failure." Of the *blasphemous adulation* of the French, the instances have been so multiplied and so notorious since the revolution, that they have ceased to excite astonishment. The following instance, at the celebration here noticed, will

will suffice to prove, that the *Pope's chosen son*, who is much addicted to blasphemy himself, is also the cause of blasphemy in others.

"On the tower of *Nôtre Dame*, a flaming star announced the First Consul chief of the French Government in perpetuity. This observe was another star in the East: such as announced the Saviour of the world, and guided the wife to a stable.

"A flaming star, in correspondence with that on the tower of *Nôtre Dame*, was raised at the ruin called *La Madelaine*. This was not the star in the East: it was a star in the North, and might tipify *Ursus-major*."

Our author's character of *Tallien* who was so well received in this country, by a certain description of *patriots*, who was indirect complimented by *Mr. Sheridan* in the House of Commons, and feasted by *Mr. Jones* at his house, is worthy of attention.

"I once spent an afternoon with *Tallien*, and never desire to spend another. An abusive politician, a confirmed debauchee, a man who vaunts of seduction, and, without the ability to examine, affirms that selfishness is the basis of virtue, and its sole motive, is not a companion to be desired."

Mr. H. is mistaken; such qualifications are great recommendations to some men, and, when they meet in the character of a rebel, an assassin, and a regicide, they become irresistible!—*Probatum est*.

By a paper published on the 2d of August 1801, it appears that during the preceding month, 747 persons had been tried for various offences, of whom 571 were convicted; 103 sentenced to death; and 176 acquitted. And on the first of that month, 1034 offences remained to be tried, and 1937 persons were in prison. When it is recollected that few crimes are punished capitally, and that most of the persons executed had committed murder, what must be our ideas of the depravity of the people. As to the number of persons confined, after such a clearance, in the prisons of that free country which annually celebrates the destruction of the Bastile, we earnestly recommend the fact to the serious attention of that *worthy* Baronet, who called in the House of Commons, where he was as much an *usurper* as *Buonaparté* in the throne of the Bourbons, for the repeal of every law that had been passed since the accession of his present Majesty to the throne of these realms, (whose first act, be it recollected, was to render the judges of the land independent of the crown,) and publicly to celebrate in *this country* the demolition of the Bastile, with a view to excite the populace of London to similar acts of rebellion and outrage.

Our extracts from this book have been so copious, and our remarks on different parts of it so frequent, that our readers must be fully competent to form a correct judgment of its merits and demerits; and any farther addition to our comments would be an unnecessary trespass on their patience.

Delectus Græcarum Sententiarum, cum notis tum grammaticis, tum philologicis, in usum Tironum Accommodatis. Editio altera auctior. 8vo. PP. 111. R. Baldwin, G. Robinson, B. Law, Londinensis. 1804.

THOUGH the author's name is not noticed in the title, this publication appears from the preface to be the work of Mr. St. John Priest, the master of a school in Norfolk. We are always pleased to see any method that promises to smoothe the way to Greek literature: numberless are the aids offered to the learner of Latin, a language perhaps of all others the most regular in its construction, while the Greek, as remarkable for the anomalies in its grammatical arrangement, has had very few to point out and remove its difficulties, or afford the necessary assistance to a learner. The author of the work before us has been very successful in his endeavours to give this assistance, the examples beginning with sentences of the most easy construction, go on regularly, and by an easy gradation, to explain the difficulties that are continually occurring in the Greek writers both in poetry and prose; and he is very happy in his observations on the defective verbs, the verbs compounded by means of the prepositions, and the such Greek particles as are of most frequent occurrence. We highly applaud Mr. Priest for having given no Latin interpretation by the side of the Greek, as all the information the student can want will be found in the notes. The general practice of printing a Latin translation in all editions of Greek books, has more than any other cause been the occasion of so few persons being accurately skilled in the Greek language, for too many modern scholars, to use almost the words of the author of the Pursuits of Literature, read the writers of Greece in Latin, and quote them in Greek. If there were editions of the Greek classics printed for the use of schools, (like the Delphin Latin classics,) accompanied with an interpretation in easy Greek, it would greatly facilitate the acquisition of the language. We quote the following passage as a specimen of the notes:

“ Ἀθηναῖος) adj. Ἀθηναῖος, *Atheniensis*. Its substantive is Ἀθηναῖος understood. The English word *man* is also frequently omitted in the like instances; thus we say *an Athenian, The Athenians: a Roman, The Romans: a Cretan, The Cretans: an Ethiopian, The Ethiopians: a Persian, The Persians:* In which words the syllable *an*, a part of the word *man*, seems to supply the place of it, for we cannot say, *an Athenian man*, though the ear might bear *Athenian men*, &c. nor can we say *an English, a French, an Irish*, &c. but *an English man, a French man, an Irish man*, &c. It must however be observed, that we say *a Swede, a Spaniard*, as if they were substantives, and never *a Swede man, a Spaniard man.*”

We do not, however, think the ear will bear “*Athenian men*,” unless in opposition to “*Athenian women*,” though it certainly will “*men of Athens* ;” it may be remarked also, that the Romans hardly
ever

ever add *homo* or *vir* to the name of a people, but the common address to the people of Athens was Ἄνδρες Ἀθηναῖοι.

In page 29. of the notes we find the common observation, "that the Greeks called all nations, except their own, Barbarians," which is generally brought as an instance of their pride, but certainly no more at first arose from pride, than a Frenchman's calling a *hat chapeau* does, since, as Mr. Priest justly observes, "In many (we believe in most) instances Βαρβάραι answers to the term by which Englishmen call all nations except their own, i. e. *foreigners*." This, indeed, is the primitive use of the word, and, though the Greeks held all other nations in sovereign contempt, (in which by the way many modern nations are not much behind them,) the calling a foreigner Βαρβαρος; is by no means equivalent with calling him in English a barbarian. Notwithstanding the Romans generally adopted the word in the sense in which we use it, we find Plautus in one of his prologues applying it to Latin in contradistinction to Greek: "Philemon scripsit. Plautus vertit barbarè."

We have no hesitation in recommending this little volume to the use of every school where the Greek language is taught. We would advise the author in the next edition (for we trust the book will go through many) to devote a section to the elucidation of the Greek tenses; we mean only so far as is necessary for a learner; to investigate all the niceties of the distinction of the past tenses, is a task to which perhaps no Greek scholar is perfectly competent, nor can it be wondered at, since it cannot be accurately done even in the living languages of modern Europe.

We have noticed two errors of the press. In the preface Zenophon is printed for Xenophon, and in page 77, the reader is referred to Iliad Σ instead of Ε.

POLITICS.

Thoughts on the formation of the late and present Administrations. By Lord Archibald Hamilton. 8vo. Pp. 70. 2s. 6d. Longman and Rees. 1804.

THE noble author of this pamphlet disclaims all party spirit, as his motive for composing it, and would fain make his readers, as he has no doubt made himself, believe, that it proceeds from a mere disinterested regard for the *constitution*. About this same constitution his Lordship says a great deal, but to us he appears to know very little either of the *letter*, or of the *spirit* of it, as far, at least, as it relates to the point which he has undertaken to discuss. If he had condescended to explain what he meant by the *constitution*, he would, we suspect, have saved his readers, his critics, and himself, considerable trouble. If we were to tell him that he ought to look for the constitution in the statutes at large, and not in the debates of the House of Commons, his Lordship, who seems to regard the said statutes as *nothing*, and the said House as *every thing*, would probably honour us with a smile

smile of contempt. But as, thank Heaven! we are to be governed by the laws, and not by the House, we shall, even under the pain of incurring the displeasure of Lord Archibald Hamilton, continue to receive *them* as the criterion of *our* judgment on all constitutional questions.

His Lordship sets out with this notable position: "The formation of the late and present administration appears to have been conducted upon principles fundamentally opposite to the spirit of the constitution, and subversive of its dearest interests, and best pledge of permanency." This is very prettily written, but not very intelligible; at least, our dull apprehension cannot perceive the meaning of *principles subversive of the constitution's best pledge of permanency*; this member of the sentence might fairly be classed under that description of maxims or assertions, which are neither *true* nor *false*; but, perhaps, it might be deemed uncandid to subject the composition of a noble author to the vulgar rules of criticism, we shall therefore pass over the *manner*, and proceed to the *matter* of these "*Thoughts*." In proof of his position he *asserts*, that "the appointment of a minister in this country ought always to be the result of general popularity, of high repute, of tried ability, of growing fame, or of public confidence." If we were to ask the author on what part of the constitution he founds this curious assertion, he would probably laugh at our ignorance. It is not a sufficient qualification, it seems, for a minister to have reached the acme of reputation; no, he must not only be of *high repute*, but of *growing fame*; *vires acquirit eundo* must be the motto of every Whig candidate for power: if his power were to reach no higher than the chair at a tavern dinner, we should not feel disposed to dispute about the nature of the qualification. Having thus laid down his fundamental principle, his Lordship farther says, "Mr. Addington was certainly not recommended to his Majesty's choice, either by the applauding voice of the people in its irregular exertion without doors, or by its regular and legitimate course within:—He was called into ministerial being, equally to the astonishment of the people, and (of) the House of Commons." It results, of necessity, from this statement, that, in the opinion of the author, no man can *constitutionally* be Minister of the country, unless he be a man of growing fame, and a man who has received the applause of a mob, or the approbation of the House of Commons. Now, in respect of Mr. Addington, he certainly had received repeated proofs of respect and confidence from the House of Commons; and therefore might fairly be said to possess this qualification, so essential in his Lordship's estimation; and, though, as his Lordship *elegantly* expresses it, "his coming into office was without the desire, or concurrence of any party, any public body, or large description of persons in the nation," it is most certain that his principal measures, at the beginning of his administration, indeed the most prominent measure of his whole administration, we mean the Peace of Amiens, met the concurrence and support of a *very powerful* party, of *many* public bodies, and of a *very large* description of persons in the nation, and, therefore, we are warranted in entering our negatur against his Lordship's assertion, and in telling him that he has not stated the question either *fairly* or *truly*. We could thus beat him on his own ground, but we scorn to occupy such ground; we assert, in contradiction to him, that though *some* of the qualifications which he specifies may be *desirable* in a Minister, they are not *essential*; at all events, the *constitution* says nothing about them; it leaves the choice of Ministers to the King, relies on his discretion for a proper direction of it, and gives no controul
over

difference; however, between Mr. Pitt and the Minister crushed the negotiation at its birth. But it must be evident to every man whose understanding is not absolutely blinded, whose mind is not totally impervious to conviction, that, if the negotiation had taken effect, it must have been with the *avowed* and *visible* interference of the King, and that the only *secret* advisers, would have been the *Ministers of the crown*, who, if we know any thing of the constitution, are the true constitutional advisers of their Sovereign; and yet to counteract their advice, their efforts, for strengthening the government *whenever they are made*, we are told, in the tone of a dictator, and with the confidence of truth, *is a public concern!!!* It may, for aught we know, be the public concern of an unprincipled Jacobin, but such conduct we should consider as a gross violation of duty in a Member of Parliament, and as a shameful breach of allegiance in a private subject. It would be analogous to the employment of an opposition envoy at a foreign court "to devise means, and to exert a spirit competent to counteract the effects" of his Majesty's ambassador at that court; and Lord A. H. ought to know that the object of his imitation, Mr. Burke, has publicly stigmatized such a proceeding as a *high treasonable misdemeanour*. We hope his Lordship does not mean merely to abide by the dicta of his master when he appears as the advocate of a party, and to reject his decisions when he stands forth in the exalted character of the champion of truth, and the avenger of insulted Majesty. When his Lordship asks, respecting this negotiation, "Does the constitution authorise such a proceeding?" the stare of amazement and the laugh of contempt are the only answers we can prevail upon ourselves to give him.

Mr. Addington being dismissed, Mr. Pitt's return to office is the next object of our noble author's most sagacious animadversions. "It has been generally understood," he says, "that the obstacle to forming an administration upon a broad and extensive basis, arose from a determination on the part of the crown to exclude Mr. Fox, in consequence of which, the friends of Mr. Fox, as well as Lord Grenville, Mr. Windham, and their friends declined taking any official situations; alleging, probably, that as their hopes and endeavours were directed to a comprehensive administration, composed of the strength and talent of all parties, they did not choose to give their sanction to one, formed upon a principle of exclusion." This affected delicacy as to the motives of Lord Grenville in refusing to join the Ministry, is perfectly ridiculous, after the publication of his Lordship's letter to Mr. Pitt, which has raised the *probability* into a *certainty*. On that letter we do not feel ourselves at liberty to comment, not having yet ascertained whether its publication was not the result of one of those shameful breaches of confidence which, unhappily, are but too common in the present degenerate times. Thus much, however, we will say, that we were utterly astonished at reading a letter so weak from a nobleman so sensible. A child in politics might expose its weakness and its fallacy. Lord A. H. had probably forgotten that this nobleman and his friends who were now so shocked at the idea of excluding Mr. Fox from the cabinet, had been the first, on a former occasion, to recommend his Majesty to exclude that gentleman from his Privy-Council. How a man who is deemed unworthy to be a member of the Privy-Council, can, by the same persons, be regarded as worthy to be a member of the cabinet, we are not, we confess, sufficiently skilled in the tactics of party, to comprehend. We mention the fact, however, only to shew

shew that Lord Grenville and his friends cannot have any great objection to the *principle of exclusion*.

Our author, after this statement, proceeds to consider: 1. "How far the exclusion of Mr. Fox can be deemed constitutional."—2. "How far, under all the circumstances of the case, it ought to have operated on the conduct of Mr. Pitt."—and 3. "How far his actual conduct has been regulated, either by tenderness towards the prerogative of the crown, or regard to the sentiments and welfare of the country."

It is truly laughable to observe the miserable shifts to which the author is driven from an evident dread of meeting the question fairly and fully. After promising, with wonderful delicacy, that he does not mean "to insinuate that the determination alluded to" (not to receive Mr. Fox as a minister) "could really originate with his Majesty," though he must know that it *did* originate with his majesty and with no one else, we are told, forsooth, with admirable gravity, that, "The justice or propriety of the exclusion of Mr. Fox, in particular, forms *no part* of the question, as far as relates to constitutional ground; because such justice or propriety cannot constitutionally be estimated by the royal mind; nor does there appear to be any argument, which can justify or condemn it, *in this point of view*, that would not apply with equal force to Mr. Pitt, or to any other man. The object of our enquiry does not relate to the person excluded, but to the principle of exclusion; and in the present case, not to exclusion, in concurrence with the House of Commons, and (of) the country, but in direct opposition to both."

As to the *constitutional* question, (of *exclusion*) as it is here called, respecting which the constitution is wholly silent, it is a violation of common sense to assert, that the constitution, which *expressly* gives to the Sovereign the right of choosing his own servants, *without exception or restraint*, must, by implication, forbid him to except, on any ground whatever, to any individual; and to say that the royal mind cannot *constitutionally* estimate the justice or propriety of excluding Mr. Fox, or any one else, is to talk the most arrant nonsense that ever issued from the lips or from the pen of a rational being. If his Majesty cannot be allowed to exercise his judgement in the *rejection* of a man proposed to him as minister, he cannot, of course, be allowed to exercise it in the *choice* of a minister; in which case the acknowledged right of choice would be nugatory, would be insulting; and the superior power of the state, the source of justice, and the fountain of honour, would be reduced to a mere cypher, a passive agent, acting never *judicially*, always *ministerially*, the tool of party, and the sport of faction. Such, Heaven be praised, is not a British monarch! We give his Lordship credit for wishing to put Mr. Fox out of the question in discussing the point, but when the question arose out of Mr. Fox's exclusion alone, and when the reasons which operated to his exclusion neither did nor could apply to any other of the persons proposed to form a part of the new administration, no one will be found, we suspect, ready to acquiesce in the propriety of that mode of argument which his Lordship has chosen, for very obvious reasons, to adopt. But even in arguing the case, in his own way, if that can be called argument, which consists of a firing of inappropriate assertions, inapplicable facts, and monstrous suppositions, he exhibits the most crude notions, the most preposterous deductions, and the most miserable sophistry, that ever proceeded from the pen of the most ignorant party-writer. The substance of all his reasoning on the subject is briefly this; that the constitution says

the King can do no wrong; "every act of executive power, constitutionally speaking, does proceed from responsible advisers of the crown;" over whom the House of Commons has a constitutional check; the King might "nominate his footman minister;" "*some person* must be responsible for the outrage; and there does not appear any reason why the same responsibility should not attach to a capricious exclusion, as to an unwise appointment;" and *therefore* the exclusion of Mr. Fox must be unconstitutional!!! If our readers can discover no connection between the premises and the conclusion, if they can descry neither argument, nor sense, nor reason, in this statement, the fault rests not with us, but with the noble member of the House of Commons, who, probably, may assert, for himself and his fellow-members (and certainly with as good reason as any which he assigns for the assertion of some other rights) an exclusive privilege of talking or of writing nonsense at their pleasure, *without exception or restraint*.

His Lordship seems to assume as a fact that the exclusion of Mr. Fox by his Majesty was the result of "private prejudice, or (of) personal feelings in the royal mind;" for, though he says that to make that assertion would be to libel and traduce the King, since it answers his own purpose to ascribe it to "the weakness or wickedness of his advisers;" it is evident that he thinks this was the case; else why introduce private prejudice or personal feelings which have never before been mentioned as the ground of exclusion. It would be more just and true to impute such exclusion to the legal and upright exercise of the royal judgment leading to a proper, honourable, and constitutional decision on public grounds. Whether ascribed to the King, or to his ministers, and to the latter only, for the purpose of punishment or of censure, it can, we admit, be ascribed, instead of displaying *weakness* or *wickedness*, in our estimation it exhibits a strong proof of wisdom and of virtue. In the name of much insulted common sense, in the names of violated truth, and of injured justice, is the political character of Charles James Fox, so spotless and immaculate, as to render it impossible to impute his exclusion from the cabinet to any thing but the private prejudice or the personal feelings of the Sovereign, or to the weakness and wickedness of his ministers? Has Lord A. H. ever studied that character; has he ever read the parliamentary register; the proceedings of the Whig Club; or the transactions of the *people* in Palace-yard? Has he forgotten the praises lavished by Mr. Fox on the principles and the practices of the French revolutionists; his tavern-harrangues in which the heat of wine and the heat of party combined to produce sentiments worthy the den of jacobinism? Is the *young* Lord, (we infer his Lordship's *youth* from his arguments) who avails himself of the courtesy of the country, to assume a title appropriated to the peerage, prepared to subscribe to Mr. Fox's anti-monarchical and anarchical doctrine of the *sovereignty of subjects*; to associate with *corresponding* traitors and *acquitted felons*; or publicly to rejoice, with the object of his senseless panegyrics, in a peace *because* it is *glorious* to the *enemies* of his country? If in these proceedings and in numberless others of a similar nature, which mark the public career of his idol, he can see no solid, constitutional, and public grounds of exclusion, he may be allowed to enjoy his own blindness, but we cannot flatter him with the hope of making the public as blind as himself.

His Lordship has farther asserted, that Mr. Fox was excluded from the cabinet in *direct opposition* to the House of Commons and to the country. If he had favoured us with the grounds of this dogmatical decision, we might have

have examined their validity; but as it is, we can merely remark, that the assertion is contrary to fact, for a majority of the House of Commons have supported the *weak and wicked* ministers, to whom he imputes the exclusion of his leader, and his Lordship has not dared to take their sense upon the specific question, or to call upon them to exercise their *constitutional check*, though supported by the most undue and unconstitutional influence, exerted, indeed, most unwisely, and without any consideration of consequences; while the country has been, at least, silent upon the subject, the public not being so foolish as to look for the voice of the country in the hireling prints of a party.

Though, according to our author's political creed, the constitution gives no power of rejection, or of exclusion (which is the same thing) to the KING, he does not scruple to contend that such right is virtually vested by the constitution in the *House of Commons*. "There is," he says, "a constitutional right in the House of Commons, to refuse support (to the ministers of the Crown), which, in its spirit and effect, is a power of rejection;" and again, "its spirit (the spirit of the constitution) does authorize a refusal to support, and a continued refusal to support government till power be in the hands of persons acceptable to the people." We deny the truth of this assertion; and maintain that neither the letter nor the spirit of the British constitution authorizes a refusal, on the part of the House of Commons, to support ministers, whose measures they cannot condemn, merely because they are not precisely the men, whom they (the House of Commons) wished to place in the cabinet. That House has not only a right conferred, but a duty imposed, on it, to judge of the ministers by their *measures* alone; consequently, closely to watch, and minutely to investigate, those measures, and from *them* to infer their fitness or unfitness for their situations. It may refuse support, but it must ground its refusal on the badness of the *measures* of the ministers; it may address the Throne for their removal, but their *measures* must constitute the ground of the application. It was upon this ground, and upon this ground alone, that the parliamentary opposition to the late ministry professed to take its stand. No one ever presumed to start the monstrous doctrine of the *constitutional ineligibility* of Mr. Addington. On the contrary, Mr. Fox and his friends supported that minister when he first came into office; and thereby gave their negative to the ridiculous notion of their appointment being a breach of a constitutional principle.

Such is the *right* vested by the constitution, not in the House of Commons only, but in the *two* great councils of the nation (one of which, the most noble, and the most permanent, his Lordship scarcely deigns to notice, as if he did not consider it as forming a constituent part of the government of the country), and no other right can they exercise, in the way of check or of controul over the ministers of the Crown, without a gross, and most dangerous, deviation from the fundamental principles of the British monarchy. As to the *power* of a House of Commons, that we mean not to contest. If we were to judge, indeed, of its extent and of its nature, by the occasional practices of *former* Houses of Commons, we should consider it to be boundless and tyrannical; for *they* repeatedly invaded the privileges, and usurped the functions, of our Courts of Judicature, without observing their forms, or respecting their laws; confounding all the principles, and destroying *all* the distinctions of jurisprudence, by acting, at once, as accusers, parties, jury and judges, in the same causes. It would be a mad attempt to *define* the *power* of any assembly who could so act with impunity. The legal rights

of a British House of Commons are known; and they are known not to be what Lord Archibald Hamilton chuses to maintain that they are. His Lordship talks of "a capricious exclusion," and "an unwise appointment," on the part of the Crown, but seems to have no notion of an *interested rejection* or a *factionous opposition* in the House of Commons. Two *trifling* objections to other parts of his statement we shall take leave to suggest, for his information. He takes it for granted that if the House of Commons persisted in refusing support to the minister, and the King persevered in retaining such minister, anarchy must ensue. In his depreciation of the Regal authority, and in his elevation of the democratic authority, he seems totally to have lost sight of the King's power of dissolving his parliament; which is generally a sovereign remedy for the evil which his Lordship suggests. As to his curious claim for the House of Commons of a virtual participation of the right of chusing the ministers of the Crown, we would ask him how that right could be exercised, if a change of ministers were to take place, when there was no House of Commons in existence, that is, after a dissolution, and before the meeting of a new parliament? and, farther, whether, as the *constitutional eligibility* of men is made to consist in the support of a party in the House of Commons, it would be necessary for the ministers appointed at such a period to have a *party* in the *old House*, which has been annihilated; or in the *new House*, which is not yet in being? The researches into which a serious attention to these questions, and the reflections that would naturally arise out of it, would lead his Lordship, would, we are persuaded, be of infinite use to him, in his political progress through life. And, in order to correct his crude notions and mistaken conceptions of a *constitution* of which he talks a great deal but evidently knows very little, we would advise him to read Mr. Reeves's "Thoughts on the English Government," and some of the Elementary Treatises on the English Law.

The limits of a Review will not allow us to extend our remarks to other objectionable points of this very weak, and very stupid production. The author is evidently very angry with Mr. Pitt for having acted, as every good and faithful subject would have acted, under similar circumstances; and he reproaches him for not having refused to come into power without Mr. Fox, and for not having told the King a *flagrant falsehood*, namely, that an adherence to his determination of not admitting Mr. Fox into his cabinet, "must, of necessity, be maintained in opposition to the wishes of the public, the interests of the country, and, in defiance of the House of Commons." The clamours and the sneers of such a writer, Mr. Pitt will, undoubtedly, treat with equal contempt; conscious of having discharged his duty to his king and country, he will alike despise the malignant insinuations of self-conceited impotence;—and the more daring machinations of disappointed ambition.

We cannot dismiss these thoughts without adding that their *tendency*, though certainly not the intention of their author, is to degrade the dignity of the regal character, and to weaken kingly power; by assigning an *illegal* preponderance to the democratic part of the constitution. It is *this* that has induced us to pay more attention to the pamphlet before us, than the weakness of the composition could possibly claim; for, as an eminent judge most justly observed, "As every Englishman has an interest in our constitution, so it is every one's *duty* to defend it when attacked."

Letter to Lord Archibald Hamilton, on the Occasion of his late Pamphlet, in which the fatal Consequences of the King's melancholy State of Health are particularly considered. 8vo. Pp. 52. 2s. Harding. 1804.

THE writer of this letter approves of Lord A. H.'s "Thoughts" for the very reason for which we disapprove of them; and censures his Lordship for an omission which, if designed, entitled him, in our estimation, to praise. He says, "the principles you lay down I admit to be constitutional, and the doctrines you inculcate to be those usually maintained by the Whig party." The former we deny, but the latter we admit. And he then censures his Lordship, with a sneer at his "Public Spirit," for not entering into a discussion of his Majesty's illness, with a view to shew its influence in political events; a discussion into which no man of common feeling or delicacy, no man who entertains just sentiments of loyalty and respect for his Sovereign, could prevail on himself to enter, without the stimulus which imperious necessity could alone supply. It is needless for us to follow the author through his various and vague reflections on this melancholy subject, which certainly display incontestible proofs of ability, together with a malignity of mind and purpose veiled beneath an hypocritical profession of candour, since, by his own confession, the discussion has become useless:—"The exercise of the royal prerogative, in matters of life and death, would, perhaps, form the *most* convincing proof that could be given to the public, of the re-establishment of his Majesty's health;"—that proof *has been given*, and the author's *anxiety*, therefore, we hope, is at an end. As to the parliamentary precautions which he recommends, we concur with him in lamenting that they were not adopted long ago; and we have little doubt but that when the rage of party shall have somewhat subsided, and the dread of attack from the enemy have ceased, the ministers will call the attention of the legislature to that important subject.

While the writer of this letter accuses the nobleman to whom it is addressed of a want of candour, he deals largely himself in the most uncandid, and groundless insinuations. His attack, alike scurrilous and false, upon the Chancellor, whose character stands too high to be affected by the impotent blows of such puny assailants, marks the secret calumniator; while the jesuitical compliment to an illustrious personage, paid at the expence of candour and of truth, bespeaks the unblushing parasite. The weight, the delicacy, and the correctness of his assertions may be fairly estimated by the following passage: "The public see, with alarm and apprehension; that the present minister has excluded from power every person of weight in the county but himself; and, seeing this, they tremble lest a still more important exclusion, if it ever should become his object, should be found within his reach." With what propriety the minister can be said to have *excluded* from power the very persons whom he solicited to *accept* it; but who rejected alike his solicitations, and the invitation of their Sovereign, we leave that public to decide. As to the insinuation at the close of the sentence, it is so base and infamous, that it must extort the reprobation of every honest man.

Letter to Sir Francis Burdett, Bart. on the Folly, the Indecency, and the Dangerous Tendency of his Public Conduct. By the Rev. Edward Hankin, M. D. 8vo. Ps. 58. 2s. London, Rivingtons, St. Paul's Church Yard; Faulder, New Bond Street, &c. 1804.

IN this able and well-written pamphlet, Dr. Hankin, with the gravity and dignity of a clergyman, and with the honest zeal of a sincere patriot, reprehends Sir Francis Burdett, for having, particularly in the House of Commons, on the 18th of July, 1803, and at the Crown and Anchor Tavern, on the 29th of the same month, grossly abused the freedom of parliamentary debate, uttered a libel on the character of his Sovereign, and acted in a manner that had an express tendency to excite the people to withdraw their allegiance from their King, to refuse their confidence to the two Houses of Parliament, and to proceed, in fact, to all the licence and guilt of sedition, treason, and rebellion. We would, gladly, and in *humanity*, recommend the salutary lessons which this piece affords to the serious consideration of Sir Francis himself, if he be capable of admitting that it is possible for him to be in the wrong, or of aiming for himself, personally, at moral or political improvement. But, if this be a lost hope, we should, at least, wish the letter to be carefully perused by all the electors, and all the members of parliament, with whom this hopeful knight-baronet is likely to have intercourse in matters of public business.

POETRY.

The Powers of Genius, a Poem, in Three Parts. By John Blair Linn, A. M. Small 8vo. Ps. 156. 5s. Plates. Williams. 1804.

IT appears that this gentleman is a native of America. It is a painful office to tell a person that he has entirely mistaken his talents in a favourite pursuit. We feel, however, the less reluctance on the present occasion, from the confidence which the author seems to have in his own powers.

We hardly ever read so many verses put together with so few instances of spirit, the prose (for according to the custom of the day, this poem is accompanied with notes) is much more poetical than the verse. We were at some loss, at first, to find the cause of that monotony which so fatigued us in reading, but on investigation we discovered what we do not recollect to have found in any other poem whatever, that the pause, almost without exception, through the whole work, falls after the fifth or the fourth syllable, as in the first couplet:—

Say what 's genius?—we do can ne'er define
That power which springs—from origin divine.

The first instance of a different arrangement, except in one Alexandrine, occurs at v. 37:—

Forth at her magic call—the scene appears.

This the future attention of the author may remedy, but to infuse in his poem, the Powers of Genius, which he sings, will not be so easy.

The

The following couplet insulated (for it has the same pauses) we should cite with pleasure, were it not for the very improper epithet given to the the Danish Prince, who the poet expressly says was not a soldier.

When Hamlet's ghost, the bell then beating one,
Stalks pale and fullen by his *warlike* son.

But the admirers of Shakespeare will hardly thank Mr. Linn for the following travesty of a beautiful passage:—

Genius finds speech in trees, the running brook
To her speaks language, *like a favorite book*.

As a proof of the author's self-opinion, as well as an example of his style, we select this passage from his *design*, as he terms it:—"The author *shall* not supplicate the candour or indulgence of any individual in favour of his poem. He is willing that it should stand or fall by its solitary merit." He would have consulted his literary reputation more had he followed the advice he puts into his friend's mouth in the following *lines*, we can hardly call them *verses*:—

Before you read, methinks I hear you say,
"My friend is toiling in his usual way;
The *Powers of Genius*—there my friend beware,
I fear your fate—like *Phæton* you may fare."

There is not a boy at one of our great schools who would not be flogged for writing Phæton for Phaëton, it is not only an error in pronunciation, it shews an ignorance of the derivation of the name.

We have one thing more only to notice, in a note on the Earl of Chatham's death, p. 63. Mr L.'s partiality to his native country has induced him to misrepresent the immediate cause of it most grossly. He says; "The Earl of Chatham last appeared in the House of Lords the 2d of April, 1778. He was then ill and debilitated. He spoke *in favour* of a motion of the Duke of Richmond, for an address to his Majesty to dismiss his Ministers, and make peace with America." The fact is exactly the reverse. Lord Chatham had always been decidedly adverse to the American war, and the cause of it, but he got up to *oppose* the motion of the Duke of Richmond, for acknowledging the independence of America, with all the thunder of his eloquence, when the stroke of death silenced it for ever.

MISCELLANIES.

The Volunteer's Guide ; or, Complete Military Instructor in the Drill, Manual, and Platoon Exercises ; with various necessary Directions for Marching, Wheeling, &c. embellished with Twenty-six Engravings, neatly cut in Wood, in which every Motion of a Soldier under Arms is exemplified. By an Officer of the Third Regiment of Loyal London Volunteers. 24mo. Pr. 64. 1s. 6d. Vernor and Hood. 1803.

TO announce this publication is all that can be expected from a Critic, who understands neither drill, manual, nor platoon exercises.

The Impolicy and Impiety of Sunday Drill considered. 24mo. Pr. 2s. 3d. Ogle. 1804.

WE so far agree with the writer of this little Tract, as to be decidedly of opinion, that nothing short of necessity can possibly justify such a breach of the sabbath as that which he here so strongly deprecates; and we farther concur with him in opinion, that they who trust solely to the efforts of men for their delivery from threatened destruction, or who utterly despise the notion that God may interfere for the punishment of a sinful nation, must be entirely ignorant of Scriptural History, and entertain very imperfect ideas of Divine justice and wrath. At the same time we must observe, that, if we were to neglect any of those means of preservation and defence with which God has provided us, we should neglect a very material part of our duty, and even be guilty of ingratitude to our Creator, in acting as if the blessings which he has bestowed on us were not worth the trouble of preserving. To ascribe all things to second causes, instead of ascribing them to God, is undoubtedly a great error; but is it not also a great error to impute every worldly occurrence to God's special interference, without any regard to the immediate agents that produce them? We know, indeed, that not a sparrow can fall without the *permission* of God; but are we, on that account, to impute the loss of the battle of Marengo, or the murder of the Duke D'Enghien, to God's interposition? If so, what blame can a Christian attach to the perpetrator of that atrocious deed?—Indeed, our author appears to be consistent on this point, for he severely censures all those who have the presumption to hold up Buonaparté, as a sponsor of iniquity, to the reprobation of mankind. That he may be an instrument in the hands of Providence, for the punishment of the wicked, we are not disposed to contest; but we must submit to the imputation of blindness, for we certainly do not see any authority which the author has for the following assertion: "For JEHOVAH saith of Cyrus (or of Buonaparte), *he is my shepherd, and shall do all my pleasure.*"* The mole is not so blind as he who perceives not this! That it is said of Cyrus we know; but that it is said of Buonaparte also, we certainly are so blind as not to perceive, and shall continue to doubt the fact until we have the authority of a prophet for its truth.

That the contempt of religious duties has rendered France what she now is, is a melancholy truth not to be contested; and that similar crimes will produce similar effects in other countries, it is very natural to suppose.—"Already," says the author, "does the capital of our own country begin to wear this strumpet-face, so that many of those denominated *the Great*,

* When a writer quotes Scripture, he should quote it *correctly*. This passage is cited as from Isaiah, c. 46, v. 11; whereas it is from c. 44, v. 28; and the author, too, has taken the liberty of altering a word of the original, by substituting *do* for *perform*. In the same page he quotes the following passage, "*calling a ravenous bird from the East, and creating the waster to destroy,*" from Isaiah, we suppose; but the passage c. 46, v. 11, runs thus—"Calling a ravenous bird from the East, the man that executeth my counsel from a far country." Such liberties are highly unwarrantable.

at the West End of the town, have the daring effrontery to hold on this day (the sabbath) their *roules, private concerts, card-parties, &c.* while our public prints, *more base than they*, every Monday announce this to the country as a piece of intelligence, without reprobating such impious violation of the laws of God and their country." This is, indeed, a growing and a serious evil; and in this, as in the adoption of every other means for corrupting and debasing the public mind and morals, most of the public prints take a conspicuous and a leading part; always ranging themselves on the side of vice; never on that of virtue. To enforce obedience to the positive precepts of our Creator, is certainly not to encourage Puritanism; and as the Legislature has already thought fit to interfere, for the purpose of enforcing such obedience in respect of the Lord's day, it would be highly consistent if it would render its interposition effective, in order to restrain, by the fear of exposure, those *Great sabbath-breakers*, who are not deterred from violations of the divine command by any sense of duty; but who not only profane the sabbath themselves, but *compel* their servants to profane it also.

The author's observation, that the slave-trade, which he calls a "*diabolical traffic*," from the *colour* of the slaves we suppose, "is another of the damning sins of Briton" (Britain) is the mere rant of fanaticism; and all his remarks upon the same subject betray the grossest ignorance.

REVIEWERS REVIEWED.

EUROPEAN MAGAZINE, FOR MAY, 1804.

CHARACTER OF THE LATE DUKE OF BEDFORD.

Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq.

"THE charges against the late Duke of Bedford, which are the subject of the present pamphlet, being in part refuted and in part denied, we cannot but acknowledge that the refutation is complete, and to us satisfactory. Perhaps imputations like those thrown out against the memory of so distinguished a character should have been examined with more care before they had been given to the world. Mr. Bowles's candour in printing the whole of the evidence, however, cannot but be recommended."

We should have considered this *morsel of criticism* as altogether unworthy our notice, if it had not contained a gross misrepresentation on a subject which has, in a very extraordinary degree, excited the public attention, and interested the public feelings. The term criticism, indeed, can scarcely be applied to an article which displays no attempt at investigation, but which is a fair specimen of the general, vague, and desultory manner, in which some, who assume the title of Reviewers, dispose of subjects of great interest and importance. But the above article exhibits a specimen of logic which is too curious to escape observation. The European Reviewers cannot but acknowledge that the refutation of the charges against the late Duke of Bedford is complete, *because those charges are in part refuted, and in part denied.* Happy discovery for those who are accused! The more charges that are brought against them the better. The more articles of impeachment that are exhibited, the greater chance they have of escaping. For,

if

if they can refute any part of the accusation, they have only to deny the rest, and the refutation will be complete!!! These liberal critics very properly recommend Mr. Bowles's candour, but they omit to inform us to whom his example, in this respect, is recommended. We presume, however, to his correspondent—Mr. Adam.

Having accused the European Reviewers of a gross misrepresentation, we proceed to make good our charge. They say that the charges against the late Duke of Bedford, which are the subject of the pamphlet before them, are completely related. To judge of the truth of this assertion it is necessary to consider what the charges are which have been adduced against the deceased Duke, and which, in that pamphlet, are made the subject of discussion. Those charges resolve themselves into the general charge of irreligion. This is the charge the truth of which is put in issue by the correspondence. This is the charge which it was the avowed object of Mr. Adam, in opening a correspondence with Mr. Bowles, and in afterwards publishing that correspondence, to repel. For in the introductory part of his publication that gentleman alluded to "the great uneasiness which he (the present Duke of Bedford) felt from the attacks made upon his brother's memory, on the subject of religion." And Mr. A. in his letter to Mr. Bowles, dated October 29, 1803, says, "it has all along been the anxious wish of the Duke of Bedford that the vindication of his brother's character *from the charge of irreligion* which you made against him, should be conducted with the utmost temper and decorum." This perfectly agrees with the statement, in Mr. Bowles's letter to Mr. Fox, in which the Duke's character is brought forward, in a religious point of view. It is there said that the declaration of the Rev. Mr. Cartwright, in the pulpit, that all persons, however humble their station, might "drink deeply of instruction from the blameless account of his (the Duke's) life," by importing that "religion was not essential to human excellence," was mischievous in a peculiar degree in the parish where such a lesson was inculcated." For, in that parish, the inhabitants knew that the deceased Duke "had never joined with them in public worship, they knew that he had passed his Sabbath like his other days, in worldly occupations and amusements." This, then, is the main charge against the late Duke of Bedford; and if this charge be true, it matters not whether the subordinate charges, of emptying the fish pond and paying the labourers their wages on a Sunday, be true or false. For, if true, the facts they contain might have occurred without the knowledge of the Duke; and, if false, the Duke's character is not at all vindicated, on the score of religion, if the preceding statement be correct. Now, in the whole of the "Correspondence" which was published for the purpose of such vindication, no attempt is made to controvert the above statement. It is not even pretended, in that publication, that the Duke ever attended Divine Service in his Parish Church more than once. It is indeed, alleged, as a reason for his habitual absence from public worship, that the above church was not fit for the reception of a decent congregation. "Without pretending to define the exact meaning of the word *decent*, as applied to a congregation assembled for the worship of the Supreme Being, we apprehend that Divine Service was regularly performed in Woburn Church, and, consequently, that a congregation did there assemble. But the worse the state of the church, the more it is to be lamented that his Grace of Bedford suffered it to be so long unfit for his reception. And although we fear it cannot be always presumed that a great man, who

fits

sits up a family pew, or a gallery, in his parish church, in a superior stile of accommodation of magnificence, is a regular attendant on public Worship, yet we are exceedingly disposed to allow full weight to Mr. Adams' suggestion, that "the nature of the repair and accommodation" provided at Woburn Church "shews that the late Duke meant it to be calculated for his own attendance." We apprehend, however, that, on the score of *liberality*, too much credit has been claimed for the late Duke, by representing him as having repaired the church entirely at his own expense. Instead of this being exactly the case, we understand, and we should rejoice to be set right if our information be not correct, that, although the expense of repairing the church was discharged by the Duke, yet that his Grace's tenants were subjected to an annual charge, for the use of their pews, whereby something like interest is paid for the money actually laid out in those repairs.

But whatever might be the Duke's intentions, with regard to the future, the question before the public is whether, as is pretended, he has been exculpated by the "Correspondence" from the charge of irreligion. Now we feel ourselves impelled by justice to answer that question, most pointedly, in the negative. For even admitting the validity of the reason assigned for his Grace's absence from his own Parish Church, the correspondence does not state that he was ever known to visit any Church in the neighbourhood; which, considering the extreme facility with which he could be conveyed from place to place, would have been attended with very little exertion, even if the Churches of Apsley and Crawley had not both been within the distance of two miles from Woburn. Neither does the "Correspondence" contain the least intimation that his Grace ever attended Public Worship when in London, or that, whether in town or country, he employed a Chaplain to perform Divine Service in his own family. The entire absence of all proof of such nature in a publication, the avowed object of which was the vindication of the Duke's character from the charge of irreligion, is surely the strongest possible confirmation of that charge.

But in the entire absence of that kind of proof which could alone reple the charge of irreligion from the memory of the late Duke of Bedford, the publisher of the correspondence employs an artifice, which is evidently adopted by the European Reviewers, and than which nothing could more strongly evince the extreme weakness of the cause which both endeavour to defend. This artifice consists in assuming that the truth of the above charge depended entirely upon the accuracy of the statements of Mr. Bowles respecting the emptying of the fish-pond, and the payment of labourers, on a Sunday; and it will not be contended by Mr. Adam himself that the effect of the correspondence extends beyond a refutation of that single statement. But it happens that the facts therein alleged are altogether unnecessary to support the charge of irreligion—they are so little relied on in support of that charge that they were originally brought forward only incidentally, in the form of a note, and by way rather of illustration than of proof—and their entire omission does not in the least weaken the charge, as may be seen by consulting that edition of Mr. Bowles's letter to Mr. Fox, in which he candidly suppressed the note in question, in consequence of his having received information that the facts alluded to were controverted. As that edition is twice referred to, in the correspondence, by Mr. Bowles, on account of such suppression, and as Mr. Adam does not challenge any of the statements therein contained, it must be presumed that the whole of those

those statements, at least as they relate to the Duke's character in regard to religion, are correct. And if so, the charge of irreligion is not only unfounded, but it is virtually admitted by the advocate who undertook its refutation.

As, however, it was thought expedient to publish the correspondence, in order to induce the public to believe that the Duke's memory was vindicated from the charge of irreligion, by the refutation of two facts which had been alleged against him as breaches of the sabbath; it is to be presumed, that, at least, the refutation of those facts is complete. But this we will venture to say, is very far from being the case. The whole and sole effect of the correspondence, is to fix the entire responsibility for the truth of those facts on Edward Mansell, the old parish clerk of Woburn. For it is impossible, after a perusal of the correspondence, to doubt that the said Edward Mansell had communicated to Mr. Agutter the information which Mr. A. gave to Mr. Bowles. It is true Edward Mansell, afterwards, in his letter to Mr. Agutter, and in his examination by the agents of the present Duke, denies that he ever gave such information to Mr. A. or to any one. But he denies also, *in toto*, and Mr. Adam insists manly on that denial, the conversation which he is stated to have had with Mr. Agutter. Now the fact of the conversation is placed beyond all doubt by Mrs. Hadson, in her letter quoted by Mr. Bowles in his "observations on the correspondence." And, therefore, the whole of the testimony of Edward Mansell, on this occasion, is invalidated. For if a witness be detected in one falsehood, the rest of his story cannot deserve any credit. Beside, a great deal of mystery, and even of suspicion, hangs about his communication with Mr. Agutter in 1803. That gentleman, in the month of January, in the same year, addressed a letter, sent by the post, to the parish clerk of Woburn, desiring him to recal to his recollection some particulars of the conversation some years before in the parish church, and either to confirm or refute the charges about the emptying of the pond and the payment of labourers on a Sunday. No answer to this letter having been received at the beginning of June following, Mr. A. addressed another letter, in the same manner, and for the same purpose. At this time the correspondence between Mr. Adam and Mr. Bowles had commenced. A letter then appeared, signed Edward Mansell, and addressed to Mr. Agutter, but without a date. The cause of Mr. Agutter's first letter not being sooner arrived is thus explained, "Your letters being given to the present parish clerk of Woburn, they were not shewn to me, who was clerk at the time you speak of, till this morning."—An expression which implies that the 2d letter had been received some time before it was shewn to E. M.—The above assertion may be very true, but it is also very remarkable; and, unless a fatality attends the parish clerks of Woburn, rendering their conduct inexplicable, it certainly requires explanation. The present parish clerk, upon perusing Mr. Agutter's letters, must have known that they were intended for his predecessor. Why did he not instantly forward them to the person to whom they were addressed? What became of them during the time that they remained unanswered? The person receiving them must have seen that they related to a subject of high importance to the noble family, whose favour could not be indifferent to him. Did he, under such circumstances, keep those letters in his possession, and refrain from shewing them to his Rector, or to any other friend of that family? Or, if he was not guilty of such a suppression, did the person to whom he communicated

municated them deem it unnecessary, during so long a time, (not less than five months, with regard to the first) to shew them to Edward Mansell, or even to ask him whether the conversation stated in them had actually occurred. Was no indignation excited by so foul a calumny against the memory of the deceased Duke, or was it apprehended, at that time, that the charge could not be safely investigated? At length, however, an answer to Mr. Agutter's letters appears, signed Edward Mansell, and, of course, purporting to be written by him. But Mr. Bowles, in his letter to Mr. Adam, dated August 6, 1803, charges that the answer was not written by Edward Mansell, but was evidently in the same hand writing as some papers which Mr. Adam had produced to M. B. The latter gentleman further observes, that the letter bears internal evidence that it was not even of *E. M.'s dictation*, circumstances which he justly considers as having "the appearance of duplicity." And although Mr. Adam, in a subsequent letter to Mr. B. says, "I do not think the letter affords internal evidence that it is not Mansell's," it nevertheless appears afterwards, by Mr. Adam's own admission, that the letter in question was neither written nor dictated by Edward Mansell.

All these circumstances are strongly confirmatory of the fact stated by Mr. Agutter, that, in 1797, he was informed by Edward Mansell of the pond being emptied, and of the labourers being paid their wages on a Sunday. A fact, of the truth of which the declaration of such a man as Mr. Agutter was sufficient proof, if it had not been confirmed by Mrs. Haddon, but which the conduct of Edward Mansell himself, in 1803, notwithstanding his formal denial of it, virtually confirms. That fact, therefore, is established on grounds which cannot be shaken. And although the truth of the circumstances, related by E. [redacted] Agutter, is positively denied by several persons, whose declarations (now suppositions, as they have been termed) are given in the correspondence; yet those declarations, being made at a time when the present Duke of Bedford was known to take a lively interest in the subject to which they relate, cannot be allowed to countervail the spontaneous declaration, in 1797, (when a breach of the sabbath did not excite very strong sensations at Woburn,) of Edward Mansell, who cannot be supposed to have been unacquainted with the truth, who could have no possible interest in reporting a falsehood, and whose invention of the story in question is a supposition too wild and preposterous to be entertained for a single moment. Indeed, we do not hesitate to declare, that his relation of that story at that time, a fact which is incontrovertibly established, is more than sufficient to counterbalance the declarations of the other witnesses at a time when it would require uncommon boldness in any inhabitant of Woburn, to assert the truth of facts disputed by such high authority.

It is true the testimony of Edward Mansell himself is brought forward in support of those declarations. But that testimony, besides being accompanied with circumstances of mystery and apparent contrivance which seem to denote duplicity, is completely disproved by being shewn to be, in part, undoubtedly false; and it thereby serves to discredit the other evidence adduced in the same cause. It, moreover, deserves particular notice that the witness who was most likely to know the truth is not brought forward. Mr. Farey, the late Duke's steward is able to say, perhaps, more positively than any other person, whether a pond was emptied, and whether labourers were paid their wages on a Sunday, during his administration at Woburn; and although it would be impossible to do away the effect of the conversation at Woburn in 1797 between Mr. Agutter and E. Mansell, yet the positive

positive and unequivocal denial by Mr. Farey, of the facts related in that conversation, would have done more towards weakening the credibility of those facts than the evidence of all the witnesses who have been produced; and the non-production of Mr. F. on such an occasion most strongly favours the supposition that those facts really occurred.

At all events it must be admitted to be infinitely more difficult to reconcile the declaration, so clearly proved to be made by Edward Mansell in 1797, with the *non-existence* of the circumstances contained in it, than the declarations of the witnesses in 1803, with the *existence* of those circumstances.

Let now the European Reviewers justify the opinion which they have presumed to publish, that the refutation of the charges against the Duke of Bedford, which are the subject of the correspondence between Mr. Adam and Mr. Bowles, is *complete*. To make that refutation complete, we have shewn that the memory of the late Duke must be vindicated against the charge of irreligion; an attempt, too Quixotic for any one to make. Instead, however, of the correspondence having produced such a vindication, it has failed to refute completely even the charges respecting the emptying of the pond, and the payment of the labourers on a Sunday. For the weight of evidence is, as we have shewn, rather in confirmation than in refutation of those charges.

Mr. Bowles, justly sensible that he was not under any obligation, on his own account, to establish the truth of the information which he had communicated to the public, on the authority of Mr. Agutter, and, indeed, of the parish-clerk of Woburn, expressly and generously disclaims, in his observations on the correspondence, all wish to deprive the memory of the deceased nobleman of any benefit which can be derived from the most favourable construction of the documents before the public." Having completely justified himself for animadverting on the character of the late Duke of Bedford, and having shewn that he could not with justice to himself have complied with Mr. Adam's requisition to publish *without any comment*, the documents furnished him by that gentleman, (a requisition which certainly ought never to have been made,) he refers, as he safely may, for his justification in publishing the controverted facts, to the correspondence itself; and with regard to the character of the deceased nobleman, on the score of religion, he contents himself with suggesting, in the gentlest terms, that the attempted vindication of that character had failed. This conduct on the part of Mr. B., particularly after the uncandid attempt which had been made to ensnare him into an inculpation of himself, was extremely liberal; and it gave a dignity to the triumph which he thus obtained without bringing forward the whole of his force. It would have been wise in the Duke's advocates to let the matter rest here. Instead of which, the European Reviewers have rashly provoked further investigation by a misrepresentation so gross, that we thought it our duty to expose it; and they have hereby exhibited a striking instance of a truth which, in future, they will do well to remember when they stand forward in behalf of "*distinguished*" characters—that an *injudicious friend is the most mischievous of enemies*. But we confess that we are not very sanguine in the expectations we form of critics, who are so destitute either of principle or of discretion as to bestow high encomiums on that tissue of falsehood, sophistry, and calumny which Mr. Francis Plowden has denominated "*An Historical Review of the state of Ireland*"; and the publication of which was accom-

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panied with circumstances of such foul treachery, as to induce a suspicion that, notwithstanding its professions to the contrary, Popery has not yet renounced its ancient and favourite maxim—that *no faith is to be kept with Hereticks*.

We are truly happy to know that such a controversy as this can never arise from the conduct of the present Duke, who is, we understand, scrupulously punctual in the discharge of his religious duties.

Mrs. GRANT'S Poems and the LITERARY Journal.

TO THE EDITOR.

SIR,

I TAKE the advantage of this part of your plan to observe, on the severe censures past on Mrs. Grant's poems, in Baldwin's Literary Journal for July 1. The Reviewer, after much serious criticism, where candour is by no means the prevailing character, proceeds to criticise playful effusion of the authoress with all the gravity that would be proper for remark on a tragedy or an epic poem. But unfortunately for the author, he only shews his stupidity as well as his malignity. He abuses anticlimaxes where they really are necessary to the nature of the poem, and makes remarks on colloquial expressions, which shew he is perfectly capable of writing a serious dissertation on the vulgarity of the language of Gods and Heroes in *Midas* and the *Golden Pippin*, but the following passage is what most provokes his spleen :

Or how the Nymph* with artful wiles,
And tea, and chocolate, and smiles,
And every thing that could oblige ye,
He try'd to keep him in Oxygia.

This tea and chocolate stick terribly in the critic's throat, for by deep study and profound chronological investigation, he had discovered that those beverages were not in common use in the days of Ulysses. This is exactly the criticism that Prior foresaw a century ago :

But Sir, at six, ('tis now past three.)
Dromo must make my master's tea;
Tea, says a critic big with laughter,
Was found some twenty ages after.
Poets, before they write should read,
'Tis very true, but we'll proceed.

From such miserable criticism as this, common sense protect us!

I am, &c. &c.

CANDIDUS.

* Calypso.

MISCELLANEOUS.

Correspondence between Lords Redefdale, and Fingal, with Reflections on the Principles, Views, and Conduct of the Irish Papists, and some strong and important Facts in Illustration thereof.

AS severe animadversions have been made on the correspondence between Lords Redefdale and Fingal, in a certain great assembly and in various public prints, I hope you will not object to insert in your excellent work the following observations on it.

A. P.

Any Englishman endued with sagacity and moral sentiment, on arriving in Ireland, must feel great horror at seeing the woefully depraved state of the mass of its inhabitants.

The eminent judicial situation which Lord Redefdale fills, with great credit to himself, and advantage to the public, afforded his lordship an ample opportunity of seeing this much-to-be-lamented state of society in Ireland.

It cannot be a matter of surprise, then, that he should mention it to Lord Fingal, when he sent him the commission of the peace; or, that he should point out to him the important duties of that office, and, at the same time, represent to his Lordship, that a strict and spirited discharge of them, by a person of his elevated rank, would do infinite good, by setting an example to magistrates of an inferior class; whose supine and criminal neglect was too obvious to escape notice. In his first letter, Lord Redefdale gives, as his opinion, what is well known, and of what Ireland affords recent and melancholy proofs, that the doctrines of the Romish Church tend to produce that disaffection and insubordination under a Protestant state, which have disgraced and agitated that kingdom for more than 200 years. He touches upon this point with peculiar delicacy, and his expressions towards Lord Fingal, are not only respectful, but encomiastic of his moral and political virtues.

Lord Redefdale was led to believe, that Lord F. was a nobleman whose education and high rank had enlarged his mind, and exempted him from those superstitious prejudices, which poison the minds of the vulgar; and therefore the frankness and candour with which the former states them, should be considered as a compliment to, and a distinguished mark of confidence in the liberality of the nobleman to whom he was addressing himself.

The rational and laudable conduct of a numerous body of English Roman Catholics, in condemning and renouncing the dangerous tenets of their religion, notwithstanding the rigid inhibitions of their clergy, in the year 1790, had exalted them so much in the opinion of their Protestant fellow subjects, and of Lord Redefdale in particular, that his Lordship, with infinite honour to himself, moved for, and succeeded in procuring, a repeal of the severe penal laws against them. Lord R. was induced to think, that Lord F., and the Irish Roman Catholics of a superior class, were as enlightened, and as free from those fatal errors, as their English fellow religionists; but his Lordship's positive denial of their existence, and of their deleterious effects on society, though they are marked and branded with the most severe epithets in the Statute-books of England and Ireland, for above 200 years, must convince the reader, that Lord Redefdale

dale was much mistaken in the opinion which he had formed of the higher rank of Irish Roman Catholics.

A denial of their existence is a direct satire on the wisdom, the justice, and humanity of the English and Irish Parliaments; who were driven to the necessity of enacting severe restrictive laws, at different periods, in order to preserve the constitution from the treasonable machinations of the Romanists.

Before I recal to the readers mind any of those particulars, I think it right to observe that the letters addressed by Lord R. to Lord F. were confidential, and that he had not the most remote suspicion that they would have been published. It is universally well known, that Lord R. expressed the utmost surprise and concern when he heard that the correspondence, in manuscript, was officiously and ostentatiously circulated in Dublin, by Lord F.'s fellow-religionists; and we cannot hesitate to say, that this was done to irritate and embitter the Popish multitude against the Protestant state, and their protestant fellow-subjects; to effect which, they have used every expedient which malice could devise, ever since the year 1792. If any censure be attachable to the printing of them, it lies at the door of DOCTOR COPPINGER, *titular Bishop of Cloyne*, who procured it to be done, and evidently with no good design. It was highly presumptuous in him, to obtrude on the public a surreptitious copy of the correspondence of these noble Lords, as neither of them wished to have it printed.

His main design in this was, to give him an opportunity of exhibiting to the public his long and impertinent letter to Lord Redefdale, in which, and in his exhortation, he affects the greatest sanctity and loyalty; but should the reader enquire into his real character, in those parts of the county of Cork where he has resided some years past, they will easily ascertain the validity of his pretensions to either. I will venture to assert, that there is not a judge on any of the benches of justice in Ireland, that would not subscribe to the sentiments which Lord Redefdale has expressed of the principles of the mass of the Irish Romanists; and can we have a more certain criterion of them?

Some members of a certain great assembly have severely censured the purport of these letters, as reflecting on the religion of a large portion of the Irish people; but if they examine their statute-book, they will find, in the laws enacted at different periods, with a view to secure the constitution against the usurpations of the Roman pontiff, and the dangerous tenets of his sectaries, opinions and epithets infinitely harsher than any contained in Lord Redefdale's letters.

Very strong laws were enacted in Henry II. reign, to avert the evils arising from such tenets. The 35th of Edward I, the 27th of Edward III, called the statute of provisors, and the 10th of Richard II. were framed against the Pope's supremacy, and to prevent his intermeddling in any manner whatsoever in the affairs of England. Lord Coke, in his 2d institute, tells us, that, in the debate in parliament, on the statute of provisors, "the pope for divers usurpations is called the common enemy of the King and the realm," and that it was said, "that *horrible mischiefs and damnable customs* were newly introduced into the court of Rome." He adds, that "in the parliament roll of this statute, there are more sharp and biting words against the pope, than in the print."

The 24th and 25th of Henry VIII, which Lord Coke says are declaratory of the common law, do not contain stronger provisions against the Pope's

supremacy, and the evils arising from it, than the laws which I have mentioned.

In the preamble of the latter, all the abuses committed by the Pope are set forth, and it states, "*wherein the Bishop of Rome aforesaid; hath not only been to be blamed for his usurpations in the premises, but also for his abusing and beguiling your subjects, pretending and persuading them, that he hath power to dispense with all human laws, uses, and customs of all realms.*" It enacts the penalty of a præmunire against the *aiders, counsellors, and abettors* of such practices, which was annexed to them by the 16th of Richard II.

By the baneful operation of such doctrines, in *abusing, beguiling, and seducing subjects from their allegiance*, King John in the 13th century was deprived of his crown, and, in the year 1798, a treasonable attempt was made to shake the pillars of our gracious monarch's throne, though, during his reign, and by his interference, the bulk of the penal laws against the Irish Papists has been repealed. The tenets of the Romish church became so fatal to the peace of society, and dangerous to the protestant state, in the 16th and 17th centuries that, in various penal laws, enacted in both kingdoms, they were branded with the epithets, *superstitious and idolatrous, impious, heretical and damnable*.

It must astonish the reader, then, to hear Lord Redefdale so severely condemned, for having lamented in mild terms, and in a private letter to an individual, the evil effects of these tenets; though, for many years past, they have been productive of treasonable conspiracies, of insurrections and massacres; and though at this time, nothing but a strong military force, and a numerous yeomanry under arms in the metropolis, preserves it from destruction, and the King's government from being completely subverted.

For many months past, another insurrection has been dreaded, and the alarm has been so great, that the garrison have often been called out and under arms.

Lord Clare, the predecessor of Lord Redefdale, frequently stated in the Irish Parliament, the licentiousness of the mass of the Irish people, occasioned by religious prejudices. In the year 1793, he declared in debate, that if the Roman Catholics were indulged in their notions of emancipation, England would have to win Ireland again with the sword, and his prediction was, in a great measure, verified by the rebellion of 1798. A few months before his death, he gave a strong representation of their disaffection in the imperial House of Lords; and every person admired his manly boldness in doing so, except those who were led, by sinister motives, to conceal the actual state of that kingdom. Lord Chesterfield said in his speech to the Irish Parliament, in the year 1745; "*The measures that have been hitherto taken, to prevent the growth of Popery, have, I hope, had force, and will still have greater effect; however, I leave to your consideration, whether nothing further can be done, either by new laws, or by the more effectual execution of those in being, to secure this nation, against the great number of papists, whose speculative errors would deserve pity, if their pernicious influence upon civil society did not both require and authorize restraint.*"

In former times eminent statesmen were admired for their open and manly defence of the Protestant Church; but nothing so strongly marks a dereliction of religious principle, at this time, as the unqualified abuse which has been uttered against Lord Redefdale, for having candidly declared his

his sentiments of the alarming state of Irish Popery in private letters to an individual.

In the following Irish statutes, the reader will find a woeful picture of the depraved state of the Irish people, 3d of Geo. III. cap. 19. 5th Geo. III. cap. 8. 13 and 14th Geo. III. cap. 45. 15th and 16th Geo. III. cap. 21. 17 and 18th Geo. III. cap. 49.

The following documents will prove the licentiousness of the people at a subsequent period, after the formation of a treasonable conspiracy to subvert the constitution. The proclamation of the 8th of December 1792, that of the 13th February 1793, one of the 11th March 1793. The 33d Geo. III. cap. 2, to prevent the importation and removal of gun-powder, arms, and ammunition, without a license. For at so early a period they began to collect arms and ammunition. The 33d Geo. III. cap. 29, to prevent the election or appointment of unlawful assemblies. The 36th Geo. III. cap. 20. a most excellent law, framed by the amiable and humane Lord Kilwarden, who recently fell a prey to the daggers of the assassins. As numerous committees of assassination were sitting at that time, and as witnesses on behalf of the crown, and such persons as were active in enforcing the laws, and in preserving social order, were often condemned and murdered, pursuant to their sentence, the 36th of George III. cap. 27 was enacted, and it was entitled "an act to make conspiring to murder, felony without benefit of clergy." Lord Kilwarden was also the fram. r of this wise law; and the Irish rebels harboured the most unrelenting hatred towards him, for his wisdom and firmness in checking their machinations.

At this time none of those severities were practised, which the disaffected complained of at a subsequent period, and to which they falsely imputed the conspiracy and rebellion. In the following reports the reader will find a woeful representation of the state of Ireland. That of the secret committee of the Irish House of Lords in 1793, the like of the Irish House of Commons in 1797. The proclamation of the 6th of November 1796, the like on the 13th March 1797; another on the 17th May 1797, and one on the 22d June 1797:

The report of the secret committee of the English House of Commons, ordered to be printed the 15th March 1799, and another of the Imperial House of Commons, ordered to be printed the 13th April 1801, in which it is stated, that the mass of the Irish people are in a state of depravity unheard of in the annals of history. It is much to be lamented that the English nation are radically ignorant of the disposition and principles of the mass of the Irish nation, notwithstanding the many well authenticated proofs and documents of them which are on record. Were they as well informed on this subject as Lord Redefdale, I am convinced that they would approve and respect the opinions which he has expressed on it to Lord Fingal; and that no Englishman attached to the constitution could pass six months in Ireland, without perceiving that they are well founded. From the following incident the reader may conceive, how much Lord Redefdale is respected in Ireland as a judge. Mr. Scully, a Popish barrister, published a pamphlet in Dublin, entitled "An Irish Catholic's advice to his brethren," in which he utters very bitter invectives against the Irish protestants; and against the conduct of the Government for many years past; and yet he speaks thus of Lord Redefdale—"the mild, liberal, and enlightened Lord R., THE BENEFACITOR AND PATRON OF THE ENGLISH CATHOLICS, the successor of the unpopular Lord Clare, the patient corrector of the mistakes of his

predecessors, and the sagacious purifier of our laws, from that confusion of doctrine and practice, into which political frenzy and distraction had plunged them."

Lord Fingal, in his first answer, says, that the English Roman Catholics "*never cease expressing their obligations to Lord R.*" for the services which he rendered them, and which I have already stated; and he laments that his Lordship should have an opinion unfavourable to the Irish Catholics; his Lordship says also, "*that the Catholic religion is the same every where.*"

It is well known that Lord Redesdale never would have interfered in favour of the English Roman Catholics, had not their loyal and peaceable deportment for near a century, very different from that of their Irish fellow religionists, convinced him that they were no longer under the influence of those dangerous tenets of their church, which were a fruitful source of anarchy and bloodshed, not only in England and Ireland, but in many other parts of Europe; but besides this, they, as I stated before, publicly renounced them. I am persuaded that the English Roman Catholics will consider themselves as very much disparaged by Lord Fingal's insinuation, that they do not differ in their principles from the Irish.

His Lordship, says, "I need not speak of his (meaning a Roman Catholic's) attachment to, and respect for an oath: were he less delicate, why should he labour under any exclusion now, or have suffered many years of penal restriction?"

It is laid down as a fundamental principle of the Roman Catholic religion, by many general councils, particularly the fourth council of Lateran, A. D. 1215, and that of Constance, that an oath of allegiance cannot bind one of its sectaries to a protestant state, and this principle has been frequently carried into practice during seven centuries. Doctor Troy, titular Archbishop of Dublin, and Mr. Francis Plowden of the Temple, have declared, the former in his pastoral letter, published in the year 1793, and the latter in a work entitled the case stated, "*that the decrees of a general council in matters of faith and morality, when approved of by the Pope, and received by the church, are absolutely infallible, and not liable to deceit or error.*" Under the sanction of these councils, the Pope has frequently declared the subjects of an entire kingdom absolved from their oaths of allegiance; and many sovereign princes have lost their lives, or their thrones, or both, in consequence of such denunciations. Of the various bulls fulminated against English monarchs, for the above purpose, I shall mention only that of Pius V, in which he called upon them to rise in arms against Queen Elizabeth, and to depose her, for that, being a heretic, their oaths of allegiance to her were null and void. In his epistle addressed to the Earls of Northumberland and Westmoreland, after they had risen in arms against her, to which they were incited by that bull, this pontiff exhorts them, "*in the Lord stoutly to persevere in the laudable work of rebellion, not doubting but God would grant them assistance; and that if they should chance to die, in asserting the Catholic faith, and the authority of the see of Rome, it were much better for them, with the advantage of a glorious death, to purchase eternal life, than by ignominiously living with the loss of their souls, shamefully to obey an ungovernable woman.*"

During the dreadful rebellion which broke out in Ireland, in 1641, the Irish papists were declared, by the bull of Pope Urban VIII, to be absolved from their oath of allegiance, and were encouraged to persevere in the pious work of extirpating heretics; and Rinuncini, his nuncio in Ireland, denounced the terrors of excommunication against any persons who should adhere to their oaths. For some time previous to the dreadful rebellion

bellion of 1798, and until the eve of its explosion, the Irish priests and their flocks, solicited the magistrates to tender oaths of allegiance to them, and in many cases to increase its sanctity and solemnity at the foot of their respective altars; and yet those very priests, and their congregations, were furious and sanguinary, as soon as the rebellion broke out. Not only the vulgar herd of papists, but many gentlemen of education made no scruple of violating their oaths on that occasion. Doctor Burke, titular Bishop of Ossory, in a work entitled *Hibernia Dominicana*, and published in the year, 1772 in Ireland, declared in direct terms, that an oath of allegiance to George III. is null and void, "as long as he professes an heterodox religion, or has a wife of that religion;" and to sanction his opinion, he tells us, in the same work, that the Pope's legate, Ghillini, pronounced such an oath to be null and void; and that the Irish could not renounce that tenet, "that they were bound to depose and murder heretical Sovereigns."

He further tells us, that these doctrines were communicated by the legate to the four titular archbishops of Ireland, as a rule of faith, in four circular letters, which Doctor Burke in his *Hibernia Dominicana*, says are "*litteræ vere aureæ cedroque dignæ.*"

Though the secretaries of the Roman pontiff take, and violate with indifference an oath of allegiance, they will not venture to take the oath of supremacy, for reasons which I shall assign, and, therefore, they are excluded, and very properly, from enjoying the full benefit of our constitution.

The Papal supremacy is a fundamental article of the Romish Church; and to renounce it, is regarded as a mortal sin, and an act of such gross impiety, that the person guilty of it, can not get absolution but from the Pope himself, and to him he must pay dearly for it.

The case of the late Lord Dunbayne affords a striking instance of this. He was titular Bishop of Cloyne, and, unexpectedly getting a title, and a fortune, by descent, he renounced the errors of Popery, and was, for many years, apparently, a rigid protestant.

But it appeared afterwards, that his conversion was not sincere; for finding his dissolution approaching, he resolved to return to the Romish faith, without which he thought, that he could not obtain salvation. But Doctor Troy, titular Archbishop of Dublin, informed him, that he could not receive him into the bosom of the church, without first applying to his holiness the Pope; and this besotted bigot was so much alarmed at last, that in order to propitiate him, he left an estate of 1000l. or 1200l. a year to the college of Maynooth, though he had some near relations in a state of indigence. His Lordship's heir at law instituted a suit for recovering this estate, and, having filed a bill in the court of chancery, in the year 1800, to which he made father Gahan, the priest who administered the sacrament to him, a party, he refused to answer it; and again he refused to give evidence on the same point, on a trial by jury, in the year 1803.

In the course of this suit, a Popish barrister pleaded as an excuse for the Priest's silence, that it was contrary to the rules of his Church to answer; and he insisted on an exemption from the jurisdiction of our courts for its members; which should alarm the government, and convince them of the danger of allowing a popish hierarchy to be erected in the bosom of a protestant state; and yet it is said this measure is at this time in the contemplation of the British cabinet. Can it be as a reward for their loyalty?

Lord Fingal asserts, in his first answer, "that the overthrow of the Protestant religion, and the setting up in its place, the Romish, was not the object

object of the promoters of the rebellion of 1798, or of the ruffians and murderers, who disgraced this country on a late occasion," meaning the 23d of July 1803; "and that *this is well ascertained.*"

An attempt to prove the contrary must appear to the reader a work of supererogation. That dreadful event was so similar in its causes and effects, to all the Irish rebellions which took place in the 16th and 17th centuries, that no person can entertain a doubt of the motives of the persons engaged in it.

Four years previous to the year 1798, the Irish Directory or Committee had an ambassador constantly resident at Paris, and during that time they sent many missionaries to France, to solicit the assistance of its infidel government, in separating their native country from England; and, on the breaking out of that dreadful rebellion, they denounced and massacred indiscriminately. Their conduct was similar in 1641, for they inveigled the puritans to join them in overturning the constitution, and they afterwards butchered them without mercy.

Lord Fingal says, "The Catholic wishes no other family on the throne; no other constitution; but certainly wishes to be admitted, whenever it shall be deemed expedient, to a full share in the benefits and blessings of that happy constitution under which we live; a participation which I trust we have, and shall continue to prove ourselves not undeserving of."

The penal laws were not enacted till after the revolution, and for 160 years previous to that period, the Irish Papists manifested such strong proofs of disaffection, and were so often guilty of treasonable combinations, of insurrections and massacres, that the Protestant state, for its preservation, was obliged to lay them under some privations and disabilities; and the parliament of England were obliged to do so for the same reasons, so early as the reign of Elizabeth.

These penal restrictions kept the Irish Papists in some degree peaceful and obedient; but we have many and undoubted proofs that their disaffection continued the same; and of this I shall mention the following notable instance:—In the year 1729, the popish or titular bishops of Ireland applied for, and obtained, a bull from the Pope, "to raise money, by the sale of indulgences, to be speedily applied to restore James III. to his right, and to put his Majesty George II. and his family to the sword." The purport of the bull was, "that every communicant duly confessing, and receiving the sacrament, on the patron days of every respective parish, and every Sunday, from the 1st day of May to September, having repeated the Lord's prayer five times, and once the apostle's creed, and upon paying two-pence each time, was to have plenary indulgence for his sins;* and all approved confessors had full power to absolve in all cases, with intent that God would speedily place James III. on the throne of England." Every parish priest was to pay 5l. towards this fund, and to account upon oath of his collection. The whole of this nefarious plot is to be found in the 6th volume of the Journals of the Irish House of Commons, first edition, p. 342.

Ever since the repeal of the penal laws, the Irish Papists have displayed the same venomous hostility to the protestant state which they did previous to their enactment. The rebellion of 1798 was framed so early as the year 1792, and, early in the year 1794, the Catholic Committee began a negotiation, through their agent, Theobald Wolfe Tone, with the French infi-

* This was obtaining salvation at a cheap rate.

dels, for their assistance, to separate their native country from England.

From that period to the present time, they have had an ambassador at Paris, and have maintained an alliance with these enemies of the peace and happiness of mankind.

But how can it be otherwise, when they are enjoined by their general councils to depose and murder heretical kings, and to massacre their heretical subjects, and are taught that no faith is to be kept with heretics?

All the most learned divines of their church say, that they must never cease to extirpate heretics unless they are stronger than them.

Cardinal Bellarmine says, "*Hæreticos non esse bello petendos, quando fortiores sunt nobis.*" "We must not make war with heretics when they are stronger than us."

When Pius V. issued his famous bull, commanding the English Papists, under the pain of excommunication, to renounce their allegiance, and to rise in arms against Queen Elizabeth, they were in an embarrassed situation; for their conscience was stung by disobeying the mandates of the Pope, and they incurred the guilt of treason by conforming to it. At their instance, therefore, Gregory XIII. his successor, granted them a dispensation from the rigorous observance of it; and they were allowed to appear obedient and faithful to her, till the Pope should enjoin the contrary, or until they were powerful enough to rise against her.

Lord Fingal says, "*Catholic loyalty and allegiance*, I need not tell your Lordship, would oblige every one of that persuasion to resist and repel, even the head of the See of Rome, were it possible to suppose, that the usurper who now disturbs the peace of the world, could send him here with his invading armies."

The Irish solicited the assistance of the infidel government of France, when under Roberfpierre, to separate their native country from England, and they continued to court their alliance, after they had extinguished the Christian religion; after they had deprived the Holy See of its territories; and even after they had brought to an untimely death, that venerable Pontiff Braschi, by unheard of cruelties. Is it to be supposed, then, that they have not a strong predilection for Buonaparté, when they regard him as the restorer of their religion; and particularly as the present Pope manifests such partiality for him in an extraordinary degree; for in his brief, recently addressed to him, he calls him *his dearly beloved son in Christ*; and Cardinal Caprara, his legate, in his answer to Talleyrand, on his communicating to him the supposed conspiracy, says, that the Pope *is tenderly attached to the First Consul*. It is well known also, that his Holiness has ordered all the French clergy to pray for the success of Buonaparté; and against whom? against that generous nation who charitably protected and maintained them, after they had been hunted like wild beasts from many popish countries in Europe.

But government are in full possession of the following facts:—that the Catholic Committee, now sitting in Dublin, and who have secretly continued their sessions ever since the year 1792, sent to Paris, in September 1802, a *their Ambassador*, one Braughall, notoriously disaffected, to urge the First Consul to renew the war, with assurances of the warm co-operation of the Irish Papists; and as he died in France, he has been succeeded by one Conolly, a popish priest, who went to Paris last August, in a diplomatic situation, and is now resident there in that character. This Conolly was in high estimation among all the heads of the Romish Church in Dublin, and it is supposed, that, for this reason, he was chosen to fill that high and important situation.

Mr. Francis Plowden went to Ireland in the year 1801, to collect materials for his historical review of the state of Ireland, which contains a tissue of false and scandalous libels on the English government, for 600 years, and on the Protestant state; and he availed himself of the assistance of Conolly, with whom he constantly associated, for that purpose. The following letter was found among Conolly's papers:

"MY DEAR CONOLLY,

I wish you a good journey, and shall be much obliged to you to send me, immediately on your return, a true copy of the last oath of the United Irishmen, and the purple oath of the Orangemen, and any other interesting document you can procure. My best respects to Doctor Troy, the Daltons, &c. &c.

Yours most respectfully,

FRANCIS PLOWDEN."

Can we be surprized that Mr. Plowden's voluminous work should be replete with gross falsehoods and fabrications*, relative to the rebellion, when he had recourse for information to persons noted for disaffection, who were deeply interested in concealing the enormities committed by the rebel, in vilifying the King's government, the magistrates, and the military, and in calumniating the Irish Protestants? Lord Fingal says, "My Lord, the doctrine of allegiance is perfectly understood, and unceasingly preached by the Catholic clergy." The contrary of this is so well known, that I should be led to think it was meant as irony; but that the Romish bishops are obliged, at their inauguration, and the priests on entering into orders, to take an oath of fidelity to the Pope, which supercedes any obligation which they can enter into to an heretical state; and, therefore, I presume, that his Lordship means allegiance to his Holiness, and not to our beloved Sovereign. The bishops' oath contains the following paragraphs:—"The rights, privileges, and authority of the holy Roman church, and of our Lord the Pope, and his successors, I will be careful to maintain, and defend, enlarge and promote. All heretics, schismatics, and rebels against our said Lord, and his successors, I will, to the utmost of my power, persecute and impugn." In consequence of this

* Among other false statements, and false insinuations in Mr. Plowden's productions, is one, in the *Post-liminious Preface*, (as it is foolishly called) if our memory do not fail us, respecting the EARL OF HARDWICK, and the officers of his regiment, many of whom were said to have been members of the *Orange societies*. In order to shew the falshood of such insinuation, we insert the following extract from the *orderly book of the Cambridgeshire Regiment of Militia*.

"Dublin, April 17th, 1799.

"*Regimental Orders,*

"The EARL OF HARDWICK having been informed that several lodges and societies exist in this town, and other parts of Ireland, formed for party and other mischievous purposes, under various denominations, makes it his particular request to all the officers, not to suffer themselves to become members of any of them; and all the non-commissioned officers and soldiers are strictly forbidden to be members of any such lodges or societies, or to frequent them under any pretence.

"Any man discovered to have transgressed this order, must expect the consequence of such disobedience."

oath,

oath, William Rufus told Archbishop Anselm, that he could not keep his allegiance to his Sovereign and the Pope at the same time.

Lord Fingal then mentions, as striking proofs of the loyalty of Catholics, the address of Doctor Coppinger, to his flock at Cloyne, which recently appeared in the newspapers, and the late exhortation of Doctor Troy, in Dublin.

Nothing affords such strong evidences of popish dissimulation in Ireland, as the exhortations of the Romish clergy, and the loyal addresses of their flocks. They have commonly been found to be sure presages of a deep laid conspiracy against the Protestant state; and after it has exploded in rebellion, their clergy generally lament, from the altar, the delusions of the people, and their treasonable conduct towards the best of Sovereigns, and the only constitution that affords any degree of rational liberty; though from the nature of their religion they must have known, and might have prevented, it. The dreadful rebellion of 1798, accompanied with such instances of Popish perfidy, must convince the reader, that no reliance is to be placed on the oaths or professions of Irish Papists to a Protestant state. Doctor Troy must have known all the circumstances which preceded the insurrection in Dublin, on the 23d of July, 1803, and yet he did not put government on their guard. The present administration are convinced of his treachery on that occasion, and yet for many years past he had been treated at the Castle with the utmost respect, and had even received favours for some persons of his own family. His exhortation, then, to which Lord Fingal alludes, must be considered as a mockery of the state, an insult to the understandings of his Protestant fellow-subjects, and an unquestionable testimony of his want of candour.

By his orders, exhortations composed by himself were read in many Popish chapels in his diocese, on the morning of the 24th of July, and a few hours after the insurrection and massacre had taken place in Dublin. The reader must be convinced by the following moral evidence, that these exhortations were framed previous to that dreadful event; there was no allusion to it in any of them, and the distance of the chapels in which they were read from the metropolis, was so great as to make it physically impossible that they could have been framed, and sent to them, subsequent to that catastrophe. The rebellion of 1798 broke out on the night of the 23d of May, and a notice appeared early on the morning of Thursday the 24th, in the Dublin Journal, to Roman Catholics, that an address to the Lord Lieutenant, intended to be immediately presented, and containing a declaration of political principles, applicable to the times, lay at certain houses for signature; and it stated, that all signatures must be given in on or before Saturday next, viz. the 26th of May. The names of persons were subscribed to it, who lived in various parts so remote from the metropolis, that they could not have been informed that it was in contemplation. It was entitled, "The Address of the Roman Catholics of Ireland;" though the contents of it could not be known to any of them, except to those in Dublin and its vicinity; for they were not allowed two entire days to subscribe it. The names of 28 titular or Popish bishops were subscribed to it, though some of them lived 150 miles from the metropolis.

There was not one of those prelates who could not have informed Government, four or five years before, that a treasonable conspiracy against the State had been formed, and that its object was to separate their native country from England, with the aid of the French; for Papists are bound

to impart in confession, to their priests, the inmost secrets of their hearts, under the pain of eternal damnation.

Though Lord Fingal has denied in his letters what is unquestionably established by the uniform and indelible records of history, and what woe-ful experience has recently and incontrovertibly proved, yet I believe him to be a nobleman of great worth and undoubted loyalty.

It unfortunately happens in the Romish church, that the clergy claim and exercise an unbounded ascendancy over the laity, who are obliged to submit implicitly their opinions and their conduct to the guidance and direction of their spiritual pastors, by which they are led to commit the grossest inconsistencies. Lieutenant Clinch, a Papist of the Rathcoale corps, in the county of Dublin, was hanged on the 2d of June, 1798, for being concerned in the treasonable plot of that time, and for conspiring with the Papists of his corps, to murder all its Protestant members; and he confessed to Mr. Ormsby, his captain, now a member of the Imperial Parliament, and to others, that he and all the Popish multitude in his vicinity, were persuaded to enter into the rebellion, and to take the United Irishmen's oath, *at the instigation of their parish priest, FATHER HAROLD*, though that very priest had often *exhorted them to loyalty from the altar*, and in the presence of their captain, Mr. Ormsby too, and advised them to take an oath of allegiance.

When a difference took place between the English Papists and their clergy, the titular bishops, or Popish vicars apostolic, declared, that "the opinion of the lowest priest in the church, is to be preferred to the most learned among the laity."*

Agreeable to this principle, Lord Fingal consigned his conscience and his understanding to some Popish bishops and priests, who indited the letters he wrote to Lord Redesdale; for otherwise it cannot be supposed, that a nobleman of his acknowledged worth and and zealous loyalty would venture to advance what is contradicted by history and experience.

His Lordship should be cautious how he does so; for his ancestor and many of the Popish nobility and gentry, who were members of that treasonable assembly, the Confederate Catholics of Kilkenny, lost their titles or estates, or both, in the year 1641, by entering into rebellion, at the instigation of their spiritual guides.

His Lordship should recollect, also, that the following enormities were committed by sovereign Princes at the instance of Popish priests. Queen Mary sacrificed many victims to the unrelenting fury of fanaticism, though she had, by a solemn declaration in council, as soon as she ascended the throne, assured her subjects, that none of them should be molested on the ground of religion. Philip III. banished 900,000 Moors from Spain, and Louis XIV. a great number of Protestants from France. James II. in violation of his coronation oath, and his honour, solemnly pledged to his subjects, proceeded to overturn the constitution in church and state, at the instigation of Popish priests, by whom he was surrounded and influenced. After his abdication he was so blinded with bigotry, that he declared in his memorials, framed at St. Germain's, in the midst of his ghostly advisers, *that the justice and moderation of his government had been such, that he had never, since his accession to the Crown, given any reason of complaint; that his desire for calling a free Parliament was, that he may have the best oppor-*

* Original papers published in 1791, relative to the relief of the English Roman Catholics.

tunity of undeceiving his people, and shewing the sincerity of those protestations he had often made, of preserving the liberties and properties of his subjects, and the Protestant religion, more especially the Church of England, as by law established.

Lord Redefdale, in his second letter, laments, and very justly, that the want of Christian charity in the Romanists, towards those who are not of the same religious persuasion, has been the real cause of all the unfortunate events, which have of late disgraced Ireland. Every person, whose mind is not clouded with prejudices, or warped by bigotry, must be sensible of the truth of this assertion. That deep rooted disaffection, and those sanguinary principles, for which the Popish multitude in Ireland have been notorious above 200 years, are in strict conformity to the general councils of the church, which, Messrs. Troy and Plowden inform us, are infallible in point of faith and morality, and not liable to deceit or error; and to the various bulls and epistles which the Popes have often sent to the Irish Papists to incite them to rise in rebellion, and to extirpate heretics; and we may presume, that the Popish priests are not guilty of such gross neglect, as not to disseminate among their flocks, those doctrines which are prescribed by their church. We learn, by woeful experience, that they never cease to do so.

The following paragraph is in the canonical oath of a Popish priest:

"I likewise, undoubtedly, receive and profess all other things delivered, defined, and declared, by the sacred canons and general councils, and particularly by the Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the church has condemned, rejected, and anathematized."

The Council of Trent functions and confirms all the impious doctrines of the fourth Council of Lateran.

Lord Redefdale asserts, what is universally well known, that this want of Christian charity flows from the doctrine of exclusive salvation; and yet Mr. Francis Plowden, an English Papist, insists, in his postliminious preface, recently published in London, that it is similar, and maintained in as high a degree in the Protestant as in the Romish church; because it is laid down in the Athanasian Creed, and in the 39 articles, that the Catholic faith is necessary to salvation.

But this tenet in the established church alludes to the Christian faith; and it is to be found in various parts of the New Testament. St. Paul tells us, Heb. xi. 6. *That without faith it is impossible to please God.* St. Peter assures us, Acts, iv. 12. *That there is no other name under Heaven given to men, by which we may be saved, but the name of Jesus.*

In the Protestant church this is a speculative opinion, which is merely confessional, and does not disturb the peace of society, or destroy the happiness of any individual. Let a Roman Catholic ask a Member of the established Church, whether he thinks he can be saved, and he will answer in the words of our Blessed Saviour, *that a portion of all will be saved.* But this doctrine, which narrows the channels of infinite mercy in the Romish Church, by excluding from salvation all but its own members, was engendered in an age of gloomy ignorance, by the avarice and ambition of the Popes, for the purpose of gaining proselytes by a system of terror, and is repugnant to the moral and physical perfections of the Deity, subversive of his attributes of wisdom, justice, and mercy, and must ultimately terminate in Atheism; for any person who can be led to disparage the Almighty so much, as to say, that he is so void of wisdom, justice, and mercy, as to ordain,

dain. that a small portion of his creatures shall enjoy eternal happiness, and that the remainder shall be doomed to perpetual damnation, will soon probably become an Atheist.

This tenet creates in the Popish multitude an uncharitable aversion, a cruel and unrelenting spirit of persecution, which has manifested itself above two hundred years in Ireland, and at no season in a more woeful degree than during the last twenty years. It has been a fruitful source of treasonable conspiracies, rebellions, and massacres, for seven centuries, in many parts of Europe.

Mr. Plowden must have an extraordinary degree of bigotry and folly in making this assertion, when he dogmatically asserts, that the decisions of general councils are infallible in matters of faith and morality; and it is well known, that many of those councils inculcate, as a religious duty, the deposition and murder of heretical sovereigns, the nullity of oaths to such, and the extirpation of heretics; and the history of Europe uniformly proves, that they have never failed to put them in practice whenever they were numerous and strong enough to do so. What opinion then must we entertain of the audacity of Mr. Plowden, when he says, in his postliminous preface, "Reason will not second the warmest wish to exculpate the Irish Chancellor, from making charges he knew to be false and groundless." Such is the gross and insulting language, which, without any provocation, Mr. Plowden uses towards the Lord High Chancellor of Ireland, who is a peer of the Imperial parliament, and a member of the Privy Council. Can we be surprised at his disrespect towards so eminent a member of the state, when we may fairly infer from his former works that his bigotry has made him an alien to our constitution? for in his case stated, he defends the infallibility of general councils, and in his *Jura Anglorum*, in which the reader expects to find our excellent constitution vindicated, he maintains the Pope's supremacy, and treats Lord Coke with much severity, mingled with contempt, for asserting the independence of the British Church from Papal claims and usurpations. His brother, Mr. Charles Plowden, a Popish priest, goes one step farther, for, in "*Considerations on the Modern Opinion of the Fallibility of the Holy See*," published by him in the year 1790, in London, he insists on and defends the supremacy of the Pope in the most unqualified manner. It is truly alarming, that such doctrines, which for many ages shook the thrones of sovereign princes, and occasioned unutterable calamities in Europe, should be maintained in our times.

As to what is so absurdly denominated Catholic emancipation, Lord Redefdale says, "I must confess, I cannot believe that the lower orders of the people in Ireland, amongst whom the ferment principally prevails, have any anxiety on the subject, except as it may be raised in their minds by others." Every person conversant with the state of Ireland must be convinced of this. What Lord Redefdale asserts on this point, is deducible from the following observation of Lord Fingal, in his second letter.

"Those most affected by the remaining restrictions, it is well known, have never excited clamour or tumult, but have been always foremost in opposing them."

Here his Lordship alludes to the nobility and gentry of the Romish persuasion, who are very few in number, and who, he says, are loyal, though they are most affected by the remaining restrictions; by which he means their being excluded from parliament. The Popish multitude, then, who are not affected by the remaining restrictions, are not only clamorous and tumultuous, but rebellious and sanguinary; which we must impute not to

any grievances, but to the religious instructions of their spiritual pastors. It is much to be lamented that the English nation are much mistaken on this point. We cannot, indeed, be surprised at this, when the Irish Roman Catholics have a great number of writers employed in England, at this time, to misrepresent the real state of Ireland, to vilify the government, and to calumniate the Protestants; and they have some of the public prints devoted to their service.

THE EXPENCE OF ALL THIS IS DEFRAID BY A FUND ANNUALLY COLLECTED ON THE BODY AT LARGE.

The English are thus led to believe that the Irish Papists are in a state of oppression, though they are in a much better situation than their fellow religionists in England. They enjoy the benefit of the constitution as much as the Protestants, except a right to sit in Parliament, and an admission to a few of the high confidential departments of the state; to which not one in fifty thousand could even aspire. But it should be recollected that they disgraced their native country for more than a century and a half previous to the revolution by treasonable conspiracies, by rebellions, massacres, and invitations to foreign powers, to assist them in separating it from England; and yet during that space they enjoyed the full benefit of the constitution.

The following persecutions were occasioned by the sanguinary principles inseparable from popery, and not by any discontent excited by a deprivation of civil rights, of the Albigenes and Waldenses in the 13th century, under the 4th council of Lateran, which Mr. Plowden asserts is infallible in faith and morality, and not liable to deceit or error. Great numbers were burnt in England from the beginning of the 15th century till the reformation was established; and again in Queen Mary's reign, the persecutions in the Cevennes, in the Netherlands, in France, and in Germany arose solely from the same cause. So late as the year 1732, 30,000 Protestants, of the territory of Saltzburgh in Germany, were expelled from their country in the depth of winter, because they would not become Papists; without clothes to cover them, or provisions for their journey; for they were not allowed to carry away their effects. This was contrary to the treaty of Westphalia, by which the free exercise of religion was ensured to all the inhabitants of Germany. In the beginning of the year 1802, the elector of Bavaria gave the Lutherans in his dominions permission to exercise their religion publicly, in their own way; and his Popish subjects made a strong remonstrance against it.

I shall conclude with an observation of Mr. Locke, on the Intolerant Spirit of Popery, occasioned by the doctrine of exclusive salvation; which exposes the absurdity of Mr. Plowden's assertion.

"Nevertheless, it is worthy to be observed, and lamented, that the most violent of these defenders of the truth, the opposers of errors, the exclaimers against schism, do hardly ever let loose this their zeal for God, with which they are so warmed and inflamed, unless where they have the civil magistrature on their side; but so soon as court favor has given them the better end of the staff, and they begin to feel themselves the stronger, then presently peace and charity are to be laid aside; otherwise, they are to be religiously observed. Where they have not the power to carry on persecution, and to become masters, there they desire to live upon fair terms, and preach up toleration. When they are not strengthened with the civil power, they can bear most patiently, and unmovedly, the contagion of idolatry, superstition, and heresy, in their neighbourhood; of which, on other occasions, the interest of religion makes them to be extremely apprehensive. Nobody,

body, therefore, in fine, neither single persons, nor churches, nay, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other, upon pretence of religion. Those that are of another opinion, would do well to consider with themselves, *how pernicious a seed of discord and war, how powerful a provocation to endless hatreds, rapines, and slaughters, they thereby furnish unto mankind. No peace and security, no not so much as common friendship, can ever be established or preserved amongst men, so long as this opinion prevails, that dominion is founded in grace, and that religion is to be propagated by force of arms.*—LOCKE ON TOLERATION.

ANTI-POPE.

Our readers may recollect that, in one of our late numbers, we professed our intention of entering into some discussion on the subject of the Irish Papists, with a view to shew the impolicy and the danger of acceding to the claims of those who have, recently, been so clamorous for what they, most absurdly, term *Catholic Emancipation*, but what we should rather regard as *Papish ascendancy*. But our able correspondent has anticipated so many of our observations and arguments, on this topic, that but little would remain for us to say. We shall, however, resume the subject ourselves, unless our correspondent, which we earnestly hope, should be induced to continue it, and to direct his attention to that part of it, which is connected with the claims successfully urged, some years ago, by Mr. Grattan, who pledged himself, if our memory fail us not, that no farther claims would be urged, and that the Romanists were completely satisfied. In the mean time, we earnestly recommend the very important facts, stated by our correspondent, to the most serious attention of those who are entrusted with the government of the country, as well as to the noblemen and gentlemen who have been the inconsiderate advocates of the Papal claims, and to the PROTESTANT PUBLIC at large. Those facts are derived from such authority as leaves not a shadow of doubt on our minds of their perfect authenticity; but, anxious for the establishment of truth, beyond most other considerations, we challenge a confutation of all or of any of them, by any of the Romish advocates who are employed in this country, for promoting the views of their Church, and for enforcing the pretensions of their party.—They are *damning facts*, and, if not shaken, must be decisive of the question at issue.—EDITOR.

VINDICATION OF THE GENERAL CHARACTER OF THE VOLUNTEERS
OF THE UNITED EMPIRE OF GREAT BRITAIN AND IRELAND.

TO THE EDITOR.

SIR,

I DID not receive your Magazine, though I am a constant subscriber to it, for the month of April, till a few days since, otherwise I should not have suffered the letter of your correspondent, who takes the signature of B, on the "*Irreverence of A Volunteer Corps*," to pass so long unnoticed. As I am always ready to judge favorably and charitably of the motives of men, where I think truth and propriety will bear me out, I shall willingly attribute the zeal which is exhibited by your correspondent to his regard for religion, and for decorum and decency in religious worship; but I must at the same time take the liberty of observing that in my humble opinion he has not taken the wisest method of exhibiting his zeal in that cause. I am ready enough to allow that the indecency and "*irreverence*" of a certain nameless volunteer corps, which he notices in his letter, was reprehensible

able in the highest degree; but I think the mode in which that circumstance has been brought forward to the public notice, is, to say the best of it, *extremely ill-judged*. What I object to is that the whole of this business has been conducted *anonymously*: if it was proper to bring forward the circumstance at all, it should have been done in an open and manly manner. The name of the *letter-writer*, the name of the *volunteer-corps*, and the name of the "*city formerly distinguished for its attachment to the cause of loyalty and religion*," are all concealed! If it were right to conceal these particulars from the public, it would also have been right in my humble opinion to have concealed the "*irreverent*" conduct of which the *letter-writer* justly complains, *from the public eye*, or at least from *the public at large*. I think it might have had a very good effect if the circumstances mentioned by your correspondent had been properly noticed and circulated only in the *formerly loyal city*, and its immediate neighbourhood, where the offence was given; because in such case it would have fixed the blame where it was justly due, namely upon *one* particular corps of volunteers which had given such just public offence. But the mode of castigation which your correspondent has thought fit to adopt, appears to me very likely to induce *the public at large* to think *less favourably of the aggregate body of volunteers* throughout the united empire than they ought to think. For it seems hardly possible, that any other effect should be produced by laying before the public instances of the "*irreverence of a volunteer corps*," in a *formerly loyal city*—the indecorum of a *nameless* Earl in receiving the colours from the hand of his countess in a most vulgar and indecorous manner; or some few solitary instances of volunteers exercising during the hours of divine service on the day more immediately dedicated to the honour and worship of Almighty God. These circumstances have all very recently been detailed in the public prints of the day, and certainly must tend to fix a stigma on the whole body of Volunteers, who may naturally be expected to act in the same improper manner, in a thousand instances which have not been submitted to the public eye.

The Volunteer system, Mr. Editor, has lately created very warm debates in the House of Commons; its partizans and adversaries have certainly pushed their respective opinions to an extreme: on the one hand, stating that the Volunteer force of the realm might be considered as equal in discipline to regular forces, and superior to them in exertion as being actuated by a sense of the great stake they have to defend: on the other hand it has been said that they are soldiers only for a review, and not for real service, and that they would probably turn their backs to the enemy at the first appearance of real danger; nay, a certain military character has thought proper to rise up in the senate, and explicitly declare he would rather command a body of peasants armed with pitchforks, pikes, &c. than the best armed and best disciplined volunteer corps in the united kingdom. The truth in all probability lies in the middle opinion. No impartial person can for an instant believe that those whose habits have hitherto been conversant only with the calm and peaceful scenes of domestic life, can be equal in order and discipline to those whose business and profession are the use and exercise of arms: but again, it may fairly be supposed, that those who, from a deep sense of the magnitude of the danger which surrounded us, have *voluntarily and patriotically* stepped forward to defend whatsoever is near and dear to the heart of man, will contend with the *enemy of God and goodness*; and resist the *proud and insolent disturber of the world's repose*, and our *most bitter and implacable enemy* so long as life remains. I candidly own myself,

self, Mr. Editor, a warm and steady friend of the volunteer-system; as I am firmly persuaded that if the plan had not been carried on to the extent which it now is we should long since have ceased to be a nation; and must *therefore* have bent beneath the iron yoke of a proud, an insolent, and an atheistical foreign usurper. By rising up unanimously, as though it were one man, in defence of our beloved king and glorious constitution, we have, by the blessing of Almighty God upon us, hitherto been able to set at nought the threats of wicked men; and I hope, by the protection of the same supreme and all powerful being, we shall still be preserved in safety.

But to come to the point which is more immediately the object of my present address. From the observations I have myself been enabled to make; and from the intelligence I have received from those whose knowledge has been far more extended than my own; I am induced to believe that the charges brought against *a particular* volunteer-corps, by your correspondent, and against other volunteer corps by different anonymous scribblers in the various publications of the day, are so far from being the character of the aggregate body of volunteers throughout the united kingdom; that they are, on the contrary, remarkable for their devout and exemplary attendance on divine worship; for their attention to military discipline, and improvement in the use of arms; and for every duty which is becoming in *a christian soldier*, and in those who voluntarily enlisted themselves in the service of their country, their king, and their God. Amongst the vast body of volunteers now in arms it is very likely some acts of indecorum might be adduced against some of them, but it is not surely becoming in any one to place those errors in the most glaring light before the public eye, neither do I conceive it can possibly answer any one good purpose whatsoever. Let us fairly and impartially weigh their *merits* against their *demerits*, and I am apt to believe that the former will greatly outweigh the latter. For my own part, as a single individual, I think it my duty to express on every proper occasion that warm respect which I feel for the general merit of, and that sincere gratitude which I owe, the loyal and patriotic volunteers of the united kingdom, for their eminent services which they have already done, and are still ready to do in the hour of danger, for my dear King and beloved Country. Amidst the wreck of empires and the ruin of states; the revolutions and counter-revolutions which daily happen around us; may the glorious, free, and happy constitution of this united kingdom still remain; and may the blessing and protection of Almighty power still overshadow us to the latest posterity and remotest annals of time.

I am, Mr. Editor,

Creech St. Michael,
June 10, 1804.

Your very obedient and humble Servant,
THOMAS COMBER

N. B. Our correspondent B. transmitted to us the name of the corps, whose irreverence he so properly censured; and of the city in which the circumstance occurred. We did not then, nor do we now, think it necessary to publish either.—EDITOR.

TO OUR READERS.

The great length of the interesting observations on the conduct and principles of the Irish Papists has obliged us to postpone many articles of criticism prepared for this Number, and the communications of several Correspondents, which were intended for insertion.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For AUGUST, 1804.

Caligula intended to invade *Britain*, but that, by his skittle head, sudden repentance, and foolish attempts against *Germany*, it came to nothing. Yet he came on as far as *Batavia*, where *Adminius*, the son of *Cunobeline*, being, for some offence, banished by his father, was, with those few that accompanied him, by this vain-glorious Emperor, taken into protection. Who thereupon bragg'd in his letters to the Senate, that the whole island was yielded to him. The issue of this his expedition was, that he made his army march embattel'd to the sea shore over against *Britain*, and commanded them to gather cockles, muscles, and other shell fishes into their helmets, terming them the spoils of the conquered ocean; and, in memorial of this exploit, he built a high watch-tower, which was afterwards named *Brittonhuis*, and then returned to *Rome*, leaving his enemies, the *Britons* and *Germans*, to laugh at his strange folly and madness.

MILTON'S HIST. OF ENGLAND, p. 84.

ORIGINAL CRITICISM.

Thoughts on the Calvinistic and Arminian Controversy. By G. S. Faber, B. D. Pp. 46. 8vo. 1s. Rivingtons, London. 1804.

THE learned author of this pamphlet has given in his title-page the 6th article of our Church, and a quotation from the Bishop of Lincoln's late charge, each of them very applicable to his subject, and the latter sufficiently decisive, we think, of the present controversy.

He begins his judicious and satisfactory little work by stating, that all extraneous matter should be separated from the points on which the controversy turns, and that no doctrines should be termed Calvinistic but such as belong exclusively to Calvinism; that the Calvinist, in maintaining some of the orthodox doctrines of our Church, has no right to claim them as entirely his own; and that our Church, in holding some things in common with Calvinism, is not therefore to be

considered as peculiarly and properly Calvinistic. "Both Calvinists and Arminians (he observes) appeal to scripture in justification of their respective opinions; but it is one thing to cite a text, and another to give a consistent interpretation of it." (p. 5.) and he proceeds very justly to reprobate the pride of opinion, the pertinacity of prejudice, the violence of party, and the folly of building up exclusive systems, and then defending them as the unadulterated gospel of Christ, and the only test of true Churchmanship.

"Thus, (he says) the systematic Calvinist will very logically prove, or at least seem to prove, that man is entirely passive in the work of salvation, in other words, that he is a mere machine in the hands of that God who imparts his grace only to those whom he hath purposed to save; while the systematic Arminian, if he push his principles to their utmost extent, after he has to all appearance no less logically demonstrated from scripture that man is perfectly a free agent, will not easily avoid demonstrating also that he is able by his own unassisted strength to perform the commandments of God. Both these positions may easily be maintained, with a great shew of fairness and impartiality, by arguments drawn from *insulated* texts; and it may perhaps be a difficult matter to point out the precise link in the chain of reasoning where the fallacy lies; nevertheless, if scripture be attended to *as a whole*, we shall find something true and something false in each of them." (p. 7-8.) He then "proceeds to shew the two chains of reasoning, by which high Calvinism and certain positions which even the highest Calvinist would tremble to admit, and by which high Arminianism and certain positions which even the highest Arminian would tremble to admit, may be respectively demonstrated, or, to speak more accurately, *apparently demonstrated from scripture*." (p. 11.)

This he has done in the most satisfactory manner by setting forth the directly opposite conclusions which may be drawn from two several texts of scripture, if the argument be carried to its utmost limits.

"But (he observes) Calvinists and Arminians will doubtless agree in saying, that I carry the matter much further than I have any right to do; much further than they are prepared to follow me; and most sincerely do I believe the truth of their assertions. Nevertheless I would ask the *systematic* Calvinist, what right *he* has to stop at any *particular link* in the *one* chain, and the *systematic* Arminian, what right *he* has to stop at any *particular link* in the *other* chain? If systems *must* be constructed, the conclusions *after* these links are respectively as valid as the conclusions *before* them." (p. 17.)

We entirely agree with the learned author that the horrid nature of the principles which may by legitimate deduction be derived from the two systems in question, when carried to their utmost limits, their inconsistency with, and opposition to, holy scripture, sufficiently vindicate our articles from the charge of supporting any thing like this or that system, and confirm the truth of the Bishop of Lincoln's observation, quoted in the title-page, "our Church is not Lutheran, it is
not

not Calvinistic, it is not Arminian; it is scriptural." He then lays down the following plain rule for the confutation of falsehood.

"Admit no conclusion in any system, unless the conclusion itself, as well as the thesis from which it is deduced be explicitly set forth in Holy Scripture. This rule is equivalent to two very wise declarations of our Church, that whatever is not read in Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation; and that we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture." (p. 19, 20.)

He then proceeds to compare the two preceeding chains of conclusions, link by link, with the Bible, in order to shew the vanity of building systems, and the folly of contending for such mere creatures of fallacious reasoning, as far as respects soundness of doctrine.—Other bad effects he describes as flowing from it.

"Violent contentions for favourite opinions are too frequently the harbingers of that bane of Christian meekness and charity, open Schism. Obscure matters of doubtful disputation acquire an importance in the eyes of a party man, which they by no means deserve. By long brooding over them in private, by associating with none but those who hold the same sentiments, and by reading no works but those which are written on one side of the question, his passions become inflamed in proportion as his judgment is unexercised; and he can consider none orthodox but those who think precisely like himself; and who, in addition to the formularies of the Church of England, admit all the peculiarities of *his* system."

Hence the mutual prejudices and dislikes of the Calvinists and Arminians.

"Such are the unhappy disputes of the present day, which serve only to irritate the minds of the contending parties, to grieve all moderate men, and to delight the advocates for infidelity and schism." "Meanwhile, that venerable branch of Protestant episcopacy, the established Church of England, pursues the noiseless tenour of her way, unmoved by the din of theological hatred, and unbiassed by the confident appeals of her restless children. Peace be within thy walls, and plenteousness within thy palaces! Thou hast chosen the word of God for thy guide, and may that God be thy protection in the midst of all thy troubles! To the Calvinist the Church declares the doctrine of universal Redemption. To the Pelagian she asserts the existence of original sin. To the Antinomian she declares that good works are *a sine quâ non* of salvation, though not the meritorious cause of it; and informs him, that, though Christ died for all, yet none will be saved but the pious only. To the Latitudinarian she avows, that, they are to be had accursed who presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. And the Romanist, she teaches, that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and neither for our own

works or deservings, nor for the supererogatory works of saints. In fine, (to adopt the Bishop of Lincoln's judicious remark,) our reformers followed no human authority; they had recourse to the Scriptures themselves as their sole guide. And the consequence has been, what might have been expected, that our articles and liturgy do not exactly correspond with the sentiments of any of the eminent reformers upon the continent, or with the creeds of any of the Protestant Churches there established. Our Church is not Lutheran, it is not Calvinistic, it is not Arminian; it is scriptural." (p. 46.)

Having thus presented our readers with an analysis of this judicious and convincing work, we shall conclude with recommending it to their perusal and giving it the stamp of our hearty approbation.

One short disquisition, however, we beg leave to submit to the learned author's consideration. At p. 39. he observes, that "Faith is declared to be the special gift of God," and he quotes in proof of it that text of St. Paul to the Ephesians, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Now we admit that faith is the gift of God, inasmuch as we admit that "every good and perfect gift cometh down from the Father of lights." But we certainly cannot admit the text here quoted to be any particular proof of it. "By grace ye are saved through faith, and that (*καὶ τῆτο*) not of yourselves, it is the gift of God." The words (*καὶ τῆτο*) cannot possibly be restricted to the word "Faith" immediately preceding; they must comprehend the whole of the preceding sentence, "By grace ye are saved through faith." "Salvation by grace through faith" then, is here declared "to be the gift of God, and not to be of ourselves, nor of our works, lest any man should boast." We beg to refer the learned author to the original, and we think he cannot hesitate a moment to subscribe to the correctness of our interpretation. We have stated it, because many authors besides Mr. F. have quoted this text for a similar proof, and we think it no proof at all. Another reason with us for stating it at present is, the controversy which has given birth to this little work. Mr. Overton has thought proper to charge the clergy of the Church of England, those of them at least whom he considers as his opponents, with objecting to the doctrine of "Salvation by grace through faith in the ever-blessed Redeemer." Now the foregoing text of St. Paul is one of the strongest and most express in support of that doctrine; and we do not conceive how any man can be of the Church of England, or can call himself a Christian, who denies it. We unequivocally avow and maintain the doctrine; and we unequivocally declare our belief that no clergyman of the Church of England denies it.

Godwin's *Life and Age of Chaucer.*

(Continued from P. 241.)

AS we wish to omit no opportunity of displaying the reformation which, as we conceive, has, in many instances, taken place in Mr. G.'s manner of thinking, we copy, with pleasure, some general observations with which the ninth chapter of his book commences.

"There are," he says with great propriety and good sense. "few truths more striking in the history of human affairs, than that things which may be hurtful and injurious in one stage of society, had probably their period, in a different stage, when they were eminently advantageous and salutary. *No speculation can do less credit to the discernment of its authors, than that which, examining institutions and practices in the abstract, decides indiscriminately that this is good and universally desirable, while that is fitted only to be the plague of mankind.* Every thing has its place; and it would be difficult to find any cause influencing the mind of man in society, however now perhaps antiquated, insipid, or poisonous, which was not at one period genial and nourishing, restraining the ferocious and savage passions, or forwarding and maturing the fairest offspring of intellect. Thus, perhaps, the secularized and degenerate religion established by Constantine and his successors contributed to bring on the darkness and ignorance of the middle ages: yet that very religion, acting upon the barbarous usurpers of the Roman empire, tended to keep alive some of the arts of a more cultivated period, and to prevent the darkness from becoming universal and complete." (p. 161.)

The sterling merit of the general principle here laid down, we are sorry to observe, is considerably lowered by the ill-chosen terms with which the illustration is ushered in. When Mr. G. talks of "the *secularized* and *degenerate* religion established by Constantine and his successors," he uses language at once the most improper and the most indistinct. It is the canting whine of a discontented dissenter, who, because his own opinions are not established, delights to rail at all establishments. We do not say that this is Mr. G.'s character: but we say that he speaks as such a character would speak: his phraseology too has as little claim to just discrimination and truth of fact, as it has to liberality of sentiment. Whatever the religion might be which was established and maintained by some of Constantine's *successors*, and however secular encouragements might promote its corruption, nothing can be more false, unless Christianity itself be an imposture, than that the religion established by *Constantine* was a *degenerate* religion. We are willing, however, to believe that the expression was an unintentional oversight. We, therefore, pass it without farther remarks; and, as we take infinitely less pleasure in censure than in praise, proceed to topics which are more to our mind.

The subjects of this Chapter are the sculpture and painting of the 14th century: the metallic arts, embroidery, and music. On each of these much curious information is communicated, and many im-

portant reflections are made. The English, it appears, were anciently dexterous in the art of working caskets in gold and silver : nor do they seem to have less excelled in embroidery. Our readers may be gratified with a short account of the celebrated tapestry of Bayeux, which was worked in England, and which has lately, we are told, been employed as one of the means best fitted to encourage Buonaparté's hordes to invade that country where it was produced.

" It is a web of linen, nearly two feet in breadth, and 242 in length, embroidered with the history of the Norman expedition, from the embassy of Harold to the Norman court in 1065, till his death in the following year. The scenes of this busy period are successively exhibited, and consist of many hundred figures of men, horses, beasts, birds, trees, houses, castles, and churches, with inscriptions over them, explanatory of their meaning and history. This work is understood to have been performed under the direction of Matilda, consort to William I, and was not improbably executed by the hands of English women, whose superiority in performances of this kind was then universally acknowledged." (Pp. 164, 165.)

No nation is so barbarous as not to have its music. Profane music was cultivated, among our ancestors, by the minstrels ; nor was sacred music less encouraged and improved by the churchmen their contemporaries. When Austin, the monk, and the companions of his mission, were first introduced to Ethelbert, King of Kent, they approached him in procession, singing litanies ; and " they trusted," as our author shrewdly observes, " probably as much to the charms of the Roman chant, as settled by Pope Gregory the Great, as to the arguments of the Apostles and Evangelists, for the conversion of their idolatrous hearers." (p. 180.) During the 11th century important changes were introduced into the science of music. The chief of these were counterpoints, or the method of singing in parts ; the invention of the musical scale by Guido Aretino ; and that of the time table, or mode of notation, by which the relative length of each sound is determined, by Franco of Cologne.

The character and refinements of modern music may be said to owe their origin to these three discoveries. In commendation of such refinements much may justly be advanced ; but they ought not to make us forget the real and indestructible merits of the ancient music. The music of the dark ages equals that of any age or country in its power over the passions : " Nor has," says Mr. G. " any lapse of time, or progress of improvement, been able to supersede the favour with which music of this ancient and simple character is regarded by the masses of almost every nation in Europe." (p. 181.) The reason of these facts, he adds, is obvious ; and he assigns it in the following passage, of which it would be somewhat difficult to decide whether it displays the greater share of good sense, or of good taste.

" In the ancient music, the sounds produced by the finger or the instrument were subordinate to the words ; and every man, not insatuated with the passion for music, will admit that, however rapturous or impressive
may

may be the accord of sounds, yet the language of music, taken separately from words, is loose, obscure, and enigmatical, susceptible of various interpretations, and guiding us with no sufficient decision to any. When we hear a tune unaccompanied with words, (unless that tune, by past association, is enabled to raise up in our minds the image or general purpose of certain words), or when we hear a tune, in which the luxuriance and multiplicity of musical sounds obscures and tramples with disdain upon the majestic simplicity of words, our attention will almost universally be fixed less upon the passion which ought to be communicated, than upon the skill of the artist; we shall admire much, and feel comparatively little. In a tune in which the number and time of the musical sounds are regulated by the Syllabic measure of the verse, there will be an awful, or a fascinating, simplicity, which is capable of powerfully moving the heart. Refined and scientific music can delight no man, but from affectation, unless it be aided by previous habits or education. The taste for it is consequently an artificial taste; and, when most perseveringly and successfully cultivated, yet its power over the mind will never rise to so great a degree of strength, as the pleasures of natural taste." (Pp. 181, 182.)

Chaucer is supposed to have studied at Cambridge. The evidence of this, however, is but slight. In his "Court of Love," written at the age of 18 years, he designs himself "Philogenet, of Cambridge, Clerk." Chaucer *may* have studied at Cambridge, and probably *did so*; but the fact cannot, surely, be inferred with certainty from a designation which is evidently fictitious. Mr. G. here gives an interesting sketch of the rise, amazing prosperity for a time, and subsequent decline, of the two universities. In the year 1209, 3000 Members of the University of Oxford, exasperated by some arbitrary proceedings of King John, withdrew to Cambridge and other places, where they hoped to pursue their studies in peace. In 1357, the Archbishop of Armagh, in a discourse delivered at Avignon before Innocent VI. affirmed that, even in his time, Oxford had contained 30,000 Scholars; though he adds that, at the time when he was speaking, it scarcely contained 6000. This decay he ascribes to the prodigious influx of the Mendicant Friars, who first obtained permission to establish their fraternities at Oxford in the beginning of the 13th century, and soon became such formidable rivals to the University as to threaten its total ruin.

Chaucer's "Court of Love" was first printed by Stow, the respectable compiler of the Annals of England, in an edition which he gave of the poet's works in 1561. It consists, at present, of 1443 lines, but must originally have consisted of not less than 2000. It is particularly examined in our author's 12th chapter, which appreciates very justly its merits and defects. But, previously to this examination, Mr. Godwin thinks it necessary to consider Chaucer's claim to be considered as the father of English poetry. This he does in the 11th chapter; in which also is contained a most curious disquisition on the state of poetry in Europe before the time of Chaucer, and a most excellent delineation of the characters of William de Lorris,

Dante, and Petrarca. Of this excellent chapter we are sorry that we can afford to lay before our readers only a skeleton.

By all who have traced the history of our language Gower has, hitherto, been supposed to have preceded Chaucer as an English poet; to have advised him to compose in his native tongue, and to have shewed him the way. But our author has, we think, demonstrably shewn that this prepossession in favour of Gower, however general, is a mistake. Gower is commonly thought to have been the elder of the two. But the difference, if any, could not have been great; since Gower was, in some degree, an active man and a courtier at the accession of Henry IV., when Chaucer was upwards of 70. The following two lines in Gower's poem "*De Confessione Amantis*,"

And grete well Chaucer, whan ye mete,
As my discyple and my poete,

have been construed to import that Gower modelled the literary character of Chaucer, assisting him with his advice, and guiding him by his example. The lines, however, are spoken, not by Gower, but by Venus; and, from the information of Gower himself, we know that the "*Confessio Amantis*," the only work of his in English, was written at the request of Richard II. and published in 1392 or 1393. Before that time Chaucer had produced all his great works, except the *Canterbury Tales*. They were already in every one's hands, and every one contended who should be loudest in their praise; so that Gower really seems to have been stimulated to the cultivation of his native language, by the splendid success and loud fame of his friend. Gower, at the age of 60 and upwards, learned to write English, which Chaucer had written at the age of 18.

The remainder of this eleventh chapter is peculiarly excellent. It treats of the poets on the continent previous to Chaucer; of the Romance of Provençal languages, which were separated by the Loire; of the comparative merits of the writers in each; and of the singular institutions called Parliaments or Courts of Love, which made a figure in the 12th and 13th centuries, and in which the nicest questions of gallantry were decided. These courts consisted of members of both sexes, although the ladies, as was to be expected in an age when they were looked up to with a deference bordering on adoration, had clearly the greatest weight and pre-eminence. Mr. G. in speaking of William de Lorris, (so called from the name of the place where he was born, a town in the Orleannois) the original author of the highly popular poem the "*Roman de la Rose*," has favoured us with a most judicious criticism on the French poetry of the two last centuries. (Pp. 221, 222.) The portrait of Dante is drawn with admirable spirit and truth. We shall copy a few of its principal features.

"Dante is one of those geniuses, who, in the whole series of human existence, most baffle all calculation, and excite unbounded astonishment. Dark as was the age in which he studied and wrote, unfixed and fluctuating

as were the then half-formed languages of modern nations, he trampled upon these disadvantages, and presents us with fallies of imagination, and energies of composition, which no past age of literature has excelled, and no future can ever hope to excel.—Science has a gradual and progressive march; one discovery prepares the way for another.—It is not so in poetry. There the master geniuses, a Homer, a Shakespeare, and a Milton, seem to belong to no age, but to be the property of the world. They bear indeed some marks of the period in which, and the people among whom, they lived, some token of human weakness and infirmity; but what is best in them resembles nothing in their contemporaries, was prepared by no progression, was copied by no future imitation, and stands off as wide from competition in all which came immediately after, as in all that had gone before it.

“Such a man was Dante: He is not infected, in his immortal part, with the weakness of his age. He does not march with the uncertain and half-determined step of William de Lorris. His satire is as biting, his sublime as wonderful, his tragic narratives [are] as deep and distressing as any which the age of Pericles or of Virgil could boast. His grand poem embraces the whole compass of human invention. He has thought proper to render it the receptacle of all his animosities and aversions. No author has exhibited craft, and imposture, and tyranny, and hard-heartedness, in bolder and more glowing colours than Dante. No poet has shewn himself a greater master of the terrible, of all which makes the flesh of man creep on his bones, and persuades us, for the moment, to regard existence, and consciousness, and the condition of human beings, with loathing and abhorrence. Dante exhibits powers, of which we did not before know that the heart of man was susceptible, and which teach us to consider our nature as something greater and more astonishing than we had ever been accustomed to conceive it. Dante died seven years before Chaucer was born.” (Pp. 223-225.)

A finer passage than this will not easily be found in any author.

Into our author's examination of the “Court of Love” we cannot enter. But he has shewn that the verification has great merit, and that the antient appearance of the poem presents no very formidable difficulties, except to those whose poetical researches have never been extended beyond Dryden and Pope. This is true, indeed, of Chaucer's works in general. The following assertions of Mr. G. will be found, by those who shall make the experiment, to be perfectly well grounded: “All that repels us, in the language of Chaucer, is merely superficial appearance and first impression: contemplate it only with a little perseverance, and what seemed to be deformity will, in many instances, be converted into beauty. A fortnight's application would be sufficient to make us feel ourselves perfectly at home with this patriarch of our poetry.” (p. 248.) He complains, however, of the wretched form in which the greater part of Chaucer's works now appear. “Mr. Tyrwhitt, indeed,” he says, “has taken much pains, and, in many respects, to excellent purpose, with the ‘Canterbury Tales;’ but nothing can be more miserable than the condition of the printed copies of the rest.” (p. 245.) It is certainly very much to be desired that a correct edition should be given of the whole, accom-

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nied with exertions, by way of illustration, similar to those which have of late years been so liberally employed on Shakespeare and Milton. We would seriously recommend it to our very able and ingenious author to undertake the conducting of such an edition. We are perfectly satisfied that, in the indispensable qualifications of discernment, erudition, and taste, he is well qualified for the task; and if he were to issue proposals for such a publication, we think that he could hardly fail of success. We conceive that he would be liberally encouraged by the public, and assisted by many valuable communications from those whose studies have been directed to our ancient literature.

This twelfth chapter finishes with some reflections on war, suggested by the memorable battle of Créssey, which was fought in the same year in which Chaucer wrote the "Court of Love." In these reflections, Mr. G. appears, in our eyes, to no advantage. He seems equally afraid to avow and to renounce his former principles on the subject. "War," he says "in the eye of a sound moralist, is the most humiliating attitude in which human nature can exhibit itself. A thousand men murdered on a field, by other men to whom they are total strangers, for a *miserable* question of political speculation, by which, ninety-nine times out of an hundred, whichever party obtains the victory, no party is the gainer, is a spectacle to make us curse existence, and the human form [which] we bear." (p. 250.)

'Why any spectacle whatever should make us curse the *human form* is not easily conceived; and from what code of laws our author derives his notion of *murder* we cannot conjecture. The truth is, that this is the *miserable* howl of that affected philanthropy, which, we hoped, had now been universally understood: which, while it teaches us to regard all the quarrels of Kings (whom our author here, as in some other places, has disguised with the democratical title of *the first magistrate*,) as flagrant transgressions of the laws of humanity, can exult in the extermination of millions for the elevation of the mob, and for the unattainable phantoms called *liberty and equality*. Yet Mr. G. informs us that "war may be necessary, and, if necessary, then just." If so, he himself is, in our opinion, here engaged in a very unnecessary war; for he has, as far as we know, no antagonist. It is certainly true that, as he observes, "The strength of muscle and sinew, any more than the strength of intellect and imagination, ought not to be despised, and deserves to be cultivated." But when he says that, "abstracting from the moral application of military prowess, it is on every supposition an *energy*, and, as such, is worthy of honour," (p. 251.) he talks a language which we do not understand. We thought that the *moral application* of an energy had been the very circumstance which constituted the honour or dishonour of the energizer; and we cannot help observing that the very term *ENERGY* might have been avoided by our author without any breach of prudence. In short, we suspect that these reflections on war will neither conciliate Mr. G's old friends, nor procure him new ones.

Mr. G. thinks it probable that, from Cambridge, Chaucer re-
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moved to Oxford. Leland says expressly, "*Isiacas scholas-diligenter celebravit*;" and mentions John Somme and friar Nicholas Lynne, two eminent mathematicians, as the tutors under whom he studied. His poem entitled "*The Boke of Troilus and Creseide*," a juvenile work, and composed before his connections with the court, is dedicated to Gower and Strode, two scholars, of whom both, as we have reason to believe, were educated at Oxford; and it was probably written during Chaucer's residence there, or soon after his quitting it. This poem is avowedly a translation; and there has arisen some enquiry concerning the original author, and the language in which it was first composed. Chaucer himself, in the course of his poem, calls the author *Lollius*, and the language Latin. Lydgate asserts that the title of the original work was *Trophe*. Mr. Tyrwhitt, however, has attempted to shew that the "*Troilus and Creseide*" is taken from the *Filoftrato* of Boccaccio; though how Boccaccio should have acquired the name of Lollius, and the *Filoftrato* the title of *Trophe*, he confesses himself unable to explain. Mr. Godwin here gives us a very good sketch of the history and literary character of Boccaccio, and combats the opinion of Mr. Tyrwhitt, with success we think, but certainly with an air of unbecoming petulance, which we are really sorry to see him indulge almost on every occasion where Mr. Tyrwhitt's name occurs in his work. He supposes that Lollius was an author to whom, though his work has now perished, both Chaucer and Boccaccio were indebted, and from whom both the *Troilus* and *Creseide* of the former, and the *Filoftrato* of the latter, were equally translations. A strong confirmation of his hypothesis is derived from one of Chaucer's most considerable productions, his "*House of Fame*." In this work the poet thus enumerates the authors who had recorded the story of Troy: Homer, Dares, Titus, [Dietys], Lollius, Guido dalla Colonna, and Geoffrey of Monmouth. Besides, Boccaccio himself assures us, that he translated his *Theseida* from a Latin original. What more likely than that the *Filoftrato* came from a like source? Translation was deemed an honourable employment by the first revivers of learning, who were eager to lay open to their ignorant countrymen the sacred fountains of knowledge, which had so long been concealed in obscurity and neglect. Mr. G., therefore, is of opinion that Lollius may, with some probability, be considered as an author of the 12th century, who, like many others, was captivated with the "*tale of Troy divine*," at a period when the different nations of Europe were seized with the affectation of deducing themselves from a Trojan original.

Our author's XV. chapter contains a very masterly analysis of the "*Troilus and Creseide*," in which both its beauties and its defects are pointed out with impartial discrimination. Yet some of his criticisms are evidently wrong: "There are lines," he says, "interspersed in the poem, which are not more degraded by the meanness of the expression, than by the rudeness, not to say the brutality, of the sentiment." Of these he produces the following specimen; "We may well

well be surprized, after considering the delicacy and decorum with which Chaucer has drawn his heroine, to find him polluting the portrait of her virgin character in the beginning of the poem with so low and pitiful a joke as this,

"But whether that the children had or none,
I rede it not, therefore I let it gone." (p. 305.)

But there is, in these lines, no joke intended. Creseide is uniformly represented by Chaucer as a *Widow*. Thus, in the first book, when the ladies of Troy are going in procession to the temple of Minerva,

"Among these other folke was Creseida,
In widdowe's habite blake."

These lines are quoted by Mr. G. himself. To them we shall add the following charming stanza, which contains the answer of Creseide to Pandarus, when urged by him to join in a festival of pleasure:

"Eighe! God forbid, quod she; what, be ye mad?
Is that a widdowe's life, to God you save?
Pardie, you makin me right fore adrad;
Ye been so wilde, it semith as ye rave.
It fate me well better, aie in a cave
To bide, and rede on holy saintis lives:
Let maidins gon to daunce, and young twices."

The sixteenth chapter gives some account of a sequel, or sixth book, to Chaucer's poem; which sequel is usually called "The Testament of Creseide," and which appears to have been written by Robert Henryson, schoolmaster of Dumfermline in Scotland, about the end of the reign of Henry VIII. It has great merit, but is deficient in delicacy, and refuses to harmonize with Chaucer's production. Mr. Godwin then proceeds to observe that the critics and commentators on Shakespeare seem hardly to consider that great poet as, at all, indebted to Chaucer for his story of "Troilus and Creseida;" although it is surely difficult to conceive that Shakespeare was not well acquainted with so celebrated a work of his illustrious predecessor. There is positive evidence, however, that with regard to this story, Shakespeare principally followed Chaucer. His other sources were Chapman's translation of Homer, the Troy book of Lydgate, and Caxton's History of the Destruction of Troy. But, in the ancients, there is no trace of the particular story of "Troilus and Creseide." It occurs, indeed in Lydgate and Caxton; but the character of Pandarus is entirely wanting, except a single mention of him by Lydgate, with an express reference to Chaucer as his authority. Our author's conclusion is therefore, we think, well-founded, when he says that "Shakespeare has taken the story of Chaucer with all its imperfections and defects, and has copied the series of its incidents with his customary fidelity." (p. 318.)

Our author here institutes a comparison between the merits of Chaucer and of Shakespeare in the management of this story; and he gives, upon the whole, the preference to Shakespeare. The grounds of his decision are generally just: but his criticism is, sometimes, we think, equivocal. Chaucer's poem, he says, "is written in that style which has unfortunately been so long imposed upon the world as dignified, classical, and chaste" (p. 318.); and he afterwards observes that "one of the most formidable adversaries of true poetry is an attribute which is generally miscalled dignity." (p. 324.) Our author, we believe, intended to say that, in every poem of a dramatic nature, the style should be carefully adapted to the different characters; which is certainly true: but he has not, we apprehend, expressed himself happily. It will not, we think, be readily granted that any style is the worse for being "*dignified, classical, and chaste*." It should, indeed, be natural, and vary with the speaker, as well as with the subject; but no man of good taste, we imagine, considers as excellencies the vulgarisms, quibbles, and indelicate double meanings of Shakespeare. Our author himself, indeed, allows that, in delicacy, Chaucer greatly surpasses Shakespeare. "In Chaucer Troilus is the pattern of an honourable lover, choosing rather every extremity, and the loss of life, than to divulge, whether in a direct or an indirect manner, any thing which might compromise the reputation of his mistress, or lay open her name as a topic for the comments of the vulgar." The sentence which follows respecting Creseide, we copy with unmingled satisfaction, for a reason which our readers will readily conceive. "Creseide, however (as Mr. Urry has observed,) she proves at last a false unconstant whore, yet in the commencement, and for a considerable time, preserves *those ingenuous manners, and that propriety of conduct, which are the brightest ornaments of the female character*." (p. 325.) Even Pandarus, our author observes, is, in Chaucer, a friendly, kind-hearted man, who, rather than not contribute to the happiness of the man whom he loves, is content to overlook the odium to which his proceedings are intitled. Shakespeare has depraved every one of these characters.

"His Troilus" says Mr. G., "shews no reluctance to render his *amour* a subject of notoriety to the whole city; his Cressida, (for example in the scene with the Grecian chiefs, to all of whom she is a total stranger,) assumes the manners of the most abandoned prostitute; and his Pandarus enters upon his vile occupation, not from any venial partiality to the desires of his friend, but from the direct and simple love of what is gross, impudent, and profligate." (p. 326.)

Mr. G's seventeenth chapter contains such memoirs as can be collected of Chaucer's two confidential friends, the "moral Gower" and the "philosophical Strode," to whom the *Troilus* and *Creseide* is inscribed; of their history, however, little is with certainty known.

But Gower's *moral* character has been impeached, as deficient both in gratitude and in loyalty. His poem "*De Confessione Amantis*."

was undertaken, as he himself informs us, in compliance with the order of Richard II., who meeting the poet one day, on the river, commanded him to come into the royal barge and enjoined him to "boke some new thinge." On the deposition of Richard by his cousin Henry IV., Gower, says Mr. Godwin in another place (Vol. II. p. 543.), "was one of the first to congratulate the new King upon his unexpected and ill-gotten dignity; and he thought [that] he could never sufficiently exercise his talent in encomiums, upon this great event." On this conduct of Gower, the writer of Chaucer's life, prefixed to Urry's edition of his works, indignantly remarks, that

"The respect Chaucer retained for his former master Richard, and gratitude for the favours he had received from him, kept him from trampling upon his memory, and basely flattering the new king, as most of his contemporaries did; and particularly Gower, who, notwithstanding the obligations he had to Richard II., yet when old, blind, and past any hopes of honour or advantage, unless the view of keeping what he enjoyed, basely insulted the memory of his murdered master, and as ignominiously flattered his murderer."

It is observed, to the same purpose, by Mr. Tyrwhitt, that the chief variations which are to be found in the different copies of Gower's work, arise from this circumstance, that "every thing which Gower had said in praise of Richard in the first edition, is either left out, or converted to the use of his successor, in the second."

Such conduct certainly appears to us dishonourable in the highest degree. Yet Mr. G. undertakes to vindicate Gower from the "unconsidered censures," as he calls them, which have been passed upon the poet on this account; and the vindication is, in our opinion, one of the weakest, as well as one of the most reprehensible, parts of the book. He begins by observing that "few particulars in the English history are involved in greater obscurity than the fluctuations of party during the reign of Richard. But the modern writers upon this topic" he adds, "speak with as much peremptoriness and confidence as if the merits of the case were completely before them." (p. 341.) Mr. G. however has, in this case at least, followed their example. If these writers have supposed that Gower was under personal obligations to Richard, Mr. G. supposes, with no greater reason, that he was under none. The sum of them, he thinks was confined to some flattering words, and a condescending injunction to "boke some newe thinge." The King's conduct, on this occasion, "has much more," he says, "the air of a trick of state; one of the artifices which men in high station often so well understand, for cajoling their inferiors, and giving themselves a shew of literature and patronage, than any real generosity. The poet, however, took it all in serious part, and gravely set himself to compose an immense work, in eight books, and in more than 30,000 verses. "What reward," asks our author, "did Richard confer upon him for this unexampled stretch of obedience? *We do not know that he even condescended to read a single verse of the 30,000 which were thus laid at his feet.*"

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The following is our author's concluding sentence, which is certainly written "with as much peremptoriness and confidence as if the merits of the case were completely before him." "Such was the vast weight of obligation which the poor poet was bound for ever to remember!" (p. 342.)

Of this vindication it is obvious to remark; that, beside being built on gratuitous suppositions, for the truth of which there is not a particle of proof, it places the poet in a point of view which no man of common sense will believe to be a just one. Gower was, at the time of this interview with the king, an old experienced courtier, not likely to be caught by a few sugared words, or imposed on by the cajoling artifices of a man who was not only much younger than himself, but who seems to have had little artifice about him. But, "perhaps," says Mr. G., "it was not exactly graceful to retract praises bestowed upon his *nominal* patron, just at the period when his power to reward was no more." (p. 343.) NOT EXACTLY GRACEFUL! Is it thus that Mr. G. talks of the mercenary, time-serving, panegyrist of a detestable usurping traitor? But Mr. G. is willing to attribute the scandalous disloyalty of Gower to his keen resentment, and virtuous indignation, for the death of his patron, Thomas of Woodstock, whom Mr. G. represents as having been murdered by Richard. "Nor can we," says our author, in another part of his work, (Vol. II. p. 543.) "severely condemn his (Gower's) feelings or his conduct: he experienced *an awful joy* at seeing the murder of his great protector and patron so soon and signally avenged." But how does Mr. G. know that Woodstock was murdered? When the king commanded the governor of Calais to bring him over to London for trial, the answer was, that he had died of an apoplexy. "But," says our author, "it was afterwards proved that he had, by the king's command, been forcibly smothered in his bed." (Vol. I. p. 344.) *Proved!* Yes it was, indeed, *proved*, in the first parliament of Richard's murderer. But Mr. G. is here rather backward to allow that Richard was murdered. "How King Richard perished is," he says, "a question for ever wrapped up in the veil of obscurity." (p. 345.) Yet he himself (Vol. II. p. 551.) records that Richard perished with hunger. "Either," he adds, "the suspicious and unrelenting usurper, irritated by the conspiracy, (which had been entered into by Richard's friends for his rescue) issued orders for the destruction of his rival by these cruel means, or, which is the report of the contemporary historians, and is sufficiently co-incident with what we know of the dispositions of the misguided prince, hearing of this general massacre of his friends, he refused all nourishment, and voluntarily followed them to the tomb." If this last be the true account of Richard's death, his memory ought to be dear to every virtuous and affectionate heart. He doubtless had his faults: but such a man we can never suppose to have been cruel; and therefore we cannot believe that he would murder his uncle, especially when he was under no temptation to do so; when he had completely crushed the faction of that turbulent prince, and might, with equal justice

justice and safety; have delivered him over to the legal punishment of his repeated treasons. But Henry was a cold-blooded, unfeeling tyrant; equally actuated by ambition and resentment. He was certainly capable of murdering Richard; and, as principle did not stand in his way, he most probably did so. As to the pretended persuasion and decision of his profligate parliament, they must, on this occasion, in the eye of every unbiassed mind, evidently go for nothing.

After this vindication, such as it is, of the character of Gower, a vindication of which, whatever is not wholly gratuitous, is worse, our ingenious biographer descends to some poor common-place lamentations on the capriciousness of fame.

"It is thus that reputation, applause, and infamy, are distributed. We may fairly pronounce of Fame that she is not less blind than Love. She scatters about her honours and her disgrace with a profuse and undistinguishing hand. She is often the mere echo of popular and fugitive calumnies, and often aggravates them with her own rancorous inventions. Particularly, men like our poet, who have proved themselves the benefactors of mankind, frequently encounter the barbahest treatment. *Men who have accumulated knowledge, and been the luminaries of their times, who have laboured for the delight and instruction of their species, and have recorded in imperishable works their benevolence, their affectionate nature, and their anxiety for the cause of morals and virtue, mankind seem to have a singular satisfaction in regarding, in their personal transactions, with a severe, fastidious, and jaundiced eye.*" (Pp. 345, 346.)

With regard to these pathetic complaints, we shall simply observe that literary men, as well as other men, are sufficiently prone to over-rate and exaggerate their own claims to praise. Many persons, we suspect, indeed, will be ready enough to put, in this place, a construction on Mr. G's language, which we do not suppose that he had in view. But the conduct of Gower, with regard to Richard, put an end to the friendship which had subsisted between him and Chaucer for more than forty years. "Chaucer is construed as throwing out an indirect sarcasm against Gower, in the prologue to his 'Man of Law's Tale;' and the compliment to Chaucer in the epilogue to Gower's 'De Confessione Amantis,' is suppressed in some manuscripts of that work, being probably withdrawn by the hand of the author." (p. 346.)

The cause of this dissolution of friendship is, in the highest degree, honourable to Chaucer, who evidently regarded the mean and disloyal conduct of Gower with abhorrence and contempt. The usurpation of Henry disclosed to the rightly formed mind of Chaucer, such a want of virtue in his former friend, that he was determined to have no farther connection with him. The characters of the two poets, and their conduct on this occasion, are so well contrasted by Mr. Godwin, that we cannot do better than give the outlines of the contrast.

"Chaucer preserved the most inviolable silence. Not one line has he dedicated to this revolution; not in one passage of his works, is there any mention of Henry of Bolingbroke. Chaucer had many motives which Gower had not to pay his devotions to *the new lord of the ascendant* [an affected

fect[ed] phrase]. Henry IV. was the son of the man to whom he had been unreluctantly attached through life, and who had never ceased to feed him with benefits. We may believe, from the multitude of verses in which Gower has celebrated the usurper, that Henry was ambitious of the suffrage of the muses. Nor was the king inattentive to the poet of his family. These things considered, the contrast between the behaviour of Chaucer and Gower, on this memorable occasion, cannot fail to appear striking. Chaucer, we have a right to believe, as a patriot, anticipated the consequence of the usurpation with terror. He felt that it would be unworthy [of] the respect [which] he entertained for John of Gaunt, one of whose most cherished principles was loyalty, and who, he was sure, would, if yet living, have been among the bitterest censurers of the conduct of his son, to join the crowd of adulators drawn together by the attraction of a splendid crime. He disdained to prostitute himself to the applause of a bold and dazzling act, pregnant with the direst calamities to his country." (Vol. II. pp. 543—545.)

We shall, perhaps, be thought to have dwelt already too long on this incident, although it is certainly both interesting and important. Yet we cannot quit the subject without laying before our readers the pathetic wailings of our tender-hearted author, on the breach which took place between Chaucer and Gower. They are as follows :

"Whether Gower were intoxicated with receiving the royal command to 'boke some newe thinge,' and afterwards saw the folly of yielding in this point to the whispers of vanity; whether he sympathized with the ambition and daring views of Thomas of Woodstock, or looked on with some degree of indifference at his tragical fate, are points comparatively of small importance to the observer of imagination and feeling.

'Princes and Lords may flourish, or may fade;
A breath can make them as a breath has made.'

but that two men like Gower and Chaucer, with so many points of sympathy, with so great a similarity of pursuits, both lovers of learning, both inspired with taste, both cultivators and refiners of their native tongue, at a time when so few minds existed congenial with their own,—that two such men, after having known each other so intimately, and mutually looked to each other for fellowship in amusement, and relief in adversity, during so long a period, should afterward come to view each other with eyes of estrangement, indifference, and distaste,—forcibly impresses us with a sort of despondence, with a feeling (not merely hostile to the empty and frivolous delusions of ambition; but) as if refinement was nothing, as if faculties were nothing, as if virtue was nothing, as if all that was sweetest, and all that was highest in human nature, was an idle show, was pure vanity and vexation of spirit." (Vol. I. p. 346, 347.)

If in these effusions our ingenious author had not exhibited the most indubitable signs of wishing to be considered as in earnest, we should certainly have regarded the whole paragraph as ironical: for this is the very caricature of philanthropy. What were Chaucer and Gower, that they should thus be exalted above kings and nations, and their differences represented as sufficient to disgust men with virtue,

and with life; as sufficient to create a blank in the universe? But we can solemnly assure our ingenious author that these differences have produced in our minds very opposite feelings; for we think that, though undoubtedly in contemplating this termination of a long and intimate friendship, there is room for lamentation, he has altogether overlooked the circumstance which is really to be lamented. It is unquestionably a subject of serious lamentation, that so many men should be found like Gower, who, while they are eminently distinguished by *literary*, are totally devoid of *moral*, taste, and who, while they rank high on account of their talents, deserve to be execrated for want of principle. But if, in the contemplation of such characters, we are apt to be disgusted with the world, we are happily again consoled and cheered by turning our thoughts to men of sterling and dignified worth like Chaucer; whose behaviour, on this occasion, has surrounded his name with a glory superior to what learning or genius can bestow, and which, as long as moral excellence shall be had in esteem, can never fade. Chaucer did what every good man does in the same situation. He reluctantly renounced his former friend when he found him destitute of those valuable qualities which are the only basis of love and esteem; when he found in him neither public nor private virtue; when he found him the cringing, mercenary, unprincipled, advocate and flatterer of treason, usurpation, and murder.

In the conclusion of this XVIIth chapter, Mr. G. has, seemingly, well appreciated the literary character of Gower, which, though certainly not equal to that of Chaucer, yet, in justice, ought to be rated high.

(To be continued.)

Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England: in a second Letter to the Rev. John Overton, A. B., Author of "The True Churchmen ascertained." By Edward Pearson, B. D., Rector of Rempstone, Nottinghamshire. 8vo. Pp. 102. Hatchard. 1802.

THIS second letter of Mr. Pearson to Mr. Overton is of a more general nature than the first, and contains a variety of important observations relating both to doctrine and to discipline. The author begins by expressing his strong disapprobation of the title of "Evangelical Ministers," by which the "upstart sect" of "True Churchmen" choose to be distinguished. "If, as you assert," he says, "it is the title under which you have been attacked, it is pretty evident that it must have been first assumed; and the assumption of a title, which, by arrogating so much to yourselves, was directly calculated to derogate from the just claims of others, was sufficient to provoke an attack." (p. 6.) That it was assumed we have not a doubt; and there

there is, to make use of Mr. Overton's language, "a seeming affectation" in the manner in which he apologizes for it. "It is that under which, among others, they are accused, and which, in reality, is in some degree, characteristic of them." But, as the only or chief difference between them and their opponents consists in the former's annexing a Calvinistic, while the latter annex an Arminian, sense to certain of the articles; Mr. Pearson contends that the terms Arminian and Calvinistic are sufficient, as well as appropriate, terms of distinction. "Besides," says he, "every term by which a party is distinguished, supposes another, by which the party in opposition to it is to be known. Now, if one class of ministers of the Establishment is to be distinguished by the term *Evangelical* or *Gospel*, by what name, which does not imply disgrace, shall the rest be called?" (p. 8.) How could this learned and ingenious writer be so simple as seriously to put such a question? Is it not the purpose, open and avowed, of Mr. Overton's book, and the constant endeavour of the whole party, to affix disgrace on the general body of the National Clergy, who, they not only insinuate, but expressly assert, *do not preach the Gospel*? The wish is, therefore, vain which Mr. Pearson entertains that the term *Evangelical* should be laid aside. The "True Churchmen" would as soon relinquish their livings as such a flattering appellation. It serves two grand important purposes, both of which they have greatly at heart. It consecrates themselves as saints in the eyes of the ignorant unstable multitude; and it places the rest of the Clergy in a view the best calculated to deprive them of all esteem or reverence from the people. In both lights it cannot fail to strike us as an admirable expedient for promoting the favourite cause of Calvinism, of which the wild impieties are thus disguised under the venerable name of the Gospel of Christ.

But the question in debate between Mr. Overton and his opponents is the comparative *merit* of an Arminian and a Calvinistic interpretation of some of the articles of the Church of England. Mr. Overton, indeed, has avoided the defence of those tenets of Calvinism which, of late years, have become peculiarly unpopular; and Mr. Pearson is inclined to give him credit for having fairly and fully developed his creed. We should be sorry to have many differences with Mr. Pearson; but, whatever impeachment it may be of our candour, we cannot, on the present occasion, agree with him. We are firmly convinced, and we think, we have proved, that Mr. Overton has *not* fairly and fully developed his creed. What the amiable Bishop of Rochester has said* of "experiences, sensible impressions, and immediate illuminations," might be justly converted into a general position, or, at least, is applicable to many other parts of "The True Churchmen ascertained," beside those parts in which these subjects are discussed. "I cannot," says his Lordship, "but observe upon the cautious and studied obliquity

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 424.

were. On the testimony of persons professedly hostile to our religious establishment, it is evident that little stress can be laid: and though Mr. Overton has frequently appealed to those who were undoubted friends to the establishment, he has generally misquoted, or misrepresented them. This our author shews to be eminently the case with regard to Hooker, whom, on the doctrine of justification by faith, Mr. Overton very coolly holds up as a decided Calvinist. Yet Hooker's sentiments on that subject are evidently the same with those which Mr. Pearson and we maintain. Thus, in his 'Discourse on Justification,' we find the following passages, which it is impossible to misunderstand: "To say ye cannot be saved by Christ without works, is to add things not only not excluded but commanded, as being in their place and in their kind necessary, and therefore subordinated unto Christ, by Christ himself, by whom the web of salvation is spun." Again, "We ourselves do not teach Christ alone, excluding our own faith unto justification; Christ alone, excluding our own works unto sanctification; Christ alone, excluding the one or the other, as unnecessary unto salvation." The same judicious and sound divine, when speaking more particularly of the conditions of the *first* justification, says: "Although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin, him being found in Christ *through faith*, and having his sin remitted *through repentance*; him-God upholdeth with a gracious eye, putteth away his sin by not imputing it, &c." It was a bold attempt of Mr. Overton to represent the Arminian Hooker as holding the opinions of his professed antagonist, the Calvinistic Travers. But by what means does he accomplish this? By mutilating, with his accustomed good faith, the language of Hooker, and omitting the very essential words, "and having his sins remitted through repentance:" which, especially when taken in connection with the other passages here quoted, are sufficiently decisive of Hooker's sentiments. For he evidently held that of the *first justification*, the conditions are *repentance and faith*; of the *final justification*, or *salvation*, faith and *good works*.

Mr. Overton, however, with a view, as it should seem, to discredit this distinction between a *first* and a *final* justification, has, in a note p. 181, introduced a passage from Hooker, as if it applied to this distinction, while it really applies to the Romish doctrine of justification by inherent grace, and to the practice of seeking to be justified by "Ave Marias, crossings, Papal salutations, masses, pilgrimages, fasts, &c." But Hooker has virtually acknowledged the distinction of justification into *first* and *final*. For speaking of the possibility of salvation to those who had lived in Popish errors, he says, "Did they hold that without works we are not justified? Take justification so as it may also imply sanctification, and St. James doth say as much. For, except there be an ambiguity in the same term (justification) St. Paul and St. James do contradict each the other, which cannot be. Finding, therefore, that justification is spoken of by St. Paul, without
implying

implying sanctification, when he proveth that a man is justified by faith without works; finding, likewise, that justification doth sometimes imply sanctification also with it, I suppose nothing to be more found than to interpret St. James speaking, not in that sense, but in this." This is really saying that St. Paul is speaking of the first justification, or of entering into a state of salvation; and that St. James is speaking of the last justification, or of continuing in a state of salvation, and being finally saved. Yet Mr. Overton's coadjutors, the editors of the *Christian Observer*, who tell the public, "We have compared his (Mr. Overton's) authorities with the originals, and examined them with a view to estimate the doctrines inculcated in the context," can deliberately assert, with regard to the subject of the above-mentioned note, "Mr. Overton supports his sentiments by a decisive extract from Hooker." "With the licence," says our author, "which Mr. O. has used on this occasion, I would undertake to make Hooker, or any other author, support any sentiment whatever." (Pp. 21—30.)

We are inclined, with Mr. Pearson, to believe that, had the Calvinistic ministers of the establishment been content to enjoy their opinions in quiet, without stigmatizing those of their opponents as contrary both to the doctrines of the church, and to the truth of the gospel, they had never experienced any molestation. But "the followers of Calvin," as he justly observes, "like their leader, have always had a strong disposition to intolerance, and they still retain it. In the true spirit of Procrustes, they would exclude every one from communion with them, whose opinions do not exactly coincide with their own." Nothing less will satisfy them, than a full acknowledgment that they alone are the genuine sons of the Church of England. "*We*, then," exclaims Mr. Overton, "are the **TRUE CHURCHMEN**; and Mr. Daubeny and his associates are **DISSENTERS** from the Church of England." How such a claim is to be reconciled with the second title of Mr. Overton's book, "*An Apology*" or defence, Mr. Pearson says that he does not perceive. He thinks that, even in a *prudential* view, such a claim was injudicious; and, undoubtedly it is calculated to provoke a strict and minute inquiry into the grounds on which it rests. The Calvinistic interpretation of the articles, he maintains, has never received the sanction of authority, *declared or implied*. Mr. O. has said much about the royal declaration prefixed to the articles; but not one word about its real object, which was to make peace between the Calvinists and Arminians at the time of its publication. He has drawn from it, however, a conclusion, which, as our author and Mr. Daubeny observe, is directly contrary to what he ought to have drawn. "If," says Mr. Pearson, "as you say, and as is undoubtedly true, this declaration was obtained by the influence of Bishop Laud and his associates, as 'expressive of the doctrines then taught in the Church,' nothing is more certain than it is expressive of Arminianism, and that Arminianism was then taught

in the Church: for nothing is more certain than that Bishop Laud and his associates were Arminians." (p. 37.)

Mr. Pearson adverts to the testimony of Mosheim, who says that "Laud rejected the Calvinistic doctrine of predestination publicly in the year 1625, and, notwithstanding the opposition and remonstrances of Abbot, substituted the Arminian system in its place." The historian, he observes, seems here to speak of the prevalence of Arminianism as new. Yet nothing is more certain than that, long before this time, the great body of the English clergy were Arminians. Accordingly Mosheim himself has told us that the British divines were scarcely returned from the Synod of Dort, when the king and clergy discovered, in the strongest terms, their dislike of its proceedings. This was about the year 1618, only 56 years after the 39 Articles were finally settled. Even so early as 1603, the tendency of the English clergy to Arminianism was clearly discovered at the Hampton Court conference.

"How these facts," says our author, "are to be brought to an agreement with your assertion, page 83, that 'there were but *four* or *five* maintainers of the Anti-Calvinistic doctrines, during *half a century* after the articles were settled, in the two Universities, and the whole aggregate of divines in the nation,' I do not clearly see. But leaving this, is it at all credible that Laud, an Arminian, and when the greatest part of the Episcopal clergy were Arminians also, should be industrious to obtain a *declaration*, by which a Calvinistic interpretation of the articles was to be sanctioned by authority." (Pp. 39, 40.)

The fact is that, as Collier informs us, "The Calvinian party complained loudly of this declaration. They gave out," says he, "that the design of it was chiefly for the suppressing orthodox books, for the discouraging godly ministers from preaching the comfortable doctrines of man's election to eternal happiness, and for promoting the growth of Arminianism." If, therefore, of the two, Arminianism and Calvinism, the declaration was intended to countenance the one more than the other, that one was clearly understood at the time to be Arminianism.

It is known that, about the end of Elizabeth's reign, and the beginning of the reign of James I. the *puritans*, who always agreed with *Episcopal* Calvinists in *doctrine*, however they might differ from them in *discipline*, were not satisfied with the articles themselves. This appears from the history of the Lambeth Articles, and of the conference of Hampton Court. At that conference it was proposed by the puritans that, in the XVIth Article, to the words "we may depart from grace given" should be added "yet neither totally nor finally." This attempt was meant to establish the doctrine of the *perseverance of the saints*; a doctrine of which the tendency may be learned from the following anecdote, given us by Dr. Hey from Neil. "When Oliver Cromwell was on his death-bed, he asked Dr. Goodwin *whether a man could fall from grace?* to which the doctor answering in the negative, the protector replied, *Then I am safe*;

safe; for I am sure I was once in a state of grace." (Hey's Lectures, Vol. III. p. 447.) Another proposal of the puritans was that the Lambeth Articles should be considered as part of the Articles of the Church of England; and, in the conference at the Savoy, on the restoration, there was an evident desire on the part of the Calvinists of obtaining a change, if not in the Articles, at least in the *liturgy* and *service* of the Church. Whether Calvinists of the present day, who are professed members of the Church of England, would, if they had the power, effect an alteration of the Articles themselves, Mr. Pearson will not venture positively to affirm. *We* are clearly of opinion that they would. But we agree with him that, without insulting the royal declaration, the validity and obligation of which they so strenuously urge, they cannot affirm that the Articles are exclusively Calvinistic.

As we have reason to believe that the Lambeth Articles, though frequently mentioned, are not generally known, we shall gratify many, we suppose, of our readers, by inserting a copy of them. They may be found in Fuller's Church History, and in Collier. They were originally in Latin; but the following translation of them, which Mr. Pearson thinks accurate, is taken from "*A Review of the Doctrines of the Reformers*, by Thomas Bowman, M. A., Vicar of Marham, Norfolk."

- " 1. God from eternity hath predestinated certain men unto life, certain men he hath reprobated."
- " 2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God."
- " 3. There is predetermined a certain number of the predestinate, which can neither be augmented nor diminished."
- " 4. Those, who are not predestinated to salvation, shall be necessarily damned for their sins."
- " 5. A true, living, and justifying faith, and the spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect, either finally or totally."
- " 6. A man truly faithful, that is, such an one, who is endued with a justifying faith, is certain, with the full assurance of faith, of the remission of his sins, and of his everlasting salvation by Christ."
- " 7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will."
- " 8. No man can come unto Christ unless it shall be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father, that they may come to the Son."
- " 9. It is not in the will or power of every one to be saved."

No circumstance, in Queen Elizabeth's conduct, has impressed us with a more favourable opinion of the soundness of her understanding, than her ordering, with indignation, and under pain of her high displeasure, these abominable Articles to be instantly suppressed. Yet these

these are the Articles so highly valued by a certain "presbyter of the Church of England," that nothing, he thinks, can reflect such dishonour on a bishop of that church as the supposition that, had his lordship been then at Lambeth, he must have marked them with abhorrence *. Our author's observations are here so excellent that we must transcribe them.

"It appears to me that this exposition of what Calvinism really is, must, in the mind of every one who is able either to read the *scriptures*, or to discover any thing of the character of the Supreme Being from the contemplation of his works, be a sufficient refutation of it, and that no arguments need be employed for that purpose. It is not, however, to be denied that, from the force of early prejudice, or some other cause, many sensible and well-informed persons have been Calvinists to the full extent of these articles. Mr. Bowman, who seems to have been a person of this description, has given a copy of the five Arminian articles, as well as of these Calvinistic ones, and thus, whether prudently or not, has held out an invitation to a comparison of the two; nor has he, indeed, made any scruple of declaring to which of them he gave the preference. Were I, Sir, to represent you and your friends as desirous, if not of having the Lambeth articles incorporated into the articles of the Church of England, yet of having them considered as a fair comment on the present ones, I should not do so on a mere conjecture. It is well known that, in the reign of James I., by the management of Archbishop Usher (then provost of Dublin College,) who was a Calvinist, the Lambeth articles, which had been suppressed by the command of Queen Elizabeth, and rejected at the Hampton Court conference, were incorporated into the articles of the Church of Ireland. Now, in Mr. Bowman's work, of which, with respect to its object, and the general tenor of the arguments employed to enforce it, yours may not improperly be considered as a re-publication, these Irish articles are recognized as 'speaking the sense of the Church of England, and, in particular, as well illustrating and explaining our seventeenth article on predestination.' In the course of the same work, Mr. Bowman reminds us that 'an archbishop (Laud) was brought to the bar, condemned, and executed, among other things, for introducing Arminianism.' This observation proves, if it prove any thing, that Calvinism prevailed among those who had the management of affairs at the period of that prelate's fall; of which, indeed, no one can entertain a doubt. This circumstance, however, will not be admitted as very favourable to the cause of Calvinism, when it is considered that the same persons soon afterwards brought Charles I. to the block, among other things, for not agreeing to abolish *Episcopacy* and the use of a *liturgy*. (Collier, Vol. II. p. 858.) It is but just to add, with respect to Archbishop Usher, (what Mr. Overton takes care to conceal) that he afterwards renounced his Calvinistic opinions. 'Sometime before his death,' says Collier, (Vol. II. p. 868.) 'he changed his opinion touching the *five points*, came over to the other side, and was reconciled to Bishop Overall's sentiment.' That this is matter of fact, appears from the signed testimonies of Dr. Bryan Walton, Mr. Peter Gunning, and Mr. Herbert Thorndike.' It is proper to add

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 40.

lso that, in 1634, the Articles of the Church of England were received as
 1016 of the Church of Ireland. See Collier, Vol. II. p. 763." (Pp.
 4—57.)

On the subject of discipline the remarks of this sound and well-
 instructed churchman are most impressive and most important, but we
 are under the necessity of reporting them very briefly. He observes,
 that many professed members of the Church seem hardly to conceive
 themselves under any obligation to observe her discipline; and to
 his disregard of order he thinks that Calvinistic preaching, in which,
 generally speaking, doctrine is every thing, and discipline nothing,
 has greatly contributed. Yet even *lay-men* are under a *tacit promise*
 to obey the discipline of the Church; at least, from the positive in-
 junctions of Scripture, to "obey those who have the rule over us, and
 who watch for our souls," they are under a *positive obligation* to obey
 it. With regard to *clergymen*, the case is still more evident. They have
 expressly promised such obedience. It would, perhaps, be unjust to
 say, that all Calvinists are hostile to our established form of Church
 government; but that Calvinism itself is so, the History of England,
 and still more that of Scotland, abundantly prove. "Had it not been
 for the Arminianism of England, there would be now, throughout the
 united kingdom, no other than *titular bishops*." (p. 63.) The spirit
 of Calvinism has always been unfriendly to the use of a *prescribed form*
of prayer; with which Episcopacy seems so intimately connected that
 they will generally be found to rise and fall together. To this disin-
 clination to a *form of prayer*, the peculiar pretensions of Calvinists to
inspiration, and their so far believing in the sensible operations of the
 holy spirit as to think that he suggests both the matter and manner of
 their public prayers, naturally lead. Accordingly in the celebrated
 conference at the Savoy, even the Calvinists who professed themselves
 friends to Episcopacy and a liturgy gave in the following proposal:
 "That *the gift of prayer* being one special qualification for the mi-
 nistry, they desire the liturgy may not be so strictly imposed as
 totally to exclude the exercise of that faculty in any part of public
 worship: and that, in consequence of this, it may be left to the dis-
 cretion of the minister to omit part of the stated service, as occasion
 shall require." To this curious proposal, which would have render-
 ed the appointment of a liturgy nugatory, the commissioners for the
 Church, consisting of divines as eminent as any of whom she could
 ever boast, made the following admirable reply.

"Their proposal touching *the gift of prayer* makes the liturgy, in effect,
 wholly insignificant. For what else can be the consequence, if every mi-
 nister may put in and leave out at discretion? As for the *gift*, or rather the
spirit of prayer, it consists in the inward graces of the holy spirit, and not in
 extemporary expressions. Such unpremeditated effusions are only the effects
 of natural parts, of a voluble tongue, and of uncommon assurance. But, if
 there is any such gift as is really pretended, this extraordinary qualification
 must be subject to the prophets, and the order of the Church. Considering
 the mischiefs coming by impertinent, ridiculous, and sometimes seditious,
 wicked,

wicked, and blasphemous expressions, under pretence of giving liberty for exercising *the gift of prayer*; considering the honour of God is so highly injured, and religion suffers so much in this way; it is reasonable those, who desire such an indulgence in public devotions, should first give the Church security that no private opinions should be put into their prayers; and that nothing contrary to *the faith* should be uttered before God, or offered up to him in the Church. To prevent which mischiefs, the former ages knew no better way than forbidding the use of any prayers in public, excepting such as were prescribed by public authority." (Collier, Vol. II. Pp. 878, 881.)

Mr. Pearson says that he is much mistaken if many Calvinistic ministers of the establishment do not now wish for the liberty which was openly pleaded for at the Restoration; and, what is worse, if some of them do not exercise it. There are, he is told, (and *we know* the fact to be so,) Calvinistic ministers of the establishment, who indulge in the use of extemporary prayer, in a way which is altogether inconsistent with obedience to the discipline of the Church. But, setting aside the guilt of disobedience, we are decidedly of our author's opinion that, though extemporary prayer in public may, by its novelty, and sometimes, no doubt, by its extravagance, more gratify curiosity, and please the fancy than a set form, it is by no means so well fitted to answer the purposes of devotion. To say the truth it is only (and even that not always) the prayer of the minister, and never of the congregation. But, be the reason of the thing as it may, it is evidently the design of our Church to prohibit, in public, the practice of extemporary prayer. Those ministers, therefore, of the establishment who practice it, whether in *addition* to the Liturgy or otherwise, are guilty of a flagrant breach of discipline; and they farther give great occasion to suspect that their submission to the use of a Liturgy at all does not proceed from their conviction of its utility, but merely from its being prescribed by an authority which they dare not entirely disregard.

Many Calvinists, Mr. Pearson observes, profess a great regard for discipline; and he read, he says, with peculiar satisfaction, the following passage in Mr. Overton's work:

"The great body of these divines," the *evangelical*, "as sincerely lament the *schism* of Dr. Haweis, as the *heterodoxy* of some other Doctors." But, "without inquiring," he adds, "into the particular instances, in which Dr. Haweis has shewn himself schismatical, I take the liberty of observing that there are many methods besides that of open schism, by which the attachment of the people to the established discipline may be weakened, and schism encouraged; and I cannot but wish that you had been as particular in telling us what, according to your idea, is a breach of discipline, as you have been in telling us what is *not*. A friend of mine once observed to me that 'the preaching, which is called *evangelical*, may be considered as a *half way house* between the church and the conventicle.' How far this observation is well-founded, I shall not undertake positively to determine; but if, in the preaching of Calvinistic ministers, so great a stress is laid on doctrines, and particularly on those doctrines by which Calvinism is distinguished from Arminianism,

minianism, as to make discipline appear of but little comparative importance, and, (to use your own expression) like 'the chaff to the wheat,' is easy to see that a way is gradually opened for a separation from the church." (Pp. 71—73.)

Nothing is more common among the lower sort of people, than persons to desert their own parish church to attend on some neighbouring minister, whose preaching has got the character of being more *evangelical*. Though Mr. Pearson does not, in general, approve of such conduct, yet circumstances, he says, may occur in which it would be strictly defensible. We have always regarded such conduct as schismatical; and we wish that our learned and candid author had pointed out the particular circumstances which, in his opinion, justify it: for his concession, standing, as it now does, without any specified limitations, may easily, we conceive, be made a bad use of. The evil, however, does not terminate here. Those who have been accustomed to Calvinistic preaching in the Church, and who have been persuaded to consider such preaching exclusively as *evangelical*, will rather leave the church, and join the conventicle, than be deprived of such edifying fanaticism. Add to this that Calvinistic ministers are never slow to insinuate, nay, are frequently careful openly to declare that their neighbouring ministers of Anti-Calvinistic sentiments, are "blind guides," and "dumb dogs," who know nothing of the doctrines of the church or of the scripture. They thus become the direct promoters of schism, and infamously betray the trust reposed in them. What else is the tendency of Mr. Overton's arrogant declaration: "We, then, are the *true Churchmen*; and Mr. Daubeny and his associates are *Dissenters*?"

"The evil of schism," says this excellent Churchman, "is so great, and the sin of it so heinous, that every thing which is likely to promote it ought to be guarded against with the greatest care; and, perhaps, there never was a time, when that care was more necessary than at present, there never was a time, when the duty of Church Communion was less understood in theory, or less attended to in practice. Many of the common people, taking upon themselves to judge what is true doctrine and what is not, consider it a sufficient excuse for frequenting a conventicle, that 'they hear there what is good.' To break the unity of the Church, and to encourage the preaching of those who, not having given any security for preaching true doctrine, may preach false, is considered as a very venial offence, if an offence at all. The *person*, from whom they hear doctrines of which they approve, and the *place* in which they hear them, is, it seems, a circumstance of but little importance."

"In the worship of God," continues Mr. Pearson, "I once heard a sensible lay-man say, 'place signifies nothing, so that the *heart* be right.' When this maxim is taken by itself, what can be more true? When it is taken in reference to *social* worship among Christians, and alleged as an excuse for neglecting the discipline established in the Church, what can be more false? If individuals are to determine what *doctrines* are to be taught, and *who* is to teach them, what *places* and *times* are to be appropriated to public worship, and what *rites* and *ceremonies* are to be observed in it, what will

will soon become of Christianity among us? In the minds and hearts of true believers, indeed, it must ever reign as the guide of their lives, and the ground of their dearest hopes; but, considered as a *Church*, as a body of men united in the same faith and worship, of which Christ is the head, and of which it can truly be said that 'by joints and bands having nourishment administered, and knit together, it increaseth with the increase of God,' it shall probably look for it in vain. Besides, to return to the maxim itself, it is likely that the *heart* can be altogether *right*, where there is a wilful neglect of observances which, if not prescribed by Christ himself, are prescribed by those who have received authority from Christ to direct the faith of that flock over which the Holy Ghost hath made them overseers. (Pp. 76—79.)

Mr. Pearson remarks that, from the days of the early Puritans to those of Whitefield and Wesley, the principal schisms which have distracted our Church have all originated from Calvinism. The followers of Wesley are generally regarded as Arminians; but this, Mr. Pearson says, is a fallacy. In many opinions which are peculiarly Calvinistic, particularly on the subjects of *justification*, of the *new birth*, and of what has been called the *faith of assurance*, the followers of Wesley both as cordially agree as they do in hostility to the discipline of the Church. Mr. Pearson is right, and has produced from Wesley passages which are well deserving of notice. "The Methodists have wandered many years in the new path of *salvation by faith and work* before God shewed them the old way of *salvation by faith only*."—"My being born of God was an *instantaneous* act, enabling me, from that moment, to be more than conqueror over those corruptions which before I was always a slave to."—"I felt faith in Christ, and an *assurance* was given me that he had taken away my sins, even *mine*." Mr. Pearson, therefore, justly concludes that, whatever the followers of Wesley may think of *some* of the Lambeth articles, they would freely subscribe to the fifth and sixth. We are firmly persuaded that he is not mistaken when he adds, "My opinion is that, in doing so, they would, if certain hindrances did not stand in the way, be joined by the far greater part, if not the whole, of those who are characterized by the term *evangelical*." (P. 85.)

We cannot conclude our extracts from this valuable pamphlet without inserting the following, which is of singular importance.

"It will not be foreign to this part of the subject to observe that Calvinistic preaching encourages the error, too prevalent among the lower orders of the people, of preferring, in the public service, the *Sermon* to the *Prayer*. I would not deny the usefulness of preaching when judiciously conducted, nor refuse to it its due degree of estimation; but, certainly, when the *Sermon* is compared with the *Prayers*, it is of but inferior importance. In hearing a sermon, we may, perhaps, be instructed in our duty, or excited to its performance; but in joining with sincerity in the prayers, we are actually performing a considerable branch of our duty. Now, it has not escaped the observations of discerning persons that, in the ministry of many of those who are called *evangelical* preachers, there is often a carelessness and haste in the reading of the Liturgy, well adapted to excite a belief that

the Prayers are not considered by the reader, what in fact they are, as the most important part of the service, but merely as a decent introduction to the Sermon which is to follow. How far the gratification of *vanity*, and the desire of 'preaching *themselves*, not *Christ Jesus the Lord*,' may be concerned in this, or how far it may arise from disaffection to the Prayers themselves, I shall not presume to determine; but I am sure that the thing itself is of very pernicious tendency." (Pp. 87—89.)

Mr. Pearson, in the course of his remarks, has favoured us with a copy of a most extraordinary letter, which, as illustrative of the genuine spirit of our Evangelical Calvinistic Methodists, it would be altogether unpardonable to withhold from our readers.

"I am always sorry to find," he says, addressing himself to Mr. Overton, "that we are retrograde in liberality of thinking; and you, Sir, I am assured, will not be proud of an ally who, in his attempt to shield you from my attack, has manifested sentiments of which even Baxter, the believer in *witchcraft*, and the persecutor of those accused of it, would have been ashamed."

The letter, which had on it the *Leicester* post mark, was occasioned by Mr. Pearson's Remarks on Justification, and was as follows:

"REV. SIR,

"Practical infidels would thank you for your publication; but the perusal of it produced no emotions in my mind but those of grief and pity: grief that Rempstone has such a blind guide, and pity for you, reflecting on the consequence of such doctrines as yours."

"May God in mercy shew you the way of salvation, for as yet you are utterly a stranger to it; and may you, before death, become a TRUE CHURCHMAN; for now I scruple not to say you are not.

I am, Sir,

Your well-wisher, and a friend,

Though not a minister

Of the Establishment."

Mr. Pearson, in a postscript, says: "It is but just to add that, when Mr. Overton was informed of my having received the anonymous letter of which a copy is given, p. 59, he pronounced the sending of it to be 'a cowardly attempt'; assuring me that 'he entertained very different ideas of such principles as mine from those expressed in the anonymous letter,' and that he viewed that letter with as great disapprobation as I could do." How Mr. Overton could make such a declaration we are totally at a loss to conceive. To those who have read Mr. Overton's book, the sentiments of the letter-writer, compared with his, will appear, both as to matter and expression, sufficiently mild. Is Mr. Overton practised in the art of TRIMMING?

While Mr. Pearson's pamphlet was in the press, he saw the masterly publication of Dr. Kipling. It is a subject of pride to the Anti-Jacobin Reviewers that Mr. Pearson's judgment with regard to that publi-

publication coincides with their own. "His treatise, with respect to the particular point [which] he had in view, ought, in my opinion, to be considered as decisive, and to set it at rest for ever."

The History of Canada from its first Discovery; comprehending an Account of the original Establishment of the Colony of Louisiana. By George Herriot, Esq. Deputy Postmaster-General of British America. Vol. I. 8vo. PP. 616. 12s. Longman and Rees. 1804.

NO regular history of Canada having been published in the English language Mr. Herriot proposed to supply the desideratum. In undertaking such a task he ought to have considered by whom an English history of Canada was to be read, and in what view such a history could be interesting to English readers. Canada afforded a subject for an exhibition of savage life, that might have been instructive to any readers; but the work before us is chiefly a detail of events that are of little importance to readers of this country. It extends only to the year 1731, when Canada continued in possession of the French; and our author informs us is chiefly compiled from Charlevoix's History of New France. It was natural and proper for Charlevoix writing to Frenchmen to enumerate the various contests between his countrymen and the Indians; but an English writer should have recollected that Englishmen care very little about the battles which the French fought with the Iroquois, Illionois, or any other savages in the seventeenth century. To our countrymen a history of Canada only begins to be important when the country becomes a subject of contest between France and England. An introductory chapter might have sufficed for all the subject of the whole volume, and twenty-eight years more, down to the glorious 1759. Then Canada becomes truly interesting to Britons, when they can contemplate British genius, courage, and skill, effecting splendid victory; but, lengthened out to a large volume, the production is very tedious. Having made these observations on the subject we shall now proceed to the plan and execution.

Our author deems it necessary to inform us that America was discovered by Christopher Columbus, and that the success of that navigator stimulated adventurers from other countries to attempt discoveries. Without repeating such well known facts, and names, we go on to the actual history. Jacques Cardier effected a settlement on the banks of the St. Lawrence in 1534, and by an obvious policy joined some tribes of the natives against others. In 1540, a stronger establishment was made, but we see nothing of the operations, so as to form any idea of the ease or difficulty; and, consequently, of the qualities that were exerted. That defect is not totally in the subject, witness Robertson's exhibition of small tribes of Indians, long before he comes to the great empires of Mexico and Peru. The new establishment was destroyed by some cause which has never been known.

The

The civil wars obstructed the attention of the French from navigation for many years. But the Bourbon hero having at length triumphed over all usurpers, tranquillity returned, and France was able to resume maritime enterprize. Champlain, a mariner, settled a colony, in 1608, at Quebec; concluded alliances with some Indian tribes, and went to war with the Iroquois, the chief tribe in that quarter.—These contests are narrated with minute particularity; but without instructiveness or interest. The contentions even of savages may be rendered both instructive and interesting by a writer who can exhibit in a striking view the qualities of head and heart which they exert: but our author's pictures are not glowing.

After the death of Henry IV. the colony was for several years neglected; but Richelieu formed a plan for giving it stability; and vested the management in the hands of a company. This corporation received several letters of nobility signed by the king, with blanks to be filled by such names, as the company should think proper. This we conjecture, but not from the history LEARN, was the origin of the Canadian noblesse: an order of men which British policy has regarded in establishing a constitution for Canada. A settlement was now formed at Montreal, in the upper part of that country.

The second book consists principally of wars with the Iroquois. The narrative of these hostilities continues minute but uninteresting: some conferences are less insipid, as they display Indian manners: peace was at length concluded. Ecclesiastics now attained a considerable weight in the new colony; and used their authority in the acquisition of wealth and power for their own order, fully as much as in the diffusion of religion. The Jesuits were peculiarly active; and under their management a seminary was established.

In the third book we find the company surrendering their charter; and the colony included in the jurisdiction of the West India Company. The same book contains an account of wars and fortifications; also of the conversion of Indian tribes to Christianity. Frontenac arrived as governor in 1672, and being intelligent and inquisitive he was at pains to learn the situation of the country to the westward of Canada. From the conversion of Indian tribes, the intercourse increased between them and the Europeans, and missionaries had a safe access to the interior parts. Father Marquette, one of these, learned that there was a very great river that had a southern course. This he supposed either continued, and reached the Gulph of Mexico, or changed to a western, and proceeded to the Pacific Ocean. He undertook to visit the river, (the Mississippi;) succeeded, and received certain information of its course. La Sale, a mariner, sailed down the river to its mouth in the Gulph of Mexico.

Military affairs occupy but a small part of the fourth book. A considerable portion is devoted to the fur trade between the Indians and French. Great disputes arose between the governor and churchmen, in which the former appears blameable: various changes were effected in the courts of law.

In the fifth book the Iroquois renewed the war; and France being new (in 1689) engaged in hostilities with her chief European neighbours, could not spare a great body of troops for the protection of her colony in North America; thence the Indians were successful. The English co-operated with them: and Canada between the two enemies was greatly distressed. Frontenac endeavoured to incline the savages to peace; and, at length, succeeded. We are now conducted to the operations between the French and English in those regions; but these of course are not new to the readers of the history of their country.

In the sixth book we find the Iroquois again hostile to the French; and the narrative consists of the same kind of desultory operations as in the former wars.

The seventh opens with a negociation for peace, which is told with great prolixity of detail. While it was pending the Count de Frontenac died, (in 1698,) after having been twenty-six years governor of New France. He was an able, brave, disinterested man; but ambitious, proud, and imperious. His successor de Callieres was more conciliatory; and his appointment facilitated the conclusion of the treaty with the Indians; the negociation terminated in a peace made at Montreal; he died in 1703. With talents, courage, and integrity, equal to his predecessor, de Callieres was endowed with much more moderation. The succession war being now begun, the Iroquois were easily induced to renew hostilities in conjunction with the English; with these the seventh book is closed. The eighth goes on with the same subject till the peace of Utrecht. The French now proceeded with undivided strength against the Iroquois, whom they completely conquered; and here ends the account of Canada.

The ninth book proceeds to Louisiana, the name given by the French to the country on the banks of the Mississippi. La Sale having, as we have seen, discovered the mouth of that river, proposed to find it from sea. He sailed from France with that intent; arrived at St. Domingo; proceeded, about the gulph, and ascended a river, but found it was not the one he wanted. Making various other attempts he failed in his enterprize.

In the tenth Mr. D'Abbeville undertook this discovery. From St. Domingo he took a more eastern course than that in which La Sale had miscarried, and soon succeeded in his purpose; and having sailed up the river, constructed a fort in the country of the Natchez, the chief tribe of Louisiana.

The eleventh, which is the last book, proceeds with fortifications, and other dispositions for securing the settlement. These include civil regulations. Our author in this book introduces a commercial and political account of Louisiana, and also a view of the manners of the Natchez, and their transactions with the French. They at first pretended great friendship towards the new comers, but were really meditating their destruction. They formed a conspiracy for that purpose, and massacred two hundred; but they were stopped in their career, and entirely subdued.

As the French advanced along the banks of the Mississippi, their progress alarmed other India tribes; and among these the Chickasaws, between whom and them a bloody war commenced, and here the volume closes.

From this analysis our readers will be able to form a judgment of the materials of the work. The arrangement is chronological and clear: the language is easy and perspicuous. The production is by no means deficient in useful facts; but requires to be very much curtailed to be interesting.

The Synonymes of the Latin Language, alphabetically arranged, with Critical Dissertations upon the force of its Prepositions, both in a simple and compounded State. By John Hill, L. L. D. Professor of Humanity in the University, and Fellow of the Royal Society of Edinburgh. Quarto. PP. 796. 1l. 1s. 6d. Longman and Rees, London; Manners and Miller, Edinburgh. 1804.

THIS is a very elaborate work, on a subject attended with peculiar difficulties. To apprehend, with accuracy, the nice shades of meaning which distinguish those words denominated *SYNONYMOUS* is, even in the case of our native tongue, no easy task: to explain them intelligibly and happily to others is more difficult still. To succeed in such discussions requires not only the most perfect knowledge of a language, but such delicacy of discrimination, and such correctness of thinking, as fall to the share comparatively of but few. In all these respects the *SYNONYMES FRANÇOIS* of the Abbe Girard is deserving of the highest praise. It is, indeed, a work of singular merit, to which we know nothing, in any language, that deserves to be compared, and which, we think, will hardly ever be excelled.

But he who undertakes to explain the synonymous words of a dead language has obstacles to encounter of a most formidable kind.

"Quod in vernaculâ linguâ," says another ingenious Frenchman, M. Gardin Dumetnil, "feliciter executus est Scriptor Gallicus, id in Latinâ si tentarem, operæ pretium esse me facturum existimavi. Neque sefellit meum inter et illius inceptum quantum interesset. Singularem enim Clarissimi viri perspicaciam non parum adjuvit nativi sermonis, quotidiana et commoda tractatio, vivos appellandi copia, et crebræ cum doctissimis et acutissimis viris de verborum, sensu disceptationes. Mihi vero, præter quam quod ab illâ sagacitate longe absum, haud ita familiaris et obvia fuit in linguâ veteri verborum proprietas, et multiplex locutionum usus. Mortuos interroganti non respondent manes dubitanti non licuit cum Livii et Ciceronis æqualibus confabulari. At ista," continues the same learned writer, "me non deteruit operis difficultas. Spirat adhuc in egregiis antiquorum lucubrationibus ipsorum mens, quæ pene tota in legentium et assidue meditantium animos transfunditur. Occulta non semper fugiunt investigantem. Similia vix fallunt ab omni parte comparantem. Neque adeo pauca supersunt Latinarum scripta, ut non satis ampla suppetat conferendi inter se, et opponendi materia, nec possit obscuris quidquam alicunde lucis afferri. Verum qui plurimum

plurimum in hisce videat, cum non modo, perspicacem, sed etiam in antiquorum lectione sic oportet esse versatum, ut optimi cujusque Scriptoris ingenium penitus quasi combiberit, et ad verborum omnium vim et collocacionem attenderit."

Whether even the most accomplished modern scholars have thus thoroughly imbibed the spirit of the ancient languages, may, we think, be very reasonably doubted. The lover of classical learning, it is true, is, by no means, destitute of much valuable assistance for ascertaining the precise import of terms. In the Latin language, the great Roman orator and philosopher himself, than whom no man ever more thoroughly understood his native tongue, has left, on this subject, a great variety of observations, of which the utility cannot be too highly prized. Many masterly notices of the same kind are communicated by Varro, Quintilian, and Seneca. From Ascopius Pedianus, Nonius Marcellus, Festus, Donatus, and Servius, abundant information of this nature may be derived; nor ought other names of a later date to be passed in silence. By the ardent admirer of classical literature those of Isidore of Seville, Scioppius, Vavasseur, Scaliger, Henry Stevens, Gesner, and others, will never be mentioned but with gratitude and respect. Such writers have been called "the pioneers of literature;" and many have affected to speak of them with contempt. This despicable pedantry (for of pedantry there are various and even opposite kinds) owes no small part of its reputation to the peevish and splenetic petulance of Pope, who, having failed most egregiously in attempting to settle the text of Shakespeare, (an undertaking for which he had no qualifications,) declared open war against all verbal critics and criticism. His authority was high, and, on many accounts, deserved to be so. It was, therefore, eagerly laid hold of by those who thought that the most effectual way to screen their own ignorance of ancient learning was to depreciate the studies of men who had laboured, with indefatigable application, and with astonishing success, to explain the less obvious elegancies of the languages in which that learning is contained.

But however frequently we may be entertained by eloquent declamations on the dulness and dryness of verbal criticism, we may lay it down as universally true, that the authors of these declamations are either destitute of solid sense and of correct taste, or that, sunk in habits of confirmed idleness, they want the courage to encounter such difficulties as must be surmounted in order to acquire a competent acquaintance with the precious remains of the ancient classics. No maxim was ever better founded than that of Lord Coke: "*Nomina si nescis, perit cognitio rerum.*" The industrious student, therefore, will carefully peruse and digest the information conveyed in the writings of such men as we have mentioned. We think with the very ingenious Beauzée, who republished, and considerably augmented the *SYNONYMES FRANÇOIS* of Girard, that a very useful volume might be compiled from the lucubrations of these eminent scholars, especially

cially from such of them as more immediately relate to the differences of synonymous words.

“ Un pareil livre avertiroit les jeunes étudiants qu'il y a dans les auteurs Latins une infinité des vues fines et délicates, dont l'ignorance doit rendre les Latinistes modernes fort suspects, et leurs admirateurs bien circonspects. Mais si les anciens avoient pris eux-mêmes le soin de jeter sur toute leur langue ce coup d'œil philosophique, qui apprécie avec justesse l'énergie de chaque terme, nous verrions entre ces mots, dit M. d'Alembert, une infinité de nuances qui nous échappent dans une langue morte, et qui doivent nous faire sentir combien le premier des humanistes modernes est éloigné de savoir le Latin.”

No man who has any tincture of letters is ignorant how much, as well of the beauty, as of the accuracy of composition, depends on the proper choice of words; for nothing is more certain than that every thought has its appropriate expression, which can seldom be changed without obvious disadvantage. The great Roman orator, in the first book of his treatise “*De Oratore*,” giving some account of his juvenile studies, has a very remarkable passage to this purpose.

“ In quotidianis autem exercitationibus equidem mihi adolescentulus proponere solebam illam exercitationem maxime, ut aut verbis propositis quam maxime gravibus, aut oratione aliquâ lectâ ad eum finem quem memoriâ possem comprehendere, eam rem ipsam, quam legissem, *verbis aliis* quam maxime possem lectis, pronunciarer. Sed post animadverti hoc esse in hoc vitii, quod ea verba, quæ maxime cujusque rei propria, quæque essent ornatissima atque optima, occupasset aut Ennius, si ad ejus versus me exercerem, aut Gracchus, si ejus orationem mihi forte proposuissem: ita, si *iisdem verbis* uterer, nihil prodesse; si *aliis*, etiam obesse, cum minus idoneis uti consuecerem.”

On the principle here laid down by Cicero, that, on every subject, a good writer will make choice of the most proper terms, Mr. Beauzée has condemned the *literal interpretation*, which accompanies most of the Latin classics in *usum Delphini*; and, although we have long been accustomed to regard, with a feeling somewhat approaching to veneration, the labours of those learned Jesuits, who have so well elucidated the ancient authors, yet we cannot but acknowledge that, to us, the censure of their ingenious countryman appears well founded.

“ Si les anciens,” he says, “ pouvoient revivre, et aujourd'hui devenir juges de nos compositions, de quel œil verroient-ils ces prétendues interprétations Latines que l'on a jointes à leurs textes pendant le regne dernier, sous prétexte d'en faciliter l'étude au Dauphin, et dans lesquelles on a affecté d'éviter les mots et les tours qu'ils avoient employes? Et-il possible qu'aucun de ceux qui s'en sont occupés, n'ait vu que ce travail étoit plus propre à gâter le goût qu'à l'éclairer, et n'étoit bon qu'à rendre insensible sur la propriété et l'énergie des termes, et sur les finesses de la langue?”

In a preface of some length, but occasionally obscure, Dr. Hill has favoured us with some general observations on synonymous terms.

"The word '*synonymous*,' he says, "is often supposed applicable to such terms only as denote precisely the same conception. Some words occur, in the different languages, so strictly equivalent that their meaning is not to be distinguished." The number of these, however, is, we are persuaded, in every language, so small as scarcely to deserve attention. They are, we believe, entirely confined to the expression of the most simple conceptions; nor do we suppose that, in any language, any complex terms, significant of what Locke calls *mixed modes*, will be found precisely equivalent. Our author, however, is of opinion that "the multiplicity of such terms increases the harmony of speech, and gives the poet and the orator an advantage in the practice of their respective arts." We are far from thinking this opinion just: on the contrary, we are convinced that a multiplicity of such terms would be a glaring defect. The learned Professor himself allows, that "were a redundancy of this kind to pervade a language completely, the same people might be said to speak, at least, two languages at once." With regard to the notion that terms perfectly equivalent contribute to harmony, and confer advantages on the orator and poet, we are inclined to consider it as altogether chimerical. It seems grounded on the principle that the frequent recurrence of the same word ought, as much as possible, to be avoided. But this principle, we apprehend, is not to be admitted without certain restrictions.—Needlessly, indeed, to repeat the same word must be always disagreeable; but the repetition will never offend when the sense requires it. Were this the case, the most offensive class of words, in every language, would be the pronouns, which yet, we know, give offence to nobody. There is, however, of terms which are commonly styled synonymous, a much more numerous and important class, concerning which our author speaks more accurately.

"Such terms," he says, "take their character, not from the identity of the conceptions [which] they denote, but from the *analogy* [the author means *resemblance*] by which those conceptions are allied. They present differences which, like shades of the same colour, bear a common relation to one generic idea. When the point of general co-incidence, and the ground of particular diversity, in terms so discriminated, are ascertained, it is in the power of the writer to use them with propriety. He may then know which to adopt, and which to reject, and can reconcile embellishment with accuracy and precision: for the most delicate variety in thought he is furnished with a corresponding variety in expression. He arranges terms upon precisely the same principles that apply to things; so that the language, in which he conveys his idea, becomes a complete picture of the idea itself. If the vulgar had not a confused apprehension of differences which the learned only can define, they would be almost debarred from the use of speech. The points, at the same time, that are specific, and involve the definition of terms, escape their notice, as if they had no existence." (Pref. Pp. iii. iv.)

Neglecting, then, those few words in a language which may happen to be exactly equivalent to each other, we rightly conceive of synonymous terms when we view any set of them as conveying one principal

principal idea in common ; which principal idea is diversified in each by a particular combination with one or more accessory ideas superadded to it. In as far as the conception denoted by the terms is the same, they are synonymous ; in as far as it is diversified they are different ; and they are properly explained when their agreement and differences are distinctly pointed out. Dr. Hill has, therefore, formed a very accurate notion of the principle which ought to direct the grammarian in unfolding the import of synonymous words.

" In stating," he says, " the power of the different terms brought together, he had adopted, of himself, the plan of Monsieur D'Alembert, and has been uniformly guided by an expression of the point in which they all agree. Reversing afterwards the synthetic method, by which this point was at first apprehended, he has tried to shew, by a variety of examples of classical authority, how each of the terms collated holds of that general definition, to which they all refer as a standard." (Pref. p. xii.)

Of the various authors, who have occasionally written on the synonyms of the Latin tongue, we could wish that the learned Professor had favoured us with a short account, distinguishing their respective merits, and informing us from which of them he derived most assistance in the composition of his laborious work. In his preface he speaks of certain Dutch and German critics in general terms of respect ; but the only names that are particularly mentioned, are those of Popma, Nolenius, Schellerus, and Gesner. We conclude, of course, that he has not seen the very learned and ingenious work of Gardin Dumesnil, of whose sensible dedication to the University of Paris we have given a specimen. It was published in 1777, with the express approbation of the University, and is modestly intitled "*Synonymes Latine, et leurs différentes significations, avec des exemples tirés des meilleurs auteurs ; à l'imitation des Synonymes François de M. l'Abbé Girard.*" We cannot, indeed, help being of opinion that this is a much better chosen title than that which Dr. Hill has prefixed to his book. He calls it "THE *Synonymes of the Latin Language* ;" a designation which rather unfortunately suggests that, in the author's estimation, he has exhausted the subject. This, however, it ought in justice to be observed, is merely an oversight ; for the learned Professor was far from intending to convey to his readers any such insinuation. " Though the list of these," he says, meaning synonymous words, " which it is afterwards attempted to explain, be numerous, it is still susceptible of addition. If the plan adopted is [be] approved of, it may be pursued by others more successfully, and to a greater extent." (Pref. p. xi.) In conformity with this idea, the title of his book ought certainly to have been simply "*Synonymes of the Latin Language*," without the article : a title which would have accurately signified that the work contained an explanation of any indefinite number of terms. The Professor adds, indeed, " It is understood, however, that by far the greatest number of Latin terms, that can be justly opposed to each other, will be found in this collection." (Ibid.) But in this he lies, we think, under a great mistake. His volume comprehends

prehends the interpretation of not quite 1000 words, while that of the Frenchman discusses, at least, four times as many: nor do very many of those admitted by the latter appear to us to occupy their place in consequence of a dubious claim. It may be added that, while the work of Dr. Hill contains nearly 800 large quarto pages, that of Dumesnil consists of no more than 522 in small octavo. Of these two publications we are not here appreciating the respective merits; we are speaking only of the comparative number of words which they include, and of the difference of their size.

When the *manner* of these two authors is compared, it is impossible to conceive a greater contrast. It seems as if they had made a complete exchange of their national characters. Dr. Hill is, in general, elaborate and diffuse; Dumesnil always concentrated and simple. The former displays a perpetual affectation of profound remark; the latter seems to have had no other object but to give the exact distinctions of words in the plainest language possible. Hence the former continually reminds us of a French, and the latter of an English, writer. Our readers cannot fail, we think, to observe the very striking opposition between their two styles, in the following explanations of *Insomnis* and *Vigil*. A fairer specimen of both the works could hardly be produced.

HILL. ——— “INSOMNIS, VIGIL,

agree, in denoting wakefulness, but differ, in respect to the cause from which it proceeds. The first, from ‘in’ and ‘somnus,’ denotes the want of sleep, *from disease, or from fear, or any strong mental emotion*. ‘Et explorato, jam profectos amicos, noctem quietam, utque affirmatur, non insomnem egit.’ TAC. *Hist.* 2. 49. *Though, in the case of Otho, before he killed himself, there was a cause for want of sleep, yet the cause, it should seem, was too feeble, and he did enjoy it.*

Collucens ignes: noctemque custodia ducit

Insomnem ludo.

VIRG. *Æn.* 9. 166.

“Here, the guards pass a sleepless night, not from disease or fear, but from excessive mirth.

—— Ille *notis* [Notis] actus ad Oricum

Pul infana Capræ fidera, frigidus

Noctes non sine multis

Insomnis lacrymis agit.

HOR. *Car.* 3. 7. 5.

“Such was the distress of Gyges, in the absence of Asteria, that it robbed him of his rest.

“From ‘*insomnis*’ comes ‘*insomnia*,’ as an abstract, which signifies restlessness. ‘*Incitabatur insomnia maxime; neque enim plus quam tribus nocturnis horis quiescebat.*’—Suet. *Cal.* 50. ‘*Captivos insomnia cruciatis interisse.*’—GELL. 4. 6. *Insomnium*, again, which appears generally in the plural number, only signifies the dream [signifies only the dream] which gives uneasiness during sleep, and thereby breaks it. ‘*Caret ergo etiam violentia, et cruditate, et insomniis.*’—CIC. *de Sen.* 86. a.

Dii meliora ferant, nec sint insomnia vera. TIBULL. 3. 4. 1.

VIGIL

"VIGIL differs from 'Insomnis,' in implying, that the want of sleep proceeds from a sense of duty, leading to a disposition to watch.

Quaque *Vigil* custos, præteriturus eram. OVID. *Art. Am.* 3. 612.

—————Invenies, tu tantum providus astu

Tende animum *vigilem*.

STAT. *Achill.* 1. 543.

Monstrum horrendum, ingens: cui quot sunt corpore plumæ,

Tot *vigiles* oculi subter, ———

Noctæ volat, cæli medio terræque per umbram

Stridens, nec dulci declinat lumina somno. VIRG. *Æn.* 4. 181.

"From this inimitable and *picturesque* description of Fame, the correctness of the definitions of *Vigil*, on which term its merit rests, may be inferred. 'Nox per diversa inquires: cum barbære festis epulis, læto cantu, aut truci sonore, subiecta vallium ac resultantis saltus complerent; apud Romanos invalidi ignes, interruptæ voces, atque ipsi passim adjacerent vallo, oberrarent tentoriis, 'insomnes' magis quam *pervigiles*, ducemque terruit dira quies.)—TACIT. *Ann.* 1. 65. The Germans were 'insomnes' entirely, as they wanted sleep by a voluntary indulgence in the joys of a feast. With the Romans, however, the case was not similar. They were restless from anxiety, though they did not observe the same regularity in their watches, for which they were in general remarkable." (Pp. 451,—453.)

DUMESNIL. ———

"*Insomnis, Exsomnis, Vigil.*

INSOMNIS, qui ne dort point, d'in et de somnus. Oberrant insomnes magisquam *pervigiles*. Tacit. Noctem insomnem ducere. Virg. EXSOMNIS, qui ne dort plus, (quasi) è somno. Non secus in jugis exsomnis stupet Evias. Hor. VIGIL, qui veille. Vigiles oculi. Virg. Canum Vigilum excubiæ. Hor. Vigil differe d'insomnis, Imo. en ce qu'il suppose de l'attention, et une sorte d'activité, lorsqu'il est appliqué aux personnes; 2do. en ce qu'il s'applique aux choses qui ne sont pas naturellement susceptibles de sommeil. Lucernæ Vigiles. Hor. Vigil ignis. Virg. On ne pourroit pas dire insomnes lucernæ, ni ignis insomnis." (Pp. 332, 333.)

We are tempted to give yet another specimen, in which the difference of manner between these learned grammarians is still more strongly marked.

HILL. ———

"FIGURA, FORMA,

agree, in referring to the manner, in which the surfaces of bodies, tangible and visible, terminate, and to the relation which their different extremities bear to each other. FIGURA, however, relates to the arbitrary termination of surfaces, without regard to any genus to which the bodies presenting them are understood to belong. 'Forma,' again, always supposes a defined shape, by which, as a pattern, certain individuals, though deviating slightly from each other, are held together as a genus. The varieties of which *Figura* is susceptible, from the possible combinations of bounding lines, differing in length and in curvature, are infinite; those of 'Forma,' on the other hand, are limited by necessary approximations to a standard.

"That the Romans understood there was intention in the agent, who imparted both qualities to matter, is evident from what Varro says of the terms. 'Fictor, cum dicit, Fingo, figuram imponit; cum dicit, Informo, 'Formam.'—VARRO de Ling. Lat. L. 5.

"He

"He 'qui fingit,' or 'dat figuram,' then, is supposed to act from intention, and follows a pattern existing only in his own imagination. The rudest mass, accordingly, to which *figura* is applied, is not understood to have taken its shape fortuitously. Its surface is supposed to terminate according to the will of the Creator, though it terminates in a way peculiar to itself.

"*FORMA* is a less general term than '*Figura*.' *The latter is the inseparable concomitant of matter*, [what would the followers of Aristotle say to this philosophy?] which the former is not, because it suggests extension, limited by fixed boundaries. Were there but one object in nature, it would possess '*Figura*,' but not *Forma*. If we suppose no plurality of masses, the idea of standard and copy is necessarily destroyed; and, of course, that attribute of divided matter, denoted by *Forma*, must perish along with it.

"The definition which Cicero gives of *Forma*, in a figurative sense, is justly applicable to it in its literal. '*Forma est notio cujus differentia ad caput generis, et quasi fontem referri potest.*'—CIC. *Topic.* 223. a. Again, he says, '*Cum quæritur quæ forma et quasi naturalis nota cujusque sit.*'—*de Orat.* 153. b.

"*Forma* is taken to denote a stamp, among the different impressions of which the strictest possible similarity must exist. '*Omnia facta distaque tua inter se congruant, et respondeant sibi, at una forma percussa sint.*'—SENEC. *Ept.* 31. It is also made to express a shoemaker's last, which may differ from others of the same kind, both in size and shape, but still exhibits a pattern, from which there can be no deviation.

Si scalpra et formas non futor, nautica vela
Averlus mercaturis, delirus et amens
Undique dicatur merito.

HOR. *Sat.* 2. 3. 106.

"There are several passages in Cicero, in which '*Figura*' and *Forma* are very happily opposed, so as to aid our researches in discovering the power of each. As when he says, '*Omniū animantium formam vincit hominis figura.*'—CIC. *de Nat. Deor.* 11. a. In the interpretation of this sentence, it is to be observed that the term *Formam* refers to that defined shape, by which every different species of animals, except man, is discriminated. The term '*figura*' has, indeed, a reference to the shape of the human body; not, however, as exhibiting a standard for a species, but as contradistinguished to the bodies of all other animals, beside man. It refers to no pattern ever exhibited, but to one that pre-existed in the divine mind, before man had any being; and into this were incorporated certain mental powers, which might have been united with a mass of matter differently modelled. Had the place of the two terms compared been reversed, thus: '*Omniū animantium figura' vincit hominum 'forma,*' the meaning of the expression would have been altered, and its general precision impaired. The term '*Figura*' might, with sufficient distinctness, have been applied to the abstract shape [pray what is that?] which marks any one particular species of animals, opposed to the rest, but not to all the species except that one. In the use made, by Cicero, of *Forma*, it preserves the distinctness of the classes, and holds forth the shape, which is characteristic of each, as the subject of comparison with that of man.

"Cicero, elsewhere, has the following remarkable sentence: '*Hoc dico, non ab hominibus formæ 'figuram' venisse ad Deos. Non, ergo, illorum humana forma, sed nostra divina dicenda est.*'—CIC. *de Nat. Deor.* 1. 90. The abstract shape [again!] denoted by '*Figura*,' is here very clearly made to characterize

characterize the particular one adopted to mark the species, either of gods or men." The words '*forma figuræ*' would have involved an absurdity. They would have presented a circumstance, as descriptive of a general term, by means of one more particular than itself." (Pp. 373—375.)

DUMESNIL.—“ *Figura, Forma, Statura.*

“ *FIGURA, la figure, de fingere. Figura distingue les individus, et tient plus de l'art; au lieu que forma a plus de rapport à la nature. FORMA caractérise, les especes, forme, conformation. Figura totius oris et corporis. Cic. Formæ figura. Cic. Au figure: vocis figura. Cic. Negotii figura. Cic. La tournure d'une affaire. Homini, cum de Deo cogitat, forma occurrit humana. Cic. Forma est naturalis nota cujusque. Cic. Cet exemple prouve que forma est plutôt l'effet, de la nature, naturalis, naturelle, essentielle, et non pas accidentelle. De même: Omnium animantium formas vincit hominis figura. Cic. STATURA, la stature, la hauteur du corps, de Statuere. Velim mihi dicas quâ facie fuerit, quâ Staturâ.*” (Pp. 270, 271.)

There are few, we imagine, who will not be disposed to prefer, in these instances, the concise and clear explanation of the Frenchman to the dark and verbose discussions of Dr. Hill. The professor appears to us to be a good Latin scholar; and his book would have been very useful, if he had given us only facts; that is, if he had simply stated the original and secondary meanings of his terms, and proved them by examples, without troubling us with long and perplexed commentaries. Unluckily his great ambition seems to have been to figure as a deep philosopher and metaphysician. “He presumes to assist the philosophic inquirer upon points of deep research.” (Pref. p. xii.) This, however, is, as far as we are able to judge, a department in which he is not fitted to excel. “He is convinced,” he says, “that it is impossible either to abridge these discussions, by which the force of contrasted synonymes is unfolded, or to render them intelligible to boys.” (Pref. p. xiii.) We, on the other hand, are fully convinced that both are very possible. If the author had greatly abridged his discussions, which might easily be done, they would have been infinitely more valuable than they are. And with regard to boys, we know, from experience, that it is no peculiarly difficult task to make even very young ones comprehend, with sufficient accuracy, the difference between synonymous terms. Such knowledge, we are ready, indeed, to allow, will not often be communicated to them by the disquisitions of Dr. Hill: for the learned professor is frequently so profound as to puzzle the perceptive faculties both of men and of boys. What, for instance, can be gathered from the following definition: “*ÆQUALIS, PAR, SIMILIS*, agree, in denoting certain distinct relations, by which separate substances may be allied.” (P. 45.) Does the reader now know *in what* these words agree? But our author's speculations with regard to them are throughout extremely curious. We shall copy a part of them; and others, we trust, will find them more satisfactory than we have done.

Æqualis denotes, that the same quantity resides in the wholes, or in certain

tain parts, of two or more subjects." This is surely a very singular display of metaphysical powers! How could it escape the ingenious professor that he here asserts a physical impossibility? For, without all doubt, it is physically impossible that *the same* quantity should reside in the wholes, or in the parts, of *different subjects*. But by *same* in this place, he really means *equal*. His proposition is, therefore, a perfect example of those which are called, by logicians, IDENTICAL, and signifies only that "equality denotes equality." He goes on, however, to give us more information. "*By quantity is understood whatever can be measured, and its equality is ascertained by the absolute agreement between the subjects measured, and one standard to which they are all applied.*" All this, unquestionably, is perfectly true; but how it contributes to explain *æqualis*, or indeed to give us any one idea which we had not before, we cannot conceive. If, after perusing the nice distinctions which we are going to subjoin, our readers should still be at a loss to apprehend the precise and full import of the Latin term PAR, their misfortune will, certainly, not be owing to want of pains, at least, on the part of the Professor.

"PAR differs from 'Æqualis' in denoting the proportion of quantity, in two subjects, and in supposing that that in each is measured, either by a common standard, or by one peculiar to each. When each quantity is measured by its own standard, the proportion between the two is regularly stated, and more distinctly preserved. When the standard of both again is common, the relation of proportion approaches to that of equality, and is apt to be confounded with it. Thus, they who are said to be '*pares ætate*,' may have been born about, or even in the same year, so that *what is past in the life of each bears the same proportion to the ordinary life of man*; but unless the events of their birth had been simultaneous [that is, reader, unless they had both been born at the same instant of time,] a mathematical, which is the only real equality, could not have existed in respect to their age. The latter is ascertained by the number of years, and their divisions, that have expired since the birth; the former, [what does this word refer to?] by the proportion borne by that interval to the usual extent of life. '*Par est quod in omnes æquale est.*' Cic. *de Juven.* 68. This definition is strictly logical, and announces that the equality of the relation between each of the subjects and its standard, forms that of parity, or defined proportion, among the whole. '*Verbum Latinum par Græco et idem valens.*' Cic. *de fin.* b. If the word *par* denoted absolute equality, the last member of this sentence would form a complete tautology, and have no meaning. *Par* denotes the relation borne by each word in the two languages to the respective vocabulary of which it was a part, and '*idem valens*,' that the quantity of conception, transmitted by each, was not an approximation to equality, but precisely the same." (P. 46.)

In this, as in many other instances, we think that Mr. Professor Hill, has darkened instead of illustrating his subject. Every thing, indeed, most reprehensible in his book, arises from his rage for philosophizing. This is the fatal rock on which he splits: for whenever he aims at more than ordinary acuteness, he is apt to trifle, or to become inconsistent, loose, and obscure. "In the degrees of folly, denoted

denoted by *Stultus*, there was a variety proportioned to the general inattention of the person to whom it is applicable, or his particular inattention in a single act."

Stultior Stulto fuisti, qui iis tabellis crederes. PLAUT. *Cure.* 4. 3. 19.

"The existence of folly in the conduct of an agent appears in the positive *Stulto*, and an increased degree of it in the comparative *Stultior*." (P. 719.) Is it possible that Dr. Hill could suppose that he was instructing us in the science of grammar when he was making such impertinent and trivial remarks? "When a surgeon was said '*secare venam*,' he, by means of his lancet, only separated the part which he touched, without directly impairing the quantity of matter in the body of his patient, as if he had cut off a limb." (P. 684.) What important philosophy! But the learned author has forgotten to tell us, what is of equal importance, that the design of a surgeon, in opening a vein, is always to impair, indirectly at least, the quantity of matter in the body of his patient. For with all due deference to the better judgment of our accurate Professor, and even of the respectable Royal College of Surgeons, such, we apprehend, must be the effect when a surgeon takes from the body of his patient some ounces of blood.

A number of Dr. Hill's definitions convey no precise ideas at all. Of this we have already produced one instance in the case of *æqualis*, *similis*, and *par*. It is proper, however, to give a few more. "*Curvare, flectere, plicare*, agree in denoting the act of altering the form of some substance, but differ, in respect either to the force requisite for that purpose, or to the natural elasticity of the substance, by which it recovers its original shape." (P. 258.) The circumstances in which these verbs are said to differ have evidently nothing to do with the meaning of the verbs themselves; and the circumstance in which they are said to agree forms no distinctive characteristic. It is just as applicable to *addere, demere, complanare, cremare*, and numberless other verbs, as to these. For they all "denote the act of altering the form of some substance." "*Sinus, Gremium*, agree in, denoting a space formed by a certain position of the body, but differ, in respect to the manner in which that space is formed." (P. 702.) From this formal statement what information is gained? We will venture to say, that he who, before having read it, was ignorant of the meaning of these two words, will be equally ignorant still. The truth of the matter is, that the words of a language are almost always better explained by simply giving us the equivalent terms, than by the most laboured attempts at general definition. Such attempts, indeed, give an author the appearance of learning and acuteness; but they frequently end in talking much and saying nothing. This was properly seen by Girard and Dumesnil, who seldom engage in those strong discussions in which Dr. Hill seems to think that his greatest merit consists. *Sinus* and *Gremium* are, accordingly, by Dumesnil, without any affectation of superior penetration, thus simply distinguished. "*SINUS, la sein, la partie qui est au-dessus de la poitrine, entre les deux*

deux bras. GREMIUM, le giron, la partie qui est au-dessous de la poitrine." (Pp. 472, 473.) Many similar examples might readily be produced where the Frenchman's simplicity has fully succeeded, while Dr. Hill's refinement has completely failed. Dr. Hill, himself, though from his general observation on *Sinus* and *Gremium* we gather nothing, when he comes to explain the words particularly is sufficiently intelligible: "SINUS," he says, "properly signifies the bosom, and is defined by Valla, '*pars illa, quæ est intra pectoris brachiorumque complexum.*' GREMIUM differs from '*Sinus,*' in denoting the lap, or *the angle formed by the clothes covering the knees of a person sitting, and the trunk of the body,*" Even in this definition of *Gremium*, there is a manifest affectation of saying something out of the common way; it gives us, however, a definite idea, on which we can lay hold.

Dr. Hill not unfrequently plunges in subtleties which *Œdipus* himself would find it hard to unravel. As a proof of this we may quote a part of his explanation of *Continuo* and *Continenter*. They "agree," he says, "in denoting the possibility that certain events may take place between two specific periods, *which really do not.* But CONTINUO supposes the shortness of the interval the cause why no event takes place, and, from the unbroken connection, the mind infers the rapid succession of one thing, not co-existent with another. Its opposition to what was said of '*Continuo,*' CONTINENTER supposes, 'that between the periods specified or implied, some event *has actually taken place,* but that there has been no change of event. That which had begun at the former is understood to have continued uninterruptedly, till it ended at the latter.'" (Pp. 228, 229.)

We shall not use ourselves to allow such harsh language as to call this solemn and pompous nonsense; but no speculation, we think, can be conceived less entitled to be styled either valuable or accurate. Not to mention the palpable contradiction contained in the words which we have printed in Italics, what, we ask, was the idea respecting "the possibility that certain events may take place, &c." to do here? Simply nothing at all; for the words themselves imply no such idea. *Continuo* merely signifies that one thing succeeds *immediately* to another: *Continenter* that something continues *for some time*. This is really all that was necessary to be said, and all that is suggested by Dr. Hill's examples: "*ignis in aquam conjectus continuo extinguitur, biduum continenter lapidibus pluit.*" But such a simple exposition would have no air of profound metaphysical discrimination. The use of *continuo* to signify, in an argument, the immediate connection of the premises and conclusion; a use which Dr. Hill (p. 229.) considers as "seemingly anomalous," is perfectly regular, and requires no elucidation.

In the explanation of so plain a word as *Duo*, who would expect such laboured wisdom as this? "*It denotes that number which is formed by adding unity to itself, and which is more than one and less than three. It is the first symbol which marks quantity as divided,*
and

and not as one continuous mass; and the plurality which it announces as commencing may be continued without end." (P. 301.) But, in his distinction of *Crassus* and *Densus*, our learned author's philosophy is yet more profound. "They agree," he says, "in denoting thickness, but differ, as to the manner in which this is effected. The former refers to the grossness of single masses, and regards that dimension of solids, which is called the third, as coming after their length and breadth. *Densus* (it ought to have been the latter, to correspond to the former) again, refers to the thickness, which arises from the vicinity of particles in fluids, or of the component particles of solids, which, taken together, form one whole." (P. 237.) We have farther to observe, with regard to these words, that they are not rightly brought together as synonymes. Dumefnil's idea was much more correct, who contrasts, with the former term, *pinguis*, *opimus*, and *obesus*; with the latter, *confertus*, *differtus*, *refertus*, *spissus*, and *plenus*.

"*DECOLOR* and *DISCOLOR*," says Dr. Hill, "agree, in denoting a deviation from some standard colour, but differ, according to the extent of this deviation." (P. 276.) This is a curious instance of failure in precision from the very affectation of being precise. That is *decolor* which has lost its colour, or whose original colour has faded. The original colour may, in this case, indeed, be called the standard; but *discolor* has no reference to a standard colour. It refers, as Dr. Hill himself observes, "to colours that are completely distinct." "*Deesse* and *Deficere*," the learned Doctor informs us, "agree, in denoting the absence of some desirable object; but the former supposes only the possibility of its past or its future existence, while the latter supposes its certain existence at a past time, and its possible existence at a future one." (P. 279.) We are much mistaken, if the following explanation, in which there is, certainly, no straining after metaphysical nicety, do not prove more gratifying to every reader of taste. "*Deesse se dit de ce qu'on n'a point; DEFICERE, de ce qu'on n'a plus. Deficere suppose qu'on avoit auparavant une chose, et qu'elle est venue à manquer; au lieu que deesse exprime seulement l'absence, le besoin d'une chose.*" With regard, however, to the regimen of *deficere*, Dumefnil, which is not often the case, is evidently wrong. "On ne dit," he says, "*id mihi deficit*; on met toujours l'accusatif." But the dative is equally proper. "*Quum jam amplius horis vi. continenter pugnaretur, ac non solum vires, sed etiam tela, nostris deficerent.* &c." Cæf. De Bel. Gal. III. 5.

In explaining the distinctions between *Esse*, *Existere*, and *Fieri*, Dr. Hill writes thus: "The approximations that take place between *Esse* and such verbs as those now opposed to it, are so exceedingly close, that they have escaped the eye of some grammarians. These have unguardedly called all such, substantive verbs. *Esse* in Latin, at the same time, *Evai* in Greek, 'Etre' in French, and 'to be' in English, though they admit approximations in the respective languages, yet have nothing like to themselves. The four would form a group,

group, each one of which is, with mathematical precision, equal to each of the rest. To suppose that, *in these languages*, there can exist a class of verbs to which the term 'substantive' is applicable, implies a looseness of conception, of which grammarians should be ashamed." (Pp. 322, 323.) The grammarian, however, who expresses himself in this manner has no great right, we think, to complain of "looseness of conception" in others. Instead of "in these languages," accuracy of thought would have led our author to substitute "in any language;" for he is not arguing from the genius of the Latin, Greek, French, or English, as opposed to other languages, but from the nature of things, which remains the same, whatever language be spoken.

Dr. Hill's inconsistency is sometimes so glaring that it quite confounds us. "*Ferus*," he says, "ALWAYS implies that the animal, marked by it, enjoys his liberty uncontrouled, and shews a disposition to prey upon others." (P. 369.) Yet, in the very next sentence, we are told that this disposition is NOT THE UNIVERSAL CONCOMITANT of the quality expressed by *Ferus*, as some animals, even in their wild state, are timid and harmless, and, being tamed, only become more familiar with man, whom they naturally distrust." In our author's article on *jucundus*, *gratus*, *gratiosus*, *Amenus*, we find these remarks :

"Cicero, wishing to receive, from his friend Atticus, information upon a subject that was interesting, though not agreeable, unfolds the difference between '*jucundus*' and '*gratus*' thus: '*Hæc res quemadmodum ceciderit, et tota res quo loco sit, velim ad me scribas. Nam ista veritas, etiamsi 'jucunda' non est, mihi tamen grata est.*' *Ep. ad. Att.* 52. The political events, that were here to be the subject of intelligence, are said to be the contrary of what is denoted by '*jucundus*;' but the act of giving the intelligence was intreated by means of '*gratus*,' as agreeable, and as deserving the grateful acknowledgements of Cicero to his friend." (P. 476.)

Who would expect a sentence immediately to follow, which flatly contradicts the quotation from Cicero? Yet so it is: "It is to be observed," says our author, "that nothing can be said to be *gratum* that is not in a certain degree '*jucundum*.'" Some of his observations on *gratiosus* appear not to be much more exact. The "agreeableness," we are told, "of the man who is *gratiosus* is not, like that implied in '*jucundus*,' the physical effect of amiable qualities operating upon the observer, but the consequence of address skilfully exerted, either by the agent himself, or by another in his behalf." (P. 477.) The following assertion is immediately added: "It is, in fact, the personal qualities that deserve favour, that render a man *gratiosus*, whether reported by those to whom they are known, or exhibited by himself." If, in this place, the writer's conceptions were clear, he has been very unsuccessful in expressing them intelligibly.

But striking as these inconsistencies may seem, they are nothing to the

the following, which are really so gross that it would not, we think, be very easy to match them. "In early times, it (the villa) was the constant abode of the 'villicus' ONLY, who had the management of the farm upon which it stood. 'Villicus appellatus a villa, quod ab eo in eam convehantur tractus, et evehantur omnia veneunt.' VARR, R. R. 1. 2. 14. The proprietor of the farm, or one capable of conducting the business of it, appears ALSO to have, in ancient times, resided CONSTANTLY in the villa." (P. 763.) We are told that *negare*, "in its primitive sense, denotes nothing more than the negation of a proposition, which, consistently with truth cannot be affirmed. By means of it, the speaker denies the existence of a supposed fact, the contrary of which must necessarily exist, and he gives that information to the hearer, which is, in his apprehension, consistent with truth, and must be agreeable to him, unless he wishes to be deceived." (P. 536.) To pass over the bad writing of this last sentence, displayed in the confused application of the pronouns to different persons, the philosophy of it is false, for nothing can be more false than that "the contrary of what is denied must necessarily exist." Accordingly the author, if we understand him, completely contradicts the assertion in the very next page. "*Negare*," he says, "reaches only to the expression, not to the justice or the injustice, with which the thing is uttered." We believe that he here employs the words *justice* and *injustice* for *truth* and *falsehood*; but the fact is accurately as he has stated it. Lastly, on this head; "*Magnitudo* and *Majestas* agree," we are informed, "in denoting greatness; but the one has a stronger reference to this greatness, as *absolute*; and the other to it as *comparative*." (P. 500.) This, we think, is correct. Yet in the very next article, which treats of *magnus*, *ingens*, *amplus*, and *procerus*, we meet with this very unexpected information: "The notion of *absolute magnitude*, it must be observed, is *inconceivable*," (p. 502.) "*utrum horum*," say we.

In this article our ingenious author has some remarks on *ingens*, which deserve to be attended to. "INGENS," he says, "differs from 'magnus,' in denoting greatness, that is preternatural, and is unexampled in the class of objects to which that specified belongs." (P. 502.) The first part of this assertion is, we conceive, correct; with respect to the second part, it is obviously false. The learned professor, however, is clear that "the superiority of that denominated *ingens* is so decided, as to eclipse the rest that participate in its nature. He even goes so far as to say the essence of *ingens* depends on there being *nothing in nature* in which the quality that it is made to denominate is to be found in a superior degree." (P. 503.) He accordingly contends that it is absurd to give *ingens* either a comparative or superlative degree; and that, "when Virgil styles Æneas 'sama ingens a ingentior armis,' his doing so must be considered as a poetical licence, such as that of Milton, speaking of the Leviathan, 'Hugest of living creatures, &c.'" We cannot, however, on the present occasion, compliment Dr. Hill on the accuracy of his conceptions; nor, are

we willing to allow that Virgil and Milton were men likely to be led, by poetical licence, into manifest absurdity. The truth is, that Dr. Hill has entirely mistaken the meaning of *ingens*. It signifies, indeed, that the object exceeds the common standard of its species; but, not at all, that there is "nothing in nature in which the quality that it is made to denominate is to be found in a superior degree." *A* may exceed the common stature of men; yet *B* may exceed it in a greater degree; and *C* most of all. *A* is, therefore, *ingens*; *B* *ingentior*, and *C* *ingentissimus*. The learned Professor appears also to have misunderstood the expression of Virgil: for the poet does not say that *Æneas* was *ingentior*, compared with any other man, but only that he was greater in arms than in fame. But had Virgil meant to state a comparison between *Æneas* and *Turnus*, he might have said, with strict philosophical truth, that the latter was *ingens*, though the former was *ingentior*, *armis*. They were both superior to common warriors; but the former was more so than the latter.

From a passage in the learned professor's preface we are led to conclude that he views his analysis of the Latin prepositions with great complacency. "*Along*," he says, "with the synonymes of the Latin language, an attempt has been made to explain its PREPOSITIONS, in the order in which they occur in the arrangements. If these, the most subtle of the parts of speech, require deep attention in a simple state, much more do they require it when compounded. In this last capacity, they modify the term, to which they are prefixed, with all the variety of power belonging to each of them when apart. Their primary relations, holding as to matter in space, must be made by analogy to explain relations, from which the idea of space is excluded. Without analyzing prepositions, synonymes can never be understood; as the force of the contrasted term often rests upon that, given or withheld by what is made to coalesce with it." (Pref. p. xiii.) To this important part, therefore, of the professor's subject we shall, in our next number, pay due attention.

(To be continued.)

Account of the Life of James Beattie, late Professor of Moral Philosophy at Aberdeen. One vol. 12mo. By Alexander Bower. 230 pages. Price 5s. Baldwins. 1804.

THE life of a literary man, requires for its useful elucidation, the pen of a writer well versed in the species of literature, for which the subject was known. Hence Dugald Stewart was so peculiarly qualified for being the biographer of Reid, as we before remarked in reviewing that article. Mr. Bower appears to have received a classical education; and to have made good progress in other branches of knowledge; but we do not find that extent and depth of metaphysical, moral, or theological science, which are necessary to trace the genius of Beattie through its efforts in support of truth, virtue, and religion.

To

To form a just estimate of the works of Beattie, it is necessary to review what Hume had done; what had been done in opposition to him, by Reid, and others: what remained for Beattie to perform, what he did perform; and how. This exhibition is not attempted by Mr. Bower; nevertheless, though by no means a masterly production, this is a plain and useful statement of facts worthy of record.

James Beattie was born in November 1735, at Laurence-kirk, in the county of Kincardine. His father was a farmer, of considerable abilities, with some talent for poetry. Dying when James was only seven years old, he left his family in narrow circumstances. His eldest son, however, David, only eighteen years of age, acted as a father to the family; and through his kindness to James was that youth able to receive a classical education; so that the world is indebted to David Beattie, the farmer, for all the pleasure and instruction which it has derived from James Beattie, the poet and philosopher. James was bred at the village school, and under Mr. James Milne, a very capital teacher, and made very rapid progress; and besides his classical attainments, exhibited promising specimens of a poetic genius. His generous brother, though he could ill afford it, resolved to send James to the University. To Aberdeen he repaired at fourteen years of age, and soon distinguished himself as the best scholar of his class. His character rose as he advanced in years; and when in 1753, he took his degree, he was distinguished beyond any of his contemporaries, for literary attainments; he, however, had made little progress in mathematics, and through life never deeply entered into that science. In this part of the narrative our author gives an accurate account of the plan of academical study at Aberdeen. He also mentions the different professors of that time, with a particularity of detail, that may be interesting at Aberdeen, where they may have obtained a traditionary celebrity; but is not interesting to the public, to which many of their names are unknown.

Having left college, Mr. Beattie, to lighten his brother's burthen, undertook the charge of the village school at Fordoun; and while he most faithfully and ably performed his duty as a preceptor, he found time to advance rapidly in his literary course. In this part of the narrative our author introduces the state of parochial schools in Scotland at that period, and their effect in facilitating the acquisition of learning at a small expence. At this time Beattie frequently contributed to the *Scotch Magazine*, a publication of high estimation. He now formed acquaintance with various gentlemen then his superiors, but now forgotten, while he is and always will be remembered. From Fordoun Beattie was promoted to be master of the Grammar School at Aberdeen. There he had the command of the college library, and every means of extending his literary attainments, and also of cultivating intimacy with lettered men. He often had published detached poems: in 1761, he published an octavo volume of poetry. About this time he was made Professor of Moral Philosophy. In 1764 he wrote his *Essay on laughter and ludicrous composition*.

Within a few years about this period were composed all his principal works, though not published till some time afterwards. In 1766, he married Miss Dun, daughter of Dr. Dun, his predecessor in the school of Aberdeen. Our author gives a very short account of Beattie's Essay on Truth. He now was very high in literary reputation. In 1768, he published his *Minstrel*, which our author praises more highly than it is now praised by the world.

December 12, 1770, he was made Doctor of Laws. In 1771, he visited the Metropolis, was introduced to Lord Mansfield, and other eminent men; and at their head to Dr. Johnson. In 1773 he again visited London, was introduced to the Sovereign, and very graciously received. In 1777 he published his *Essay on Memory and Imagination*. Some years after, he occasionally contributed to the *Mirror*, a periodical paper published at Edinburgh. In 1783 he published his *Essay on the Theory of Language*; and soon after turned his attention to the evidences of the Christian Religion. In 1784 he shewed the first sketch of this work to Dr. Porteus, then Bishop of Chester; but did not publish it till 1790. Soon after he published his *Elements of Moral Science*. About this time he lost his eldest son, a youth of high promise; and some years after, his second son, who was still abler than his brother. These calamities embittered the last years of Dr. Beattie; and his health, never good, was thereby impaired. He now entirely sequestered himself from society; for three years he constantly kept the house, and during a great part of that time was confined to his bed: on the 18th of August he breathed his last.

The biographer, in attempting a character of his hero, rather enumerates constituents, than presents a view, or exhibits an estimate. Those who were unacquainted with Dr. Beattie's works, may learn from Mr. Bower, how many books he wrote, and what were his favourite studies; but from Mr. Bower cannot learn WHAT DR. BEATTIE WAS. We wish Mr. Dugald Stewart would undertake the intellectual picture of Dr. Beattie; although, we apprehend, he will not rate that author so very highly as Mr. Bower rates him. Beattie was a popular writer, with lively, though diffuse eloquence, but too loose and declamatory for philosophical writing; in logical accuracy, and metaphysical depth, he is far inferior to Reid; in sound, vigorous, and profound reflexion, in comprehensiveness of understanding, extent of views, and grandeur of sentiment, he is very far inferior to Ferguson. His biographer, therefore, is injudicious in comparing him to those eminent sages.

On the whole, this specimen of biography is a work of very secondary merit, nevertheless it is an useful publication as a record of facts worthy of being known.

Medical Sketches of the Expedition to Egypt. By James M^cGregor, Esq.
1 vol. Pp. 240. 8vo. 7s. 1804.

OF travels in Egypt, of journals, and of accounts of the Expedition to that country, the public has had a sufficiency both from French and from English writers. From the *Medecin en chef* of the French Army, we have likewise had a very copious history of the health of the French army in Egypt, and of the prevailing diseases of that country. From other individuals of that army, the public has likewise had separate treatises on the Plague, the Ophthalmia, the Dysentery, and of other diseases, as they made their appearance in the French army in Egypt. If we except two short treatises, the one on ophthalmia, and the other on diarrhoea, given by the surgeons as they appeared in single regiments of the British army in Egypt, the public has as yet seen nothing from any Englishman on the diseases of Egypt. In the non-appearance of any such account, we are assured the public will participate in the disappointment which we have experienced. With their army to Egypt the British nation sent a very numerous medical staff, and of that staff, we must think, that several were qualified to give the medical history of our memorable expedition: and to give satisfactory accounts of the plague and the other diseases which proved so fatal to our brave countrymen there.

In the earlier ages, we have from the ancients, very distinct accounts of the diseases, of the soil, and of the climate of Egypt. In a philosophical as well as in a physical view, after such a lapse of years, after so many singular revolutions as this renowned country has undergone, it would be a subject worthy of enquiry, what changes have been effected in the physical constitution of the country, what in its diseases. As nations change from a rude to a civilized state, doubtless their diseases are both increased and considerably changed. The diseases of man are both increased in number, and different in kind in civilized society, from what they were while he was in the hunter or shepherd state.

We still hope for the medical history of our Egyptian army, and shall expect a finished account when it does appear. In the mean time, we are here presented with a medical history of the army, which, under General Baird, came from India to co-operate with the British army in Egypt. This account is by the author Mr. M^cGregor, who had the superintendence of the medical department of the Indian army modestly termed *Sketches*. In a Preface, he tells us, that he laboured under many disadvantages, and professes to give only sketches or memoirs, which, he says, he hopes will be useful to the general historian of the diseases of Egypt and of the British army.

He pays a very liberal but just tribute to the medical affairs of the Indian army, who as he says, "had the post of honour in Egypt," for, to their regret, the army arrived too late to share "in any dangers excepting such as arose from the diseases of the country."

The author divides his book into three parts. 1. The Medical

Journal of the Expedition; 2. The Causes of the Diseases; and 3. The History of the Diseases.

The first part is rendered needlessly tedious, by a minute account of the weather; all this ought to have been condensed into a table. It appears, that the Indian army consisting of about 8000 men from different parts of India, landed at Kossier on the Western coast of the Red Sea; and in traversing the desert, that they nearly followed Mr. Bruce's rout. From Ghenné in Upper Egypt, the army was transported in boats to Cairo, Rosetta, and Alexandria. It was at Rosetta that the plague first broke out: of its appearance, and history thereafter, we have a minute and sufficiently satisfactory account.

In his second division or part, Mr. M'Gregor is not at all clear on the causes of the sickness which prevailed in the army: this part is by no means satisfactory. From every description of Egypt which we have seen, we would be led to expect a fever there which would remit or intermit. He wishes with these to connect the plague, particularly in its causes, and in some of its symptoms. We do not well understand what he would be at, nor does he himself appear at all clear in his ideas on this subject; at any rate, if he has distinct ideas on it, he has been singularly unsuccessful in his expression of them. That this disease is imported into Egypt, and that it is communicated by contagion, he seems to have formed a decided opinion; but still he wishes to think it the same as the remittant fever, and the fever which he describes as prevailing over India, and which he acknowledges is never contagious.

The state of health in which the Indian army continued for half a year on ship-board is very properly held up to public attention, and the causes assigned are well worthy the particular consideration of the planners of our expeditions, and of our Boards at home.

The principal part of the last division is occupied with the plague, ophthalmia, and dysentery. The first of these diseases will most interest the majority of readers. As best illustrating the symptoms, the cases of six of the surgeons are described, who wrote accurately every thing which they felt. We shall extract one of these, which we think will particularly interest; it is that of Dr. Whyte, of whom the public has heard so much.

"Dr. Whyte entered the pest-house at El Hammed on the evening of the 2nd of January, 1802. In a letter of that date he writes to me, 'I just now inoculated myself, by friction, with bubonic matter on the left thigh.' On the 3d, he says, 'I have this morning inoculated myself, by incision, on the right fore-arm.' Mr. Rice, then doing duty at the pest-house at El Hammed, gives the whole of the case. In a letter of the 3d of January, he writes to me, 'Dr. Whyte came here last night; soon after he came in; he rubbed some matter from the bubo of a woman on the inside of his thighs. The next morning, he inoculated himself in the wrist with a lancet, with matter taken from the running bubo of a Sepoy, he appears now
very

very well." In subsequent letters, Mr. Rice says, 'that Dr. Whyte continued in good health on the 5th, and all day on the 6th, till the evening, when he was attacked with rigors and other febrile symptoms. He said himself, that it was the attack of an intermittant; and it bore a great resemblance to it. After sweating profusely, he was better in the morning of the 7th, but in the afternoon the shivering returned; and, after it had continued thirty minutes, a severe hot stage came on, then a profuse sweating followed; but with it, much affection of the head, tremor of the limbs, particularly of the upper extremities, tongue black and dry, skin hot, pulse full, hard, and irregular, thirst great, prostration of strength, and anxiety. His head was the only place that he complained of, and it seemed to be the principal seat of his disease; he still persisted that the disease was not the plague; he would not allow his groin or arm pits to be examined, and he refused all medical assistance. He died very delirious on the afternoon of the 9th."

This case is of singular value, as being perhaps the only one in record which commences from the period of inoculation, or from the first exposure to the pestilential contagion. Its value, however, is much lessened from the desultory way in which it is given. Being in possession of Dr. Whyte's letters on his own case, and the subsequent correspondence of Mr. Rice, the author ought to have given some satisfactory information; we believe it would have formed not the least valuable information of his volume.

Had Mr. M's. reading been more extensive, he would not have regarded as new or extraordinary this disease assuming a remittant form, nor thought the application of mercury a discovery. In the treatment the author relies most on this mineral, and what he calls *the new remedies*; particularly the nitric acid, a remedy to which he appears partial in a variety of diseases. Mr. M. is newly arrived from India; we fancy that a residence in this country, and an intercourse with his professional brethren, will convince him, that, like some of the physicians here, he, in his zeal, has expected and promised too much from the "new remedies." In the account given of the ophthalmia of Egypt we have little here that other accounts did not give us. By decisive testimony he confirms the statements of Messrs. Power and Edmonstone of the disease being communicated by contagion. In the causes, symptoms, and cure, we observe only a repetition of former accounts. Some useful hints for prevention are offered. Mr. McGregor's extensive acquaintance in the four quarters of the world has enabled him to offer some good general remarks on fever. He finds a great resemblance between fever, as he has seen it in the East and in the West Indies; and he is inclined to think that the fever seen in different quarters between the tropics is essentially the same. From the statements of his correspondents we have accounts of fevers on the Malabar and Coromandel coast, in Calcutta, Bombay, Ceylon, Batavia, and China. The few general remarks on miasmatics we consider of value. In dysentery Mr. M's. experience appears to have been

ample; but all the world has long known, that in cases of any standing the mercurial remedies were the most efficacious.

The volume concludes with some remarks on the Guinea worm and on tetanus; in both diseases, Mr. M's. extensive experience has afforded him opportunity of differing from writers in general. From evidence, that certainly is not slight, he conjectures, that the Guinea worm is communicated by contagion, somewhat in the manner that the itch is; and he has found the treatment by the hot bath the most successful in tetanus, both in the West Indies and in the East.

In a note to this volume, an allusion is made to a circumstance, which will interest any reader, medical, as well as others. Mr. M. informs us OF HIS HAVING FREQUENTLY SEEN AND CONVERSED WITH A FRENCH APOTHECARY WHOM BUONAPARTE ORDERED TO POISON THE WOUNDED SICK AT ACRE; AND THAT HE HAD OFTEN HEARD HIM MENTION THE SUBJECT. This is mentioned by Mr. M. as a business well and generally known in the Indian army, and we have heard that the Pharmacia in Chief is a man of probity—pity he should not be more so than the Emperor of the Gauls. We expect to hear no farther cavilling at Sir Robert Wilson's account; a statement which is now confirmed by Dr. Waitman and every other traveller who has been in that country, though petulantly objected to by these British friends of the Corsican usurper,

POLITICS.

No Gun-Boats, or no Peace! A Letter from Me to Myself. By the Rev. Joshua Larwood. 8vo. Pp. 40. 1s. Stockdale. 1804.

THE destruction of Buonaparte's flotilla, either by "*battle*" or by "*compact*," is a point more strongly insisted on in this pamphlet, than we have before seen it in any other work. "While this flotilla exists," observes the author, "there is no safety from invasion, no security from alarm, no shelter from expense;" and we perfectly agree with him, that it "must be blown from the bottom of the ocean by British cannonade, or blasted in its own ports from the face of creation by the omnipotence of *Convention*."

"In former treaties of peace," says Mr. Larwood, "it has been usual to establish on each side of the disarming powers, reciprocal and respectable Commissioners to superintend and effectuate the mutual disarmament. Heretofore such commissions were limited to dismantling *ships of the line*; but, with the enemy's ships of the line, the danger does not now rest: a *gun-boat*, as an unit of an *armada* of gun-boats, is an object of more insufferable offence, than La Ville de Paris of three decks; an assassin dwarf, destined and dispositioned for midnight mischief and murder, is more perilous to the safety and sanctity of repose, than the huge noon-of-day giant, caparisoned for undissembled field of battle contest. Let England unpoignard her [the French] dwarf assassins, and she is confident against the giants of the world in arms!"

Our author is of opinion, that "were our enterprising forces in the West

West Indies to continue their valorous and victorious career, and be as completely and ultimately successful as their gallant brethren in the East; were they to annex all the territories of France and the Batavian states to our country by conquest, it" would be "better, far better, that Britain should return them all at a peace without an equivalent, or the shadow of a shade of an equivalent, without even the redemption of any thing lost in the course and casualties of war;" it would be better "to give all, relinquish all, recover nothing, than suffer their gun-boats to remain in even an unruddered, unmailed, unordained, existence."—Scuttling, swamping, even burning will not do, "unless by burning is meant to be implied the drawing them up high and dry upon the beach and reducing them to ashes."

Mr. Larwood, from the various grounds of argument which he adduces, advances a strong declaration, that "the English minister, (be he who he may for the moment,) who shall dare to acquiesce in the enemy's propositions for peace, without the previous stipulation of *delenda est flotilla*, is the decided and destructive foe to his country, and ought to lose his head!"—"It might here," says he, "be observed by any person more sceptical than patriotic, 'suppose the enemy will not accede to your demand.'—The answer is short, but necessary; 'then we will not make peace!'"

In addition to the strength of argument, and the clearness of demonstration, which our author exhibits, his talent for humour entitles him to considerable praise. Having observed, that "the ancient government of France uniformly indulged the fond wish for the invasion and ruin of our islands;" and that "the present government means to carry into fatal effect what its predecessors only viewed in distant perspective," he says:

"The *flotilla of Boulogne* is the grand, and, indeed, the sole axis on which this mighty project revolves; what a more limited power impelled them [the ancient government of France] to cherish, in the secret recesses of bosom contemplation, extended conquest: What *Monsieur l'Eveque d'Autun* only contemplated in England and in peace, as a remote probability, the uncasked prelate, in his now re-laymaned ministerial capacity, and by virtue of his and his master's Boulogne flotilla, considers as a *done thing*: What *Monsieur l'Eveque d'Autun* only dreamed about as a desirable and distant accomplishment, *le Citoyen Talleyrand Perigord*, Sans Culottes, Secretary of State, jacobin, republican, and definitively, monarchical Cameleon, now views as *la gageure gagnée*, not as a visionary problematical adventure, but as an indisputable and inevitable conquest. Of this precious event, although the Proteus continues to dream in his Anti-Anglian slumbers, he, nevertheless, in his pillow-lucubrations, cherishes the vast and delightful idea, while feasting his celebrated optics upon the sleeping charms of *la Citoyenne Talleyrand*; and, as *la Citoyenne* has sacrilegiously plundered the Church of its valuable treasure, in the person of her now irreverend spouse, and has carested him to the surrender of his celibacy for the hymeneal chain, so would the benedict priest glory to cajole, or to conquer us *shopkeepers* into the barter of our liberties for Buonaparte's bloody blessings, and the sacrifice of our constitution for the fetters of France."

A calm and dispassionate Address to Sir Francis Burdett, Bart. pointing out to him the Causes of his defeat at the late Election of a Member to represent the County of Middlesex. By an Independent Freeholder. 8vo. Pr. 30. 1s. Rivingtons. 1804.

THIS address, which is justly denominated "calm and dispassionate," will,

will, we suspect, produce but little effect on the mind of the demagogue to whom it is addressed. It exhibits a brief view of his public conduct, which is truly considered as the cause of his disappointment; and pays a tribute of applause to the *private* conduct of the Baronet, which, if one-half that we have heard be true, is certainly not very well deserved. That, however, is a subject which it is foreign from our purpose to discuss. Sir Francis is here charged with having become an advocate for the French revolution, "*a member of the Corresponding Society*," the associate of traitors, and the friend of the criminal and the disaffected.

On the business of the meeting, Mr. Sheridan's conduct is contrasted with the Baronet's, and an eulogy is pronounced on the former, which we are very far indeed from believing to be just. Mr. Sheridan, we consider as a political mountebank, fond of flattery, and eager to catch popularity with *any* bait. And to this disposition we incline to impute those effusions of loyalty which have occasionally escaped him, and which became him almost as well as professions of piety from the Rev. John Horne Tooke, Esq. or declarations of attachment to the constitution by Sir Francis Burdett, Bart. and the gang at his heels, on the Hustings at Brentford, and at the orgies at the Crown and Anchor. Mr. Cobbett, we have ever thought, rendered a public service, by placing the *Protean* principles of Mr. Sheridan in a proper point of view; and in a discussion on the Middlesex election, which will be found at the end of our present Number, we shall exhibit one additional trait, which will give the finishing stroke to his portrait, and remove all doubts from the public mind, as to the degree of credit to which any professions of his are entitled.

In this tract are some charges of a serious nature, which any other man than Sir Francis Burdett would feel himself called upon to *answer*; but Sir Francis will call them calumnies, and prudently consider them as beneath his notice. It is certainly the easiest way of answering what cannot be confuted.

A full account of the Proceedings at the Middlesex Election, including the Speeches at the close of each day's poll. To which is added copies of the different Electioneering Squibs, Songs, Speeches, &c. issued by several Partisans for Sir Francis Burdett and Mr. Mainwaring junior, at the Middlesex Election, 1804. 8vo. Pr. 32. 6d. Springsfurther. 1804.

SIXPENNYWORTH of seditious trash, and low scurrility, gleaned from the St. Giles's Committee, in the interest of the jacobin candidate, with a portrait prefixed, which might serve as well for Jack Shepherd, Jonathan Wild, or Sixteen-String Jack, as for Sir Francis Burdett.

POETRY.

Terrible Tractoration!! A Poetical Petition against Galvanising Trumpetry, and the Perkinistic Institution. In Four Cantos. Most respectfully addressed to the Royal College of Physicians. By Christopher Caustic, M. D. L. L. D. A. S. S. Fellow of the Royal College of Physicians, Aberdeen; and Honorary Member of no less than Nineteen very learned Societies. Second Edition, with great Additions. Small 8vo. 4s. 6d. Pr. 186. Hurst.

FOR a general character of this ingenious and truly humorous poem, we must refer our readers to Vol. xiv. p. 416, of our *Review*. The present edition.

edition is not merely a reprint of the former, but contains more than double its quantity of matter; and, to its increased bulk, its value bears a due proportion.

The following ludicrous animadversion on the gossamery theories of the philosophistic Darwin, now forming a part of the third canto, are entitled to much praise; and, though the extract is somewhat longer than we could wish, we are confident that our readers will derive much gratification from perusing it.

" Folks ought to die just when God pleases;
But most of all the dirty poor,
Who make, quoth Darwin, good manure *.

" That when the Russians logger-headed,
Were killed by Frenchmen, ever dreaded,
Darwin rejoic'd, the filthy creatures
Would serve for stock to make musquitoes †.

" And

" * Who make, quoth Darwin, good manure.

" Besides the advantage of shewing how reverently this great philosopher and philanthropist could speak of religion, I am sure I shall render an essential service to agriculturists, by adducing the following quotation. I bring it forward the more readily, as I find the Board of Agriculture have been so negligent of the interest of that noble art, as not yet to have recommended the universal adoption of this measure.

' There should be no burial-places in churches, or church-yards, where the monuments of departed sinners shoulder God's altar, and pollute his holy places with dead men's bones. But proper burial-places should be consecrated out of towns, and divided into two compartments, the earth from one of which, saturated with animal decomposition, should be taken away once in ten or twenty years, for the purposes of agriculture, and sand or clay, or less fertile soil, brought into its place.'

Darwin's Phytologia, p. 242.

" † Would serve for stock to make musquitoes.

" Among other speculations also in the cause of humanity, bequeathed us by *this friend of man*, are the following, which will serve to prove a great consolation to those who have foolishly supposed that the blood-shed and devastation, produced by war, were circumstances which ought to be lamented.

" These remarks are published by Dr. Darwin, as written under his own observations in the manuscript of his book, by a '*philosophical friend*,' whom he left in his library. It is supposed, however, that the Doctor wrote them himself. At least, the sentiments have his sanction. 'It consoles me to find, as I contemplate the whole of organized nature, that it is not in the power of any one personage, whether statesman or hero, to produce by his ill-employed activity, so much misery as might have been supposed. Thus if a Russian army, in these insane times, after having endured a laborious march of many hundred miles, is destroyed by a French army in defence of their republic, what has happened? Forty thousand human creatures, dragged from their houses and connexions, cease to exist, and have *manned the earth*; but the quantity of organized matter, of which they were composed,

"And also urges, with propriety,
That war's no evil in society;
But has a charming operation,
To check excess of population.

"Superfluous myriads, from the earth,
Are swept by pestilence and dearth; *
Which drive his philosophic plan on,
As well as blunderbuss, or cannon.

"That

posed, presently revives in the forms of millions of microscopic animals, vegetables, and insects, and afterwards of quadrupeds and men, *the sum of whose happiness is, perhaps, greater than that of the harassed soldiers by whose destruction they have gained their existence.* Is not this a consoling idea to a mind of universal sympathy? I fear you will think me a misanthrope, but I assure you a contrary sensation dwells in my bosom; and though I commiserate the evils of all organized beings, '*Homo, sum, humani nihil a me alienum puto.*'

Phytologia, p. 558.

"* Are swept by pestilence and dearth.

"Last words of Dr. Darwin.

"I take no small credit to myself, for being one of the first to bring into notice the latest and most sublime of this sublime philosopher's sublime speculations. The fountain from which this radiant stream of illumination flows is denominated among bookfellers, 'THE TEMPLE OF NATURE.'

"To paint all the writer's conceptions of the mansion of that old lady, and her own most singular qualifications, would be a task even beyond the abilities of a Caustic. Mr. Fuseli, however, has *Painted his conceptions* on the occasion which, in one of his designs, appear, so far as I can comprehend him, to be simply these. In his frontispiece to the work, he represents one beautiful lady pointing at, or rather fumbling about, (somewhat indecently I must confess), a *middle* or *third* breast of another beautiful lady, whom I suppose to be Dame Nature,

"Than which there's nothing can be apter
To fill philosophers with rapture.

"(Your Worship will excuse my bursting into poetry, for the idea sets all my insides into such a della cruscan-like ferment, that I should certainly have split open, had it not thus overflowed). This *third* breast I take to be the painter's emblem of the discoveries of Dr. Darwin—implying that their existence is as evident, as that a woman has three breasts. But, not to digress, the Doctor ascertains that

"Human progenies if unrestrain'd,
By climate friended, and by food sustain'd,
O'er seas and soils prolific hordes would spread,
E'er long, and deluge their terraqueous bed:
But war and pestilence, disease and dearth
Sweep the superfluous myriads from the earth.

TEMPLE OF NATURE. CANTO IV.

"Some

" That, in this world's great slaughter-house,
Not only sheep, and calves, and cows,
But ' man erect, with thought elate,'
Must ' duck' to death his stubborn pate."

" That in said butcher's shop, the weakest
Should always be ' killed off' the quickest,
Because Dame Nature gave the strongest
The *right* and *power* to live the longest.

" That since ' to die is but to sleep,'[†]
And poor diseas'd are scabby sheep,
That none need care a single button
If we should make them all dead mutton.

" That death is but a trivial thing,
Because a toadstool, or a king,

" Some unphilosophical theorists have foolishly supposed that this sweeping plan of Dr. Darwin, which that philosopher appears to have introduced, left ' prolific hordes' should ' deluge their terraqueous beds,' might as well be deferred till a few of the ' *superfluous*' acres on the earth's surface were reduced to a state of cultivation. I should advise to employ these supernumeraries in navigating polar ices within the tropics, as recommended by the Doctor in the ' *Botanic Garden*,' were I not apprehensive lest I should thereby, in some measure, destroy the operation of Saint Pierre's Tides.

" * Must ' duck' to death his stubborn pate.

" More last words of Dr. Darwin.

' The brow of man erect, with thought elate,
Ducks to the mandate of resistless fate.'

Temple of Nature. Canto IV.

" I have exhibited this couplet at all the assemblages of my poetising brethren in Grub-street and St. Giles's, not omitting the inhabitants of the ' Wit's Corner' at the Chapter Coffee-house, the elevated tenants of the Cyder Cellar in Maiden-lane, and Col. Hanger's ' Knights of the Round Table,' all of whom agree in acknowledging the elegance and correctness of the metaphor, and that its beauties are so transcendantly exquisite, and beyond the ken of mortal eye, as to be perfectly incomprehensible."

" † That since ' to die is but to sleep.'

' Long o'er the wrecks of lovely life they weep;
Then pleas'd reflect, to die is but to sleep.'

Temple of Nature. Canto II.

" I suspect that my intimate friend and correspondent Bonaparte [Bonaparté] is a full convert to Dr. Darwin's doctrine of death and its consequences. For, when he declared to Lord Whitworth his determination to invade England, although there were an hundred chances to one in favour of his going to the bottom, he was undoubtedly calculating on a comfortable nap after the fatigues of government."

Will, after death, be sure to rise
In bats and bed-bugs, fleas and flies.*

" Besides, they'll make, when kill'd in fight,
Vast ' monuments of past delight; †
And that to *think* of is more pleasant,
Than such delight *enjoy'd* at present."

A Collection of Psalms and Hymns, extracted, revised, and published; by the Rev. W. B. Williams, B. A. Minister of Homerton Chapel, Middlesex; and Chaplain to the Marquis of Downshire. 18mo. Pr. 200. Williams. 1804.

WE ought to apologize to our *poetical* readers for classing this wretched *sarrago* of enthusiastical cant and methodistical presumption under the head, *Poetry*; for not one feature of Poetry is to be discerned in nine-tenths of the *Psalms and Hymns* here presented to the public. It is a melancholy subject for reflection to all serious and sober Christians, that the weak minds of the lower classes of people should be filled with such miserable stuff as is contained in this volume, calculated certainly to inspire them with the most dangerous presumption, hostile to the meek and humble spirit of Christian-

" * In bats and bed-bugs, fleas and flies.
' Thus when a monarch or a mushroom dies,
Awhile extinct the organic matter lies;
But as a few short hours or years revolve,
Alchemic powers the changing mass dissolve;
Born to new life unnumber'd insects pant, &c."

Temple of Nature, Canto IV.

" It has been a matter of curious enquiry among some of my corresponding garretteers, whether this philosopher himself, in the latter stages of his existence, enjoyed much consolation from reflecting that the ' organic matter' which entered into his own composition, was about to be employed for the important purpose of giving ' new life' to ' unnumbered insects.'

† " Vast ' monuments of past delight.'
' Thus the tall mountains, that emboss the land,
Huge isles of rocks, and continents of sand;
Whose dim extent eludes the inquiring sight,
ARE MIGHTY MONUMENTS OF PAST DELIGHT."

" The ' monuments of past delight,' Darwin says,
' Rose from the wreck of animal or beast.'

" Thus taught by this wondrous sage, I trust the friends to humanity will suppose it best to let the poor, infirm, and decrepid, die off as fast as possible to ' manure the earth,' that the quantity of organized matter of which they are composed, may revive in the forms of millions of microscopic animals, vegetables, and insects, make ' monuments of past delight,' &c. Therefore it is to be hoped, that the promoters of the Perkinian Institution will prove as despicable in respect to numbers, as they are deficient in understanding, especially in comprehending the great and glorious truths of modern philosophy."

ity; and with a destructive confidence, arising from an *alleged certainty* of salvation, on the first moment of *Belief*. It is really shocking to see the venerable Bishop Horne pressed into such company as Messrs. Williams, Toplady, Newton, Haweis, &c. &c. The 29th Hymn, addressed to *The Trinity*, is a parody of *God save the King!* We shall exhibit two or three specimens of this notable production, which will suffice to convince our readers of the justice of our animadversions.

HYMN I. (*Toplady.*)

" A debtor to mercy alone
Of covenant mercy I sing;
Nor fear with thy righteousness on,
My person and offerings to bring:
The terrors of Law and of God
With me can have nothing to do,
My Saviour's obedience and blood
Hide all my transgressions from view.

" The work which his goodness began,
The arm of his strength will complete;
His promise is Yea and Amen,
And never was forfeited yet.
Things future nor things that are now,
Not all things below nor above
Can make him his purpose forego,
Or sever my soul from his love.

" My name from the palms of his hands
Eternity will not erase;
Impress'd on his heart it remains
In marks of indelible grace:

Yes, I to the end shall endure,
As sure as the earnest is given,
More happy, but *not more secure*,
The glorify'd spirits in heaven!!!"

" HYMN 25.—(*Hart.*)

" An Invitation to Sinners to *confide!*

" Let not conscience make you linger,
Nor of *fitness* fondly dream;
All the fitness he requireth,
Is to feel your need of him:
This he gives you;
'Tis his Spirit's rising beam.

" Come, ye weary, heavy laden,
Lost and ruin'd by the fall!
If you tarry till you're better,
You will never cure at all:
Not the righteous
Sinners Jesus come to call."

Much in the same strain of *comfort and confidence* is

" HYMN

" HYMN 57.

" Hither ye poor, ye rich, ye blind,
A sin-disorder'd trembling throng;
To you the gospel calls, to you
Messiah's blessings all belong.

" Reason's and virtue's boasting sons,
Derive no blessings from his tree;
For sinners only Jesus dy'd—
Then sure I hear he died for me.

" 'Twas with our griefs Messiah groan'd,
'Twas with our guilt his soul was try'd!
Our punishment he took, he bore,
And sinners liv'd when Jesus dy'd."

" HYMN 136.

" Truly blessed is this station,
Low and full before his cross;
When I see his great salvation,
All things else I count but dross.
Here it is I find my heav'n,
While upon the Lamb I gaze,
Love I much, I've much forgiv'n;
I'm a miracle of grace!"

" HYMN 140.

" My soul attempt no more to draw,
Thy life and comfort from the law:
Fly to the hope the gospel gives;
The man who trusts the promise lives."

" HYMN 142.

" The moment a sinner believes,
And trusts in his crucify'd God,
His pardon at once he receives,
Redemption in full thro' his blood."

Ohe jam satis est! No wonder that such *comfortable* doctrine as this makes numerous converts to schism! But it is a wonder that any man, who has a right to prefix the epithet *reverend* to his name, should have the folly or the assurance to prefix his name to such a farrago as that before us!

The British Volunteer, or Loyal Songster. Being a collection of entirely new Songs, for all patriotic Companies; including those on the Subject sung at the different places of public Amusement. Several written purposely for this Work, and adapted to fam'l ar Tunes. To which is added a Selection of of suitable Toasts and Sentiments. 12mo. Pr. 3s. 6d. Neil, Sommer's Town.

MANY of these songs are not less distinguished by poetical talent than by patriotic sentiment; and such attempts to cherish and to rouse the national spirit, at a crisis which calls for the fullest display of it, are highly praise-worthy.

NOVELS AND TALES.

Heliodora, or the Grecian Minstrel. Translated from the German of Baron Goethe. 3 vols. 12mo. Pp. 636. Dutton, 1804.

WE opened these volumes with no small degree of curiosity, from a recollection of one of the first productions of the author, *The Sorrows of Werter*, and from a knowledge of his subsequent life and writings; fully expecting to find them deeply tainted with that gross immorality and contempt of religion which so strongly mark the conduct and the writings of that school to which BARON GOETHE belongs. We were, however, agreeably disappointed; since, with very few exceptions, we found *Heliodora* to be an harmless, and an interesting tale; the incidents in which, though sometimes highly improbable, are well managed, and not unnatural. The characters are portrayed with a masterly hand; and, which is of more consequence, the moral is unexceptionable—vice meeting with its due punishment, and virtue with her proper reward. A great deal indeed is said about fate and nature; but nothing of nature's God. Speaking of the "Jerusalem delivered" of Tasso, the Baron has the presumption to represent it as a poem, which, with the exception of "a few beautiful episodes," is of "no value on the whole." This dogmatical sentence is, of itself, sufficiently strange, but the reason on which it appears to be founded is still stranger. "The *Christian Mythology* seemed to her cold and dead, and the object for which its heroes employed their valour entirely founded on opinion. Hence a war of opinions she considered as unworthy of the exertion of the poetic muse. But when she took up Homer, and mingled in his living world of gods and men, where the hearts and the passions of the heroes are on fire, how cold and lifeless appeared those knights of the holy sepulchre!" *Christianity* may, perhaps now be deemed a *fable* by Goethe, and his associate Wieland, who has publicly renounced its tenets, and impiously blasphemed its divine author; but the time will come when these vain philosophers, and their wretched votaries, bursting as they are with the vanity of human reason, will be compelled to acknowledge its reality, when too late to avert the punishments which it denounces on obstinate unbelievers.

The translation is well executed, with the exception of some few expressions, which are not *English*.

The Life of Napoleon, as it should be handed down to Posterity. By J. M—D. 12mo. Pp. 150. Parfons and Son. 1804.

WE have strong objections to any book in which *fiction* is blended with *fact*, since it tends to mislead young minds which are incapable of separating the one from the other. We have another objection too, to a fictitious life of the hero of this little volume. For, however ingenious a writer may be, however inventive his faculties, however fertile his imagination, we defy him to fabricate such a series of complicated horrors, crimes, and enormities, as the faithful page of history presents, in recording the *real* life and actions of Napoleone Buonaparté. The volume before us contains nothing that is improbable; but it falls very far short of the truth;—it is well written, the moral is good; and the principles and sentiments, in general, unexceptionable. We say, in *general*, because we must except the reflections at the beginning of the 6th chapter of the first book, which betray gross ig-

norance of the subject, and shew that the author has been weak enough to adopt the false assertions of the Jacobins, French and English, who, and who *alone*, had the folly, or rather the effrontery, to ascribe the enormities which marked the origin and progress of the French Revolution, to the opposition which it experienced from the best and wisest men in Europe.

Augustus and Mary; or the Maid of Buttermere, a domestic Tale. By William Mudford. 1 vol. 12mo. Pp. 188. Jones. 1804.

THIS tale is founded on a well-known, but very melancholy incident. The characters of the father and mother are well drawn. Mary is a very interesting picture; the object and tendency of the whole is to inculcate virtue, and to caution simplicity against deception. The main tale we believe closely adheres to the original facts, therefore, any analysis of it would be superfluous. The under tale of Louisa Faulkner and William Stinchum seems to be foisted in without any connection with the fate of the heroine, and answers no other purpose than to swell the book. The author also tries satire, which being beyond his reach, he substitutes abuse. Mr. William Gifford is not an object to be hurt by the attacks of such a puny assailant.

Sherwood Forest; or Northern Adventures, a Novel. By Mrs. Villa-Real Gooch. 3 vols. 12mo. Pp. 720. Highley. 1804.

IF the authoress of this production writes for amusement, we advise her to take to some pastime that may not be so public; if she write from necessity we are truly sorry for her, since the proceeds of such a work must afford a very scanty supply. Whatever may be her purpose in giving these effusions to the world, our duty is the same—to estimate the performance by its intrinsic merit.

In a preface, our novelist introduces several very great names, and, at their head, Homer, to prove that “the fire of genius is seldom lit but at the lamp of adversity.” This sentiment she expands in a fine-sounding period full of long words, and epithets, and rhetorical figures. “Poverty in this, as it is called, enlightened age, treads upon the heels of genius, and anticipates every progressive step by rude assaillment, and by the scorpion sting of acute recollection.”

To attempt an analysis of this work would be taking up space and time which we can bestow to much more advantage on publications of importance. We must allow, however, that the passages before us are harmless. The story is the old story that has been so often repeated; the whole essence of which is compressed in the two first verses of *an old song*.

“There *once* did live a lady fair,
And she was in love with a gentleman.”

In *Sherwood Forest* there are half a dozen of ladies fair; and they are all in love. Their loves are so intermixed and complex, that we could hardly discover, *who and who are together*. Their various adventures convey to the reader the following information,—that, if agreeable young men, and agreeable young women often meet together, it is probable love may arise. Indeed the authoress makes good a position that *there is in the sexes a tendency to mutual affection!* This is the *novelty*, and the whole novelty which her ingenuity has discovered, and her ability exhibited; and deserves equal praise
with

with the research of a schoolmaster recorded in *Gil Blas*: the said preceptor informed the world, that in Athens *children cried when they were whipt*.

The Duchess of La Valliere, an historical Romance. By Madam de Genlis. Translated from the French. 2 vols. 12mo. Pp. 480. Murray. 1804.

THIS is a work much superior in ability, and literary merit, to the preceding article; nevertheless there is a mixture of objectionable with laudable sentiments and representations, which renders it at least of a very doubtful tendency.

The history of Mademoiselle de la Valliere is well known to that class of readers, who have a pleasure in studying the intrigues and gallantries of courts, more than the politics of nations. The real amount of her story is, she was a lovely woman of noble birth, attracted the love of Louis XIV. was many years his mistress; but being deserted for another, became penitent, and spent the remainder of her days in a cloister. She never took any share in public affairs, therefore, her life is not, like that of Madame de Maintenon, of any political importance; nor indeed of more biographical importance, than the life of any other concubine who lives in a state of adultery. Attached as we are to kings and princes, WE DO NOT CONCEIVE THAT THE EMBRACES OF ROYALTY CONSECRATE PROSTITUTION; OR THAT AN ADULTRESS IS ONE WHIT LESS AN ADULTRESS BECAUSE HER PARAMOUR IS A PRINCE. Soften her situation by as many mild names as you will, the Duchess of La Valliere was a harlot; and therefore unworthy the countenance of every virtuous woman. This kept mistress had no doubt many to pay her court, since in all ages there will be sycophants who will bow to vice when it is connected with greatness; but the dignity of virtue and genuine religion will avoid the pollution of such associates.

The romance before us represents Mademoiselle de la Valliere as a young lady of great beauty and accomplishments; and also of very amiable dispositions: with that extreme sensibility of heart, which unless accompanied with firmness of principle and conduct, often betrays a woman to ruin. Having lost her parents at seventeen years of age, she was appointed Maid of Honor to Henrietta of England, wife of the Duke of Orleans, only brother to his Most Christian Majesty. One of the handsomest and most engaging men at the court of Versailles was the king, about twenty two years of age, and lately married to the Infanta of Spain. Mademoiselle frequently saw this prince; and before she was known to him, *her sensible heart* was captivated by his charms, although *he was married*. At length he discovered her passion; and after such a discovery seduction naturally followed. Though she yielded to her lover, she still retained so much of virtuous sentiment as to feel great compunction for her fall. This part of the work seems very well intended to exhibit the sufferings which arise to the votaries of pleasurable vice, whose principles are not entirely corrupted, nor their feelings become callous. In this view the object of the work is meritorious. But, on the other hand, a considerable part of the lady's uneasiness arises more from doubts concerning her lover's constancy, than remorse for her own conduct. Besides, we must give very little credit to the *conscience of a lady who continues in the commission of adultery*. The fact was, she did not actually repent until forsaken by her royal lover. Secession from the world, when she was deprived of that vicious intercourse in which she had so long indulged, can hardly be regarded

regarded as an act of virtue and piety. It was certainly much better to retire to the monastery of the Carmelites, than to follow the usual mode of kept mistresses, who, on losing one gallant, try to find another; but her motive was evidently not remorse for her own conduct, for she was manifestly disposed to continue concubine to the king, as long as he was disposed to retain her in that capacity. She left the world in disgust, because a favourite man had left her for another. This is the motive and amount of her penitence as set forth in the novel. Her sentiments and conduct are presented as laudable on very false grounds.—The tendency of the work is to soften our abhorrence of vice, by accompanying that vice with many amiable and some respectable qualities. The Duchesse de la Valliere might be mild, benevolent, compassionate, charitable—but she was an habitual adulteress. And an habitual adulteress ought never to be held up to esteem and veneration.

Such a picture cannot be beneficial to young females, who are a class of readers very likely to peruse such a romance. The intention of the writer may be good; but we cannot think the tendency good; and therefore do not recommend the performance to our readers.

MISCELLANIES.

Instructions for Yeomanry and Volunteer Cavalry. By Colonel Herries, of the Light Horse Volunteers of London and Westminster. Part I. Second Edition. 8vo. Pp. 256. Egerton. 1804.

“THE following Treatise,” says Colonel Herries, in his *Introduction*, “is founded upon, and in all material respects conformable to, *His Majesty's Regulations for the Cavalry*; a book which every officer ought carefully to study, and to which frequent reference must be made for explanations and details not immediately necessary in the present work, which only comprehends what appears to be most essential to the Volunteer Cavalry, for whose use alone it is designed.”

Since the recommencement of hostilities, so many, and so various, have been the publications which have issued from the press, professing to instruct our Volunteers in the different branches of military discipline, that we have been wearied almost to satiety with perusing them. So little, however, of real merit, has appeared on the subject, that we were peculiarly pleased on witnessing the announcement of a work from the pen of Colonel Herries, a gentleman of much experience and assiduity, and of course well qualified for the task which he had undertaken.

We shall present our readers with a brief analysis of the contents of the volume before us; previously to which, however, we shall take the liberty of quoting the opinion of its author, on what has been the subject of much discussion, both in and out of Parliament.

“In order to employ this species of force,” [the Yeoman and Volunteer Cavalry], observes Colonel Herries, “with the greatest effect, and to derive from it that important assistance which it may reasonably be expected to afford, as well in the encounter of a foreign invader, as in the preservation of internal tranquillity, it would probably not be brigaded with regulars, or employed to act *in the line*, except on particular occasions. Considering the character and composition of the Volunteer Cavalry, it seems that

that its peculiar province would be the business of light troops acting in separate detachments; a service which offers full scope to the courage, activity, and intelligence of every individual, and which of course presents the best field for the display of those advantages which Gentlemen and Yeomen must necessarily possess over *privates* of every other description; to whom they must, generally speaking, always remain inferior in the ordinary duties of the common soldier."

The first Chapter of this Treatise relates to horses, and the most approved methods of training them for military service. The second presents a full and perspicuous explanation of military terms. The third consists of instructions preparatory to the drill, illustrative of the first principles of military tactics. The fourth Chapter is appropriated to riding, with much useful information relative to the choice and management of horse-furniture and accoutrements. The fifth contains instructions for the drill, in five classes. The sixth supposes a troop and squadron formed, and going through their different evolutions on the parade.

To remedy the inconvenience arising from there being a variety of instructors, who teach according to their different modes, and the different degrees of knowledge which they possess, "it has been the first object of the present work," says our author, "to lay down such a system of drilling, as will not only assist and accelerate the progress of the private, (who in these corps is capable of uniting theory with practice, and can improve himself by reading as well as by exercise), but will enable the officer of any Volunteer Corps to superintend the conduct of his drill-serjeant, and to determine immediately, whether he is instructing the men in conformity to the established regulation, and whether he employs the proper word of command for every charge which it is intended to effect."

We understand from our author, that it was his intention to place, under the head of *General Observations*, the substance of what is contained in the best authorities, relative to the movements of a squadron of light cavalry; and the reserve for the *Second Part* of his treatise, the manœuvres of a regiment, the duties of volunteer cavalry in garrison and in the field, &c. &c.; but the duty which he owes to the corps which he has the honour to command, particularly at this moment, has prevented him from finishing the work.

We cannot but regret that a Treatise so valuable should remain unfinished. As far, however, as the present volume goes, it may be considered complete, and we will venture to assert, that, by an attentive perusal thereof, a person may acquire more theoretical knowledge—and of that description of theoretical knowledge which may easily be reduced to practice—in one day, than by the verbal instructions of a drill-serjeant for a month.

After what we have said, we can only express our hope, that when the "piping times of peace" shall return—should the *destinies* of the new *Emperor* of the French *REPUBLIC* permit such a period to arrive—our author will not neglect the completion of the task which he originally contemplated.

A Concise Introduction to the Latin Language, compiled from ancient and modern Writers of approved authority. For the use of the Middle Forms in Grammar Schools. By the Rev. George Whittaker, A. M. 12mo. C. Law, Longman and Rees, London; B. C. Collins, Salisbury; T. and G. Burdon, Winchester; T. Skelton, Southampton.

THIS work is founded on the basis of Lilly's grammar, but contains many very judicious alterations and improvements, among which the most deserving of notice are, the addition of Greek nouns to the substantives, and a new arrangement of the pronouns; the verbs also are much better explained to the English pupil than in any Latin grammar we have yet seen, and the syntax, though shorter than that of Lilly, and less encumbered with examples, and consequently less burthensome to the memory, contains all that is sufficient for the learner at the age for which it is intended; and, indeed, when it is once mastered by the boy, the man will have little more to acquire to become an accurate grammarian.

We are surprised that no teacher of Latin grammar, who studies the memory of his pupils, has discarded the vocative case: it should be mentioned only as an anomaly in the singular number of the second declension in those nouns which end in *us*. The following rule in syntax is also very inaccurately expressed in Lilly, "*Est pro habeo regit dativum;*" but it is still more so by Mr. Whittaker, who substitutes *sum* for *est*; for in this case the verb substantive is used impersonally, and consequently has neither first nor second person; but the more accurate mode of expression would be *est* followed by a dative case has the meaning of *habeo*; for when it thus acquires the meaning of *habeo*, it retains its primitive government of the nominative case, as in the example here given to illustrate the rule:

Est mihi namque domi pater est injusta noverca.

We heartily recommend this grammar to the attention of all schoolmasters who wish to abridge the labour of their pupils, without in the least diminishing the fruit of that labour; and we think it need only be known to be adopted in all schools where Lilly's grammar is now taught.

REVIEWERS REVIEWED.

Outlines of a Philosophy of the History of Man, translated from the German of JOHN GODFREY HERDER, Superintendent of the Clergy of the Duchy of Weimar.
By T. Churchill. The second edition, in 2 vols. 8vo. Johnson. 1804.

THE Monthly Reviewers begin their account of this work with acknowledging that *their* readers are entitled to some apology, or some reason, for the late appearance of the article. The apology which they make, if apology it can be called, is far from satisfactory. As our delay has been still longer than their's, an apology would certainly be due from us, were not we persuaded that *our* readers have had *plus quam satis* of the unmeaning ravings of Herder. The truth is, that we had no intention of blotting our pages with any thing more of this infidel divine after the view which we gave of his *oriental dialogues*; but our intention was completely changed by the character given of him in the Review, to which

we have referred *. Herder has now paid the debt of nature, and "gone to his own place;" and, though we do not acknowledge, in its full extent, the truth of the maxim, *Nil nisi bonum de mortuis*, we should yet be sorry to leave on the minds of our readers an unfavourable impression of the memory of a man "of great information, liberal views, and singular impartiality, with as few prejudices and as little vice as ever belong to a human being!"

We sat down, therefore, to peruse with attention these outlines of *philosophical history*, or *historical philosophy*, (for neither the author nor his translator seems perfectly decided which of these titles would best suit the work), and the first thing that attracted our attention was the translator's modesty and singular regard for truth. The translator of the *oriental dialogues* very soon disgusts his reader with Gaelic fictions relating to *Ossian* and *Job*, and with his presumption in claiming a right to change the arrangement which had been formed by his author; but very different is the language and conduct of Mr. Churchill.

"Every one," says he, "who is acquainted with HERDER, must be aware of the difficulty, if not *impossibility*, of transferring his spirit, his 'words that burn,' into another language. To have undertaken a task so arduous, may be deemed presumption in me; and *none* can be *more sensible* than myself, that, in the execution of it, I am far, very far, from having done *what I wished*, and what it would have been the height of my ambition to have accomplished."

That no one can be *more sensible* than Mr. Churchill, that he is far from having done *what he wished* is a truth incontrovertible, because no one, but himself, can possibly know *what he wished* to accomplish; but his anxiety to prevent his readers from falling into a mistake on *this* point is a pledge that he designs not wilfully to deceive them; whilst his own modest respect for the transcendent abilities of his author affords good security for his faithfully endeavouring to perform the *impossible* task which he has undertaken. But, bless us! what geniuses are the Germans! Homer has hitherto been deemed to have as much spirit, and as many "words that burn" as most authors. Yet Pope has, in many instances, though certainly not in all, transferred his spirit and his burning completely into the English language; but a greater than Pope would fail in attempting to do the same thing for Herder. Should any one inquire into the propriety of expressing philosophical disquisition in "burning words," Mr. Churchill, we doubt not, is able to satisfy him, though we are not; for to us precision and perspicuity have always appeared to constitute the whole excellence of a philosophical style. Perhaps the *burning* has, on this occasion, been preferred to the *cool* and *simple* style, to render the book worthy of being dedicated to God, which it is in the following singular paragraph:

"Thus, Great Being, Invisible Supreme Disposer of our race, I lay at thy feet the most imperfect work that mortal ever wrote, in which he has ventured to trace and follow thy steps. Its leaves may decay, and its characters vanish; forms after forms, too, in which I have discerned traces of thee, and endeavoured to exhibit them to my brethren, may moulder into dust; but thy purposes will remain, and thou wilt gradually unfold them to thy

creatures, and exhibit them in nobler forms. Happy, if then these leave shall be swallowed up in the stream of oblivion, and in their stead clearer ideas arise in the mind of man.

"HERDER."

Thus does the author conclude his *preface*, after which the reader will not be surprized at finding him "begin his Philology of the History of Man from *heaven*." The work is divided into twenty books, and each book subdivided into a greater or smaller number of chapters. To each chapter is prefixed a *title* or *contents*; but the *books* have not separately that honour. This we think a defect, and, to shew our regard for the memory of Herder, we shall, in part at least, supply the defect by entitling the first book,

CELESTIAL NEWS, or the GAZETTE of COSMOGONY.

This book is divided into seven chapters, of which the first informs us that the earth is a *star among stars*; that it possesses *faculties* similar to those of an artist; that the law of gravitation is *eternal*; that, as "the planets revolve round one common centre, in spaces proportionate to their magnitudes and densities," Jupiter and Saturn are bodies many millions of times *denser* than *Mercury*; that our sun and planets, with a whole galaxy of suns and planets, revolve round the *Dog-star*; and that the human soul is not merely immortal, but absolutely *eternal*, as God is eternal! This last piece of information must be confessed to be rather stale, having been often repeated by the philosophers of ancient Greece; but of the preceding articles the greater part have surely the charm of novelty.

In the second chapter the author expresses a *modest* regret that he cannot travel to the moon, Venus, and Jupiter, and survey the manners and customs of their inhabitants; thinks it highly probable that, in some future period of his existence, he shall wander from planet to planet; and wishes that he could, at present, ride through the whole regions of heaven on the *hair of a comet*! In this chapter, such is the *burning* of his words, that we are sometimes tempted to suspect that it has consumed his meaning. Thus, when he says that "in us the relation of matter to mind is probably proportionate to the length of our days and nights;" and that "the celerity of our thoughts is, probably, as the revolutions of our planet round itself, and round the sun, to those of either star," his meaning has either evaporated in smoke, or lies buried in ashes. The same thing may be said of the sentence, in which it is affirmed, that "*spirit* and *morals* are physical, and obey, only in a superior degree, the same laws (with matter), all of which ultimately depend on the solar system."

It is observed, in the third chapter, that the earth has undergone many revolutions, of which some were *accidental* and some *necessary*. Of the *accidental* revolutions no theory is to be looked for; "but of the essential and primitive revolutions of our earth," says the author, "I could wish the theory might be discovered before I die; and I even hope it will." This hope was built on the analysis by which "the *electric* matter, and in some measure the *magnetic* have been resolved," or, as the translator expresses it, "reduced to their *simple principles*!" but, alas! *rational* and *well grounded* as such a hope must have appeared, it has been frustrated. Herder is dead, and the expected theory is not yet discovered! An approach, however, was made towards the discovery by himself. "Before our air, our water, our earth could be produced, various reciprocally, dissolving, and precipitating *strains* were necessary." Though we are not told *quidam verbi* what these

strains

stamina were, the information is collected with *certainly*, from the following assertion. "At stated periods, air, fire, water, the earth, arose from, those *spiritual and material stamina*." Nature was under the necessity of producing her least perfect creatures first. Air, water, and light were first formed; then vegetables; then the inferior animals; and last of all man, when the earth had advanced towards maturity. Now, alas! the poor earth has become *old*; and when she shall be completely superannuated, "the eternal laws of wisdom and order" require that "the sun shall attract into his fiery bosom, those powers which she can no longer renovate and uphold; and this the sun may do (without any violation of justice), after having so long warmed us with his paternal care, fostered all living beings, and linked them to his cheering vi'age with golden bands."

In the fourth chapter the author descends a little from his aerial flight; and communicates information relating chiefly to this earth. He first presents instruction to the geometricians; and as what he says of the *sphere* seems to be new, we recommend it to the consideration of the University of Cambridge, which, great as our respect is for that learned and scientific body, we more than suspect to be little conversant with such speculations as those which employ the minds of the philosophers at Weimar. "The sphere is the most perfect figure; containing the *greatest surface with the least mass*; it is, *therefore*, the figure of the earth." The author declares, if the translation be corrected, that "his book will be sacred to him, as long as he beholds the circumambient heaven above him, and this all-including self-encircling earth beneath his feet."—"Every thing on the circumference of this earth is a *wheel*, as appears from the shades of the earth in the moon." Had mankind seriously considered the *spherical* figures of the earth, they never could have been so *absurd* as to murder one another for errors in philosophy or religion; but it would appear that, in the author's opinion, such murders might have been perpetrated without absurdity, on a *critical* or *cylindrical* earth. He seems to doubt whether the division of the globe into *climates* be not a Ptolemean *prejudice*, but is very certain that, "while the ball revolves, *HEADS*" (*human heads doubtless*) "revolve on it as *climates*; *MANNERS* and *RELIGIONS*, or dispositions and *garments*!"

Boys at school, at least English boys, when first taught the diurnal rotation of the earth, find some difficulty in conceiving what keeps themselves and others from falling headlong into the immense void; but our author, who hopes that these *outlines of the philosophy of history* may become a school-book, has kindly furnished them with a solution of the difficulty. "Nature," says he, "has fastened a *gentle weight* to our feet to give us uniformity and *stability*: in the material world it is called *GRAVITY*; in the immaterial, *INDOLENCE*!"

We are next favoured with the reason (and a very delicate reason it is) why a man loves his *country* and his *wife*. It is "not because they are the best in the world, but because they are absolutely *his own*, and because he loves *himself*, and his own labours in them!" "The central point of the earth is every where!"—"Man is the *LORD* and *SERVANT* of Nature; her most *APPROVED CHILD*, and at the same time perhaps her most rigidly *SUBJUGATED SLAVE*!"—"The measure of our faculties, the revolutions of our different ages, the changes of our occupations, phenomena, and thoughts, the nullity or duration of our resolves and acts: all these, we shall find, are ultimately connected with the simple law of the vicissitudes of days and seasons." Still more extraordinary than all this, we are told, that if man lived

longer

longer than he does, his "empire on earth would not be so extensive!" Through the whole of this chapter, as in in some parts of the preceding, the author's meaning, if not *burnt* up, is dreadfully scorched.

The fifth chapter begins with informing us that we are composed of *ether*, and therefore "incapable of breathing *pure air*;" and that "the air, in all likelihood, was the magazine which contained the powers and materials which formed the earth." Then follows an attempt to compound into one system the old and new chemistry, by affirming, that among the powers which act through the medium of the air, are found both *phlogiston* and *oxygen*. After which we are told that "the air is the *matter* of terrestrial creatures, as well as of the *earth* itself;" and, rising with his subject, the author boldly pronounces "the air the *CREATOR of this globe*!" Then follows the fable of Prometheus, which he seems to give as true history. Of the air, which is indeed the *organ* of the Deity, "all the qualities and phenomena are said to be constituted by immaterial powers, which operate in the atmosphere!"

To prevent a mistake, into which it seems men of genius on the continent are liable to fall, the author assures his reader that "the earth is not *ALONE* in the *UNIVERSE*!" that "other celestial beings operate upon its atmosphere; and that the sun, that globe of *eternal fire*, governs it with his beams" The moon, however, acts a very important part. She "hangs even within the earth's atmosphere," which we suppose to have been the *fact* which excited the author's modest and rational wish to travel to her; but though he means not to have had that with literally gratified, he obtained what was surely a better thing—"the power of almost working miracles."—"In the wide labyrinth of contending powers, has the human understanding found a clew, and almost performed miracles; guided principally by the irregular *MOON* *FORTUNATELY* placed so near us!"

"Sick was the sun, the owl forsook his bow'r,
The moon-struck prophet felt the madding hour,"

and attempted to revive the study of *astrology*. "Were all these observations, and their results, ever applied to our aerial ark, as they have already been to the ebb and flow of our ocean, I am of opinion," says the author, "*astrology* would appear anew among our sciences in the most respectable and useful form." In the mean time, till that grand revolution in science shall take place, he contents himself with applying his discoveries to the improvement of metaphysics and politics.

"Be this (the revival of astrology) as it may, we are, and we grow, we *wander*, and we *tail*, under or in a sea of celestial powers, part of which we have observed, and of part of which we have formed conjectures. Since air and weather have so much power over us, and the whole earth; in all likelihood it was here an *electric spark* that shot more pure into this *human being*; there a portion of *inflammable matter* (Q. Hydrogen Gas) more forcibly compressed into that; here a *mass of mere coldness and serenity*; there a *soft, mollifying, diffusive essence*: that determined and produced the greatest epoch and revolutions of human kind!!!"

The information which is first given in the sixth chapter will certainly surprise those plain people who have been accustomed to consider mountains as mere excrescences on the surface of the earth. This is so far from being in reality the case, that from "a simple inspection of a *map* of the world it is apparent that chains of mountains constitute the *skeleton on which the land was formed*, just as muscular flesh was formed on the ribs and other bones,

bones, which constitute the skeleton of the human body!" "Thus America, even according to its figure, is a stripe of earth appended to its mountains!" So are Asia, Africa, and Europe. "Thus the production of the first mountains determined how the earth should exist as dry land. They seem, as it were, the antient nuclei, or buttresses of the earth, on which the air and water only deposited their burdens, till at length a place for vegetable organization was laid down, and spread out." Yet the author is doubtful whether these mountains of so much importance in cosmogony be any thing more than "HARNISHERS;" though he has not told us where the horses that wore them, existed before the formation of the earth; which is probably one of the questions which remain to be solved, and of which he much wished to see a solution!

He finds that Asia was first inhabited, because "it possessed [possesses] the highest and broadest chains of mountains, and on the ridge a plain, which the sea never reached." From Asia he traces mankind through the other quarters of the globe, and finds the most ancient inhabitants of every country on the mountains. "As the mountains distribute water to the earth, so also distribute they people;" and it is to be supposed for the same reason, otherwise the simile would be impertinent. "One height produced nations of hunters, thus cherishing and rendering necessary a savage state: another more extended and wild, afforded a field to the shepherd, and associated with him inoffensive animals: a third made agriculture easy and necessary: while a fourth led to fishing, to navigation, and to trade." We cannot but regret that our author has not told us in what region of the earth it is that men catch fish and navigate ships on the tops of high mountains; for, to our shame be it said, we never heard of it before, though we have long known that "the structure of our earth, in its natural variety and diversity, rendered all these distinguishing periods and states of men unavoidable." We have, indeed, been accustomed to look for the origin of fishing and navigation among the inhabitants of the sea-shore; but to the sea, navigable rivers, and great lakes, this pious prelate attributes other effects—even a variety of governments, customs, and religions among men.

"The inhabitants of America," he says, "dwelt too much separated from one another by lakes and rivers, abrupt heights and precipices, for the culture of one region, or the old word* of the tradition of their fathers, to establish and extend itself as in the wide spread Asia!" We are next informed why there is no *terra australis* or southern continent: it is, because "in that deep sea there is no primitive mountain high enough to create an extensive firm bed!" We thought the air had been the creator; but why is there no high primitive mountain in the deep south sea? Philo-phism should leave nothing unsolved. The aerial insects will not here answer the purpose; for though these subordinate creatures "do what they can, and produce, perhaps, in some thousands of years the little isles, which appear as points in the ocean;" yet it seems their power, and indeed "the powers of this whole southern region extend no farther." Is New Holland only a point in the Ocean?

In the seventh and last chapter of this first book, we have some reflections

* We shall not say what is meant by this *old word*; but such of our readers as have looked into the *oriental dialogues*, or even perused with attention our Review of that work, can be in no doubt about it.

on the cause of the source of the highest chains of mountains in the old and new worlds, which are so tame that they might have been written by a *British* philosopher. We are assured, however, that they will appear from the sequel to be of great importance in the philosophical history of man, when it will be seen that the author recovers his fire. The only burning passage in the present chapter is that in which it is affirmed, not merely that the highest mountains and deepest caverns are *actually* found in South America, but that in South America "flood side by side the giant and the dwarf, the wildest heights with the profoundest depths, of which any country on earth is CAPABLE!"

The second book of this great work might be properly enough entitled,

PHYSIOLOGICAL NEWS.

It is divided into four chapters, giving a *philosophical* account of the processes of *generation* and corruption; but, though this account is abundantly new and strange, several reasons conspire to prevent us from analyzing it so minutely as we have analyzed the author's *Cosmogony*. 1. It is not very intelligible, "the burning of the words" having too often consumed the meaning; 2. The chemistry of *generation* would hardly be relished by such of our *female* readers as have not been illumined; and 3. The analysis of the first book, which treats of *Cosmogony*, is alone sufficient to shew

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute!"

We must not, however, pass over this second book without favouring our readers with a few specimens; and we shall begin with the process by which our earth was fitted to become, what it is the object of the first chapter to prove it now is—a *grand manufactory, for the organization of very different beings*.

"As soon as granite, the nucleus, of our earth existed, there was also *light*, which in the thick vapours of our chaos, acted, perhaps as *fire* (what accurate chemistry?) There was a *more dense and powerful air*, than that we now enjoy; a *more compound and ponderous water* to operate upon it." (What third ingredient had made up the mass of that ponderous water?) "*Penetrating acid dissolved it*," (Q. the air or the water?), "and transformed it into *stones* of other kinds! Perhaps the immense *sands* of our earth are but the *ashes* of this mouldered substance. The inflammable matter of the air probably converted *silex* into *calcareous earth*, and in this the first living creatures of the sea, *shell-fish*, were formed; for throughout all nature the materials appear before the organized animated structure. A still more powerful and *pure* action of *fire* and of *cold* was requisite to crystallization, which inclines not to the *shelly* form, exhibited by *silex* in its fractures, but to geometrical angles. These too vary according to the component parts of each individual, till they approach the semi-metals, metals, and ultimately the *germes of plants*!" (p. 46.)

This is certainly precious philosophy, as is likewise the *novel* information, that "had petroleum and sulphur been spread over the surface of the globe in such quantity as we now perceive sand, clay, and fertile mould, the creatures that dwell on it must have been different from what they now are!" "That nutritious plants are composed of milder salts, and oils, gradually prepared from *loose sand, tenacious clay, and mossy peat*;" that the air "in the
realms

realms of Pluto" (the burning phrase for gold-mines) "is unwholesome to man, because he CANNOT EAT GOLD!" and that "the littleness of man in the domains of nature, may be inferred from the *thin stratum* of fruitful mould, which alone is properly his territory."

In the second chapter, where *the vegetable kingdom of our earth is considered with respect to the history of man*, we are told, that "man and animals are produced from *seed*, which, like the germ of a future tree, requires a matrix." But we must not pursue this subject; and shall only add, that men and trees, when they die, "reign the little *phlogiston* which they contain to the *soul of nature*!" We know not whether the reader, after this, will be surprised to learn, that "in the eye of a superior Being, man's actions upon earth may appear just as important, certainly at least as determinate and circumscribed, as the actions and enterprises of a *tree*!" Of the truth of this assertion, we confess that we are not without our doubts. To the *air*, our author's creator of worlds, a *tree* and a *philosophical historian* are indeed of the same importance; but we have a strong suspicion, that "the *PRINCE* of the *power of the air*" is much more interested in the enterprises of the *philosopher* than in those of the *tree*.

We pass over the author's lamentation on the *humiliating manner* in which children are *begotten*; and regret, in our turn, the occasional defects of his memory. In the former book he traced the human race from one heir who had their residence in Asia. Here he observes, much more philosophically, that "all plants grow wild in some part or other of the world. Those, which we cultivate with art, spring from the free lap of nature, and arrive at much greater perfection in their proper climes. With animals, and with men it is the same: for every race of men, in its proper region, is organized in the manner most natural to it. Every soil, every sort of mountains, as well as a like degree of heat and cold, nourishes its own plants." Therefore, as men and animals are *plants*, there must have been differently organized races of men placed originally in different regions.

We were at some loss to conceive what could have given so *rational* and *sober* a writer such a favourable opinion of the science of *astrology*; but the grounds of that opinion are here developed, and shewn to be *truly solid*.—"The plants of the Cape, in our hot-houses, blossom in *winter*, as then arrives the *summer of their native country*. The marvel of Peru blossoms at *night*, probably because it is then *day* in America *, whence it originally came!" Now these sympathies can result only from the secret influence of the *stars*, or at least of the *sun*, one star, on the plants; and in the discovery of this influence consists the science which our author wishes to restore to its pristine rank.

Next follows a sentimental address to the plants—"salutary children of the earth!" After which we are told that man is a *BEAST*, holding the middle rank between the carnivorous and graminivorous animals. This subject is

* The author attributes this reason for the nocturnal blossoming of the marvel to *Linneus*. We should have the very same opinion of it that we have, had its author been Newton, or even Solomon; but we confess, that from the manner in which he refers to the transactions of the Swedish academy, which we have not at hand, we have strong suspicions that Linneus has made no such assertion.

continued in the third chapter, which treats of *the animal kingdom in relation to the history of man.*

"I must here observe, once for all," says the author, "that man acquired chiefly from BEASTS themselves, that *information*, which enabled him gradually to obtain his dominion over them. These were the living sparks of the DIVINE UNDERSTANDING, (Q. Were the beasts or the information derived from these sparks?) the rays of which, as they related to food, habits of life, clothing, address, arts, or instincts, he condensed within himself from a greater or smaller circle." (p. 63)

It has often been remarked, that the animals peculiar to the new world, have neither the strength nor fierceness of those of the old; and various reasons have been assigned for these differences, of which we believe, that, till the appearance of the work before us, not one was deemed satisfactory by sober inquirers. Our author, however, solves the difficulty with his usual confidence and usual success.

The American animals "disengaged themselves with difficulty from the warm slime," in which they originally grew, some leaving behind them "their teeth; others, a foot or a claw, and others again the tail; and hence it is that most are deficient in size, courage, or swiftness!" An account of the origin of animals very similar to this had indeed occurred to certain philosophers of antiquity, who taught that mother Earth first brought forth vast numbers of legs, and arms, and heads, &c. which approaching each other, arranging themselves properly, and being cemented together, started up at once full grown men and women. But the philosophers of antiquity knew nothing of "the electric stream," which their modern disciples have discovered to be an essential ingredient in the composition of animals; and our author assures us, that "the electric stream being evidently wanting in America," this defect in the animals originally mutilated by the tenacity of the slime of that continent, is the cause of their inferiority to the animals of Asia, Africa, and Europe!

In the fourth chapter, of which it is the professed object to prove, "that man is a creature of a middle kind among terrestrial animals," we meet with two very unexpected pieces of information. The first is, that "in the eye of the eternal Being, who views all things in one connected whole, perhaps the form of the icy particle, as it is generated, and the flake of snow which grows from it, may have an analogous resemblance to the formation of the embryo in the female womb!" and the second, that "no sooner does the bird approach the earth in a hideous equivocal genus, as in the bat and vampire, but (then) it resembles the human skeleton!" These are two of the author's proofs that man is a creature of a middle kind; and we are persuaded that the reader will agree with us in thinking, that they are of themselves a sufficient reason for the exclamation—"Rejoice in thy situation, O man! and study thyself, thou noble middle creature, in all that lives around thee," but more especially in bats and vampires!!

The third book is, like the second, *physiological*; but it contains rather PHYSIOLOGICAL HYPOTHESIS than physiological news. In six chapters the author considers the structure of plants and animals; compares the various powers that operate in animals; gives what he calls examples of the physiological structure of some animals; treats of instincts, which he attributes, not only to animals, but also to vegetables, and even to a stone falling by the force of gravity; considers the advancement of the creature from mere vegetable life, to what he calls

calls a combination of several ideas, and to a particular free use of the senses and limbs; and considers the organic difference between men and beasts.

In this book every thing is attributed to what is termed ORGANIC POWER; but of organic power itself, the reader will look in vain for an explanation or definition. It seems, however, to be the author's meaning, that all the difference between men and beasts, and even between men and vegetables, results from the structure of their several parts, and their combination of those parts into one whole; and that the several senses, instead of being the instruments of mind by which it exerts its various propensities, are the *basis* of those propensities themselves. We shall not, however, be positive that this is precisely the author's meaning; for the style of this book is so totally unlike every thing that we have seen expressive of science, the writings of Kant and his followers alone excepted, that when with no small difficulty we had collected, as we thought, some sense from "the burning words," we found, on closer inspection, that we had got hold only of a *cinder*. It is proper, however, that the reader form his own judgment; and this he may see from the following passage, the most luminous and comprehensive that occurs during the disquisition:—

"Nature bestowed on her living children what she had best to bestow, an organic similitude of her own creative power, animating warmth. From inanimate vegetable life the creature produces, by means of certain organs, living stimuli; and from the sum of these, refined by more exquisite ducts, the medium of perception. The result of stimuli is IMPULSE: the result of perception is thought; an eternal progress of the creative organization imparted to every living being. With its organic warmth, not as perceptible externally to our rude instruments, the perfection of the species increases; and, perhaps too, its capacity for a more delicate sense of well-being, in the all-pervading stream of which the all-warming, all-quickening, all-enjoying mother feels her own existence." (p. 81.)

The subject is continued in the fourth book, in which the intellectual and moral superiority of man is attributed wholly to his erect form, with the superior size, and greater elaboration of his brain. What is meant by elaboration of brains we have no means of discovering; and a reader, not accustomed to our author's mode of writing, might be tempted to charge him with contradiction or inconsistency, when he contends that men are superior to apes, and yet affirms, that the brains of some apes equal in size and elaboration those of man. The contradiction, however, will be seen to vanish, when it is known that the CAPACITY OF SPEECH is the SOURCE OF REASON! "It was in being organized with a capacity for speech, that man received the breath of the divinity, the seed of reason and eternal perfection, an echo of that creative voice to rule the earth; in a word, the divine art of ideas, the mother of all arts." "But the man-like ape is visibly and forcibly deprived" of speech by the pouches nature has placed at the sides of the windpipe.

"Why has the father of human speech done this? Why would he not permit the all-imitative ape to imitate precisely this criterion of human kind, inexorably closing the way to it by peculiar obstacles? Visit an hospital of lunatics, and attend to their discourse; listen to the jabbering of monsters and idiots, and you need not be told the cause. How painful to us is the utterance of these! How do we lament to hear the gift of language so profaned by those! and how much more would it be profaned in the mouth of the gross, lascivious, brutal ape, could he imitate human words, with the half-human understanding, which I have no doubt he possesses!" (Pp. 156, 157.)

Had our author been a British philosopher we should not have hesitated to pronounce that here he reasons in a circle; for if the *dumb ape* possesses *half human understanding*; and if the *capacity of reason* be the *source of reason*, the *speaking ape*, so far from profaning language by his grossness and laiciviousness, might have figured among the philosophers and poets patronized at the court of Weimar by the Duchess Dowager, and might, in time, have even succeeded Herder as superintendant of the clergy! We dare not, however, urge this objection against our author, who being deeply read in the logic of KANT, possesses the happy talent of reconciling what, to our unphilosophical heads, has the appearance of a contradiction.

In this book and in the next, which might well be entitled *METAPHYSICAL News*, will be found some arguments for the immortality of the human soul, which have been often urged with great force; but which are here so completely enveloped in the *sublime* language of KANT, that it requires the utmost effort of meaner minds to accompany our author through the detail of them. As stated by WOLLASTON and others, the reasoning built on man's susceptibility of perpetual improvement, in contradistinction to the capacities of the inferior animals, which, as *genera* and *species*, have not advanced one step since the beginning of the world, is perfectly intelligible; and so would it be, as stated by our author, had he not deprived man of an individual and permanent principle of consciousness. Man's powers are, in his system, all organical; and no power in nature can exist without an organ. He expressly declares that he agrees with "Prieſtley and others who have objected to the spiritualists, that no such thing as pure spirit is known in the universe; and that we by no means see far enough into the nature of matter, to deny it the faculty of thinking, or other spiritual qualities." Yet he repeatedly affirms that he is no materialist; and stigmatizes the opinions of that sect with the appellation of *mists* which, before the torch of truth which he holds up to the world, must vanish for ever!

According to him the *organ of God*, which he describes sometimes as *electric matter*, sometimes as *air*, sometimes as *ether*, sometimes as the *plastic nature* of CUDWORTH; but which seems on the whole to be the *ANIMA MUNDI* of the ancient stoics, animates every organized system on earth, from the crystal in the mire to a NEWTON or a SOLOMON. This plastic substance forms the organs of each individual being which it animates, according to certain laws; and combining itself variously with these organs, furnishes men, for example, with a set of *organic powers*, producing *consciousness*, *reason*, *sensation*, and *volition*, &c. When the organs are worn out, there is an end of the *man*, but not of the *powers* by which he was animated. These pass into another state, and animate *more perfect organs*; for power cannot be annihilated, and all powers are in a state of progression. This idea of progression he carries so far as sometimes to suppose that the system of powers, which act in the organs of man, had formerly animated inferior animals, and even vegetables.

"Be it, that we know nothing of our real or pure spirit, we desire not to know it as such. Be it, that it is originally the same with all the powers of matter, of irritability, of motion, of life, and merely acts in a higher sphere, in a more *elaborate and subtile organization*, has one single power of motion and irritability been seen to perish? Are these inferior powers one and the same with their organs? Can he, who introduced an innumerable multitude of *these* into my body, and ordained each its form; who set my soul over them, appointed the seat of her operations, and gave her in the nerves, bands by which

all

all these powers are linked together, want a medium in the great chain of nature to transport her out of it? And can he fail to do this, when he has so wonderfully introduced her into this organic sense, evidently to form her to a superior destination? (p. 201.)

Should the reader not clearly perceive the author's object through the smoke raised by these burning words, let him peruse with attention the following extracts:

"When the door of creation was shut, the forms of organization already chosen remained as appointed ways and gates, by which the *inferior powers* might in future *raise and improve* themselves within the limits of nature. New forms arise no more: but our powers are continually verging in their progress *through those that exist*, and what is termed organization is properly nothing more than *their conductor to a higher state*." (p. 203.)

"The animal stands above the plant, and subsists on its juices. The single elephant is the grave of millions of plants; but he is a living, operative grave; he *animalizes* them into parts of himself: the *inferior powers* ascend to the more *subtle form of vitality*. It is the same with all carnivorous beasts. Nature has made the transition short, as if she feared a lingering death above all things. The greatest murderer among all animals is man, the creature that possesses the finest organs. He can *assimilate to his nature almost every thing* unless it sink too far beneath him in *living organization*." (p. 204.)

"Strip off the outer integument, and there is no such thing as death in the creation: every demolition is but a passage to a higher sphere of life; and the wise Father of all has made this as early, quick, and various, as was consistent with the maintenance of the species, and the happiness of the creature that was to enjoy its integument, and improve it as far as possible. By a thousand various modes of ending life, he has prevented tedious deaths, and promoted the germe of blooming powers to superior organs." (p. 204.)

"Thus, the scale of improvement ascends through the inferior ranks of nature; and shall it stand still or retrograde in the noblest and most powerful? The animal requires for its nutriment only *vegetable powers*, with which it enlivens parts of a vegetable nature." Then, after observing that animals prey upon each other's *powers* which are all *spiritual*, he adds—"Now, since these cannot exist without *organic grounds*, we are led to consider the human species, if we may be allowed a conjecture on this obscurity of the storehouse of creation, as the great confluence of *inferior organic powers*, which were to unite in it for the formation of man!" (p. 207.)

"Every thing in nature is connected; one state pushes forward and prepares another. If then man be the last and highest link, closing the chain of terrestrial organization, he must begin the chain of a higher order of creatures, as its lowest link, and is probably, therefore, the middle ring between two adjoining systems of the creation. He cannot pass into any other organization upon earth, WITHOUT TURNING BACKWARDS, AND WANDERING IN A CIRCLE: that he should stand still is impossible, since no living power in the dominions of the most active goodness is at rest: thus there must be a step before him, close to him, yet as exalted above him, as he is pre-eminent over the brute, to whom he is at the same time nearly allied. This view of things, which is supported by ALL THE LAWS OF NATURE, (What a prodigy must our author have been?) alone gives us the key to the wonderful phenomenon of man, and at the same time to the only *philosophy of his history*." (p. 225.)

The Monthly Reviewers admit that these speculations on cosmogony, geology,

this part of these *outlines of the philosophy of history*, "without being able to say, that he is a happier and a better man." Much of human goodness, and almost the whole of human happiness, consist in being content with the state in which Providence has placed each individual; and he, who reflects that the author of this nonsense was superintendant of the clergy of a Protestant state, esteemed and caressed at the court of his Sovereign, must have a head and heart singularly formed, if he feel not a glow of gratitude more than usually warm to that Providence which hath placed him in the British empire, and in the bosom of the Church of England.

(To be continued.)

TO THE EDITOR:

SIR,
YOU have lately opened strong, well appointed, and well served batteries against a fortress that Jacobinism has recently constructed, and given to it the name of the Edinburgh Review. The directors of that work by no means acknowledge that it is devoted to the service of Jacobinism: no, that would not *at present* answer the purpose; they must not, if they would be read, speak in the open style of their friend Paine, or the Analytical Review. The democratic and dissenting tribe now make high pretensions to loyalty, and under that mask can more securely attack its real friends and supporters. From the professions of the Edinburgh Reviewers, and also from my thorough knowledge, that all the able literary men of the Scottish metropolis are warm friends to the King and Constitution, I entertained hopes it might add to the number of valuable works. But in the very first number I observed many strong objections, which I shall not particularize, as the work is in your much abler hands. Indeed had I read no other part of the Edinburgh Review than the article in number three on the account of the Egyptian expedition, I should have been perfectly satisfied concerning its spirit and wishes. The great object of the criticism is to support Reynier's account, which, with such gross and impudent falsehood, denies all military merit to the troops of his Britannic Majesty. *I could not, and never can think, that the Edinburgh Reviewers, tarnishing to the utmost of their power the achievements of British heroism, are really the votaries of loyalty and patriotism.* They are not satisfied with reviling the soldiers who were employed in that expedition, but the calumny extended, and still extends to all British soldiers. The reviewer, in the face of our victories, and the complete achievement of our purpose, assumes that we did not effect our object, and in his candour pretends to apologize for the failure. "The English expedition (he says) was opposed to their *immortals*, to troops covered with trophies and scars, who in every new climate had breathed the same courage—who had triumphed alike over the tactics of Europe, and the furious crowds of the East. We were upon an element not natural to us; unskilful, because we were without experience; and unexperienced, because we had no opportunity of improvement. The whole bent of our genius, our resources, and our pride, is turned to another species of glory. In that war we were, and in every war, we are, not soldiers but disembarked mariners, dragged out of our ships to effect a particular object; *doubtful creatures, hardly sure of our feet, and exposed to all the inconvenience of amphibious awkwardness.*" Such is the language that this Edinburgh Review dares to use respecting the heroes that fought under
Abercrombie

Abercrombie and the whole British army. To adduce instances to prove that British soldiers are not such doubtful, helpless, and awkward creatures as this slanderer represents them, would be merely to repeat the most striking and splendid facts that are recorded in military history. Will our gallant army suffer such calumny? Will the friends of the British army suffer their valiant defenders to be so ignominiously branded? The reviewing calumniator well deserves that every officer in the service should join in reprobating a production which has traduced the whole military body. I should not, indeed, have been surprized if a motion had been made in the various regiments that none belonging to them should countenance the **EDINBURGH REVIEW WHICH DEFAMES THE ARMY**. Other loyal and patriotic Britons would readily join in proscribing the *Edinburgh Review* as a vehicle of such false and malignant abuse against the troops of their country; and if these critics had the scope of their criticism properly exposed, I have that opinion of the discrimination, principles, and sentiments of the bulk of our countrymen, that I am convinced the *Edinburgh Review* would soon follow the fate of the *Analytical*, and other productions which were adverse to their country; and, I trust, that as one of the first glories of the Anti-Jacobin Review was to silence the *Analytical*, it will be equally successful in silencing the *Edinburgh*, which croaks the same tune, though in a different key. No part of his Majesty's subjects can be more loyal and patriotic than the great majority of the city of Edinburgh, and none, if the case were properly impressed upon them, would more readily join in discountenancing such calumny than the most respectable citizens and bodies of this metropolis. These all admire your Anti-Jacobin—I trust from it they will receive a full exposure of a publication which will certainly cease to be current as soon as its scope and tendency are pointed out.

As the object of the *Edinburgh Review* is the depreciation of whatever tends to elevate, or to support our country, a natural and obvious branch of their plan is, to vilify every writer who supports constitutional loyalty, patriotism, and order. The mode of execution it varies, but most frequently assumes the appearance of friendly coincidence. The kind of warfare, however, that it employs against the friends of their king and country, in reviewing their works, I shall, for the present, content myself with illustrating in one instance—The review of a poem entitled, “The Defence of Order.”

In the first paragraph, the critic expresses his satisfaction with the political principles of the poem. This surprized me exceedingly, for the evident spite and malignity which runs through the whole of his ironical attempt, gives him all the appearance of one who is sore beset in an argument on politics, and who takes refuge in misstatement, misquotation, and falsehood. I cannot help thinking, therefore, that there may be some small difference in political opinion between the poem and the critic; but admitting that there is none, and that the passions of the latter have been irritated only by the lame execution of the former, and by his terror, lest some unworthy foot should trespass on that Parnassus, of which he has named himself the guardian, let us try to weigh the merit of his animadversion. His next paragraph implies that the language of the poem is ungrammatical; but, in his heat and agitation, he forgets to cite any examples, which certainly does not add to the credibility of such an assertion. He subjoins a list of obscure passages; and although these chiefly consist of detached parts of a train of thought, which, like half sentences, might be made to appear abundantly nonsensical, I own I felt no such labour as the critic

seems to have suffered, in catching the author's meaning. Of the passages quoted as ludicrous, but at which I never thought of laughing, till directed by the critic to do so, I found only one materially objectionable. Unfortunately, however, for the candour and the credit of this Review, it does not exist in the poem, and yet my edition is the same with that which is specified as under examination. But this is not only the *pious fraud* into which the indignation of the critic has betrayed him. He says Lord Nelson is compared to a small cross. This is false. He says Lieutenant Price is compared to a bomb. This is false. He says (if any meaning can be extracted from the obscurity of his wit,) that the conduct of Lord Duncan, at Camperdown, is compared with that of Leonidas at Thermopylæ. This too is false. With equal contempt of truth, he says, that the person to whom the poem is dedicated, is represented as relieving the *poor of the parish*, instead of the *people of a country*, thus unfairly trying to reduce a very splendid to a very ordinary act of munificence. He says, further, that the author thinks himself dealing out immortality; an inference which his singular logic probably drew from the following lines,

" Yet far from him the rash abortive aim,
In *dying* verse to embalm a deathless name :
His to solicit, not confer reward,
Since here the muse may exalt the bard ;
And he, by chusing an immortal theme,
His perishable strain awhile redeem."

Thus, in seven pages, we have six deliberate falsehoods; and are these the critics to whom the public trust for a faithful account of new productions? The Reviewer next complains that the author has praised obscure characters, because living in his own neighbourhood (Perthshire). How the captor of Malta, and the victor of Camperdown, are to be included in the class of *obscure men*, it is for the sagacity of the critic to explain. If, in a poem of two thousand lines, and composed, as it must have been, during the short period of our fugitive peace, there be no worse rhymes than those which the critic has quoted as the worst, it is certainly giving it no small praise. An Edinburgh Reviewer, I think, ought to know that "claim" forms a perfect rhyme with "Graham," unless he chuses to assert that a *Scotch* name should not be pronounced as it is in *Scotland*. On the whole, it appears, that *though entertaining the same political sentiments with the author*, he was as willing to do the poem all the mischief in his power, as if this had not been the case; but, finding a fair examination of it not favourable to his views, he was driven to misrepresentation, and to that species of irony which is a testimony of disposition, not of talents; which is too easy for genius, and too mean for generosity to employ; but into which human weakness, particularly when seconded by concealment, is too apt to fall. I have heard this poem praised by men as good, and almost as wise as the critic himself, but the greatest compliment it has yet received, is the anger of the Edinburgh Reviewers.

Such disingenuous and fraudulent artifices must proceed from a design of misrepresenting; and, as the attempted strictures, serious and jocular, are levelled, without exception, against passages conducive to the just praises of the constitution, and the chief champions of the country, we may very fairly conclude that it is this tendency which makes them reprobate it by the Edinburgh Review. If the critic merely wished to censure literary faults,

faults, he would not have solsted, in expressions forged by himself, to serve as a ground of censure against the author. He would not have sneered at Lord Duncan, nor at the nobleman who, by his liberal and judicious importation of corn, saved not a single parish, but a very populous country from a famine. Such men as Lord Duncan, and the other eminent person in question, deserve and enjoy the praises of every well affected man acquainted with their conduct. But the hero of Camperdown, and every other person eminent for efforts beneficial to their country, may naturally expect the malignant hatred of the Edinburgh Reviewers, who have, with such gross and impudent falsehood, calumniated the British army. These, however, are subjects on which I merely touch; the complete exposure of such disloyal, unpatriotic, and disaffected malignity, I, and many others, anxiously expect from the Anti-Jacobin Reviewers.

I am, Sir,

With great respect,

Your most obedient,

And very humble servant,

J. B.

Kinloch, Perthshire.

Nov. 19, 1803.

MISCELLANEOUS.

Correspondence between Lords Redefdale and Fingal, with Reflections on the Principles, Views, and Conduct of the Irish Papists, and some strong and important Facts in Illustration thereof.

(Continued from P. 316.)

ADVERTISEMENT FROM THE AUTHOR.

I HOPE the Public will excuse my touching again on some topics which I discussed in my last, as, on reflection, I am of opinion, that I did not expatiate on them with that energy and copiousness which their importance required.

The great outcry raised against Lord Redefdale, for having stated, in letters to an individual, some serious truths, which should be made known to every loyal subject of the empire at this critical period, and the concealment of which, by any member of the government, must be deemed criminal, proves an alarming influence in the popish faction, and an apathy arising from a depravation of moral and political principle, in the Protestant body, which should awaken the vigilance, and animate the exertions, of every friend to the Constitution, in its defence.

The reader may form some idea of the great confidence which the Irish Papists have in the strength of their cause, and that it must ultimately prevail, when I assure him, that they had the correspondence of those noble Lords printed in all the English and Irish newspapers, by which they have been the heralds of their own disgrace; and that soon after its publication they were heard to boast, in the streets of Dublin, in the most open and unequivocal manner, that they would occasion the recal of Lord Redefdale, which would be a great triumph to their party.

I shall now shew the reader that English and Irish statesmen were not afraid, at former periods, of speaking their sentiments freely of Popery, against

against that inveterate enemy of genuine liberty, and pure religion, and that they were praised, and not censured, for having done so.

William Cecil, Lord Burleigh, one of the wisest statesmen that ever presided over the affairs of Great Britain, told Queen Elizabeth, soon after her accession, "that the security of her government depended entirely on the affections of her Protestant subjects, and that the Catholics were her mortal enemies, and believed either that she had usurped the crown, or was lawfully deposed by the Pope's bull of excommunication*."

The great Lord Somers, Chancellor of England, said, "those who adhere to the Court of Rome are Papists, enemies and traitors to the realm of England, and utterly unfit for any trust in any Protestant country."

Lord Chesterfield said, in his speech to the Irish parliament, on the opening of the session of 1745, "The measures that have been hitherto taken, to prevent the growth of Popery, have, I hope, had some, and will still have greater effect; however, I leave it to your consideration, whether nothing further can be done, either by new laws, or by the more effectual execution of those in being, to secure this nation against the great number of Papists, *whose speculative errors would only deserve pity, if their pernicious influence upon civil society did not both require and authorize restraint.*"

Succeeding viceroys have absurdly concealed the real state of Ireland from the British cabinet; and led, partly by ill-grounded timidity, and partly by a love of popularity, † they have gradually yielded to the wishes of the Romanists, generally accompanied with insults and menaces to the government, by which they have shaken the pillars of the constitution, and made Ireland the most lawless and turbulent country in Europe.

Lord Clare, the predecessor of Lord Redefdale, declared in the Irish House of Lords, in the year 1792, that if the Roman Catholics were indulged in their extravagant notions of emancipation, England would be compelled to win Ireland again with the sword; and the repeal of the penal laws, instead of conciliating them, has encouraged their disaffection so much, as to produce the rebellion of 1798, which fulfilled his prediction.

The Right Hon William Pitt, who has not been surpassed by any preceding minister in abilities and patriotism, expressed himself with can-

* Hume, chap. 41, p. 248.

† Spenser, in his excellent treatise on Ireland, where he had been secretary to Lord Grey, in Elizabeth's reign, laments this in the following words: "And if I should say, there is some blame thereof in the principal governors, I think I might also shew some reasonable proof of my speech. As for example, some of them, seeing the end of their government to draw nigh, and some mischiefs and troublesome practices growing up, which afterwards may work trouble to the next and succeeding governor, will not attempt the redress or cutting off thereof, for fear they should leave the realm unquiet at the end of their government. And therefore they will not seek at all to repress the evil, but will, either by granting protection for a time, or holding some imparlance with a rebel, or by other like device, only smother and keep down the flame of the mischief, so as it may not break out in their time of government."

How truly descriptive of the Irish government for fifty years past!

door and manly boldness on this subject, in the British Senate; and why should the Chancellor of Ireland be censured for doing so in a private correspondence?

When Mr. Fox moved for a repeal of the corporation and test acts, on the 2d of March, 1790, Mr. Pitt said, after explaining the difference between toleration and persecution, "that the necessity of a certain, permanent, and specific church establishment, rendered it essential that toleration should not go to equality, which would endanger the establishment, and thence no longer be toleration. The extent of the Right Hon. Gentleman's principles, he said, went to the admittance of every class of dissenters to a full and complete equality, and even to the admittance of those who might conscientiously think it their duty to subvert the established church, and not only to the admittance of Roman Catholics, but Papists, properly so called; (and he observed there was no material difference between the two) the latter acknowledging the supremacy of a foreign, though an ecclesiastical prince, who, according to the Right Hon. Gentleman, with *all the odious, detestable, and dangerous opinions that belonged to his church*, ought not to be kept out of the most important and official situations, before the commission of some overt act against the constitution, manifested by force of arms in the open field, by which the policy of prevention might be done away, and a dangerous door opened to the absolute ruin of the constitution. The point at issue was, whether the House should or should not at once relinquish those acts which had, by the wisdom of our ancestors, served as a bulwark to the church, the constitution of which was so connected and interwoven with the interests and preservation of the constitution of the state, that the former could not be endangered, without hazarding the safety of the latter."

As this great statesman must be thoroughly convinced, that the opinions which he delivered at that time were well founded, and as subsequent events have proved that the principles of papists are *as hostile to our constitution as ever*, it is hoped and expected, that he will stand forward in its defence, should Popery ever be brought forward by a Jacobin faction.

I have ever admired and respected him, and have given a most efficient support to his administration; let me assure him, then, that he has more to dread from *Papists in Ireland*, than from Jacobin and infidel France.

Let him recollect, that the repeal of the penal laws, instead of conciliating, has increased the disaffection of the Irish Papists, and that they manifest their decided hostility to the Protestant state as strongly as they did in the 16th and 17th centuries, *when they enjoyed the full benefit of the constitution*. That for this reason the laws can not be executed but with the aid of the military. Let him recollect that the debt of Ireland, at Lady-day 1793, was but 2,344,324l. 7s 8d. and that it is now increased to the enormous amount of fifty-two millions; which has arisen from the necessity of maintaining an immense standing army, for the suppression of *Papist treason*. All these evils will increase with the growth of Popery; and human wisdom can not remedy them in any other way than by replanting the Protestant religion in Ireland, and by extending its blessings to every part of it.

The Earl of Clare gave the following opinions, in the Irish House of Lords, the 13th of March, 1798, on that fatal bill which granted the elective franchise, and many other privileges, to the Irish Roman Catholics,

lies, and by which they were put in a much better situation than the English.

"The bill now upon the table has been backed by authority, and is now by authority presented to us, as a demand of right, by a great majority of the people, who assert that your church establishment is a prophane usurpation upon a foreign prince, and claim to be admitted to a full participation of the political powers of the state; by which alone your church establishment can be supported. If the parliament of Ireland is to listen to the claims of the Popish subjects of this country, to be admitted to political power on the ground of right, I desire to know where we are to make a stand? Religion is the great bond of society, and therefore in every civilized country there must be a religion connected with the state, and maintained by it against all attacks and encroachments, and, therefore, I deny the right of any man who dissents from the religion connected with the state, to demand admission into the state, upon which alone the established religion can rest for support. If the principle is once yielded, in my opinion, it goes exactly to the subversion of all civilized government. Should the parliament of Ireland once admit the claims of Irish Papists to political power, on the ground of right, I desire to know where we are to draw the line? If Papists have a right to vote for representatives, in a Protestant parliament, they have a right to sit in parliament; they have a right to fill every office in the state; they have a right to pay tithes exclusively to their own clergy; they have a right to restore the ancient pomp and splendor of their religion; they have a right to be governed exclusively by the laws of their own church; they have a right to seat their bishops in this house; they have a right to seat a Popish prince on the throne; they have a right to subvert the established government; and to make this a Popish country, which I have little doubt is their ultimate object; and therefore, if I were to look only to the manner in which this bill has been brought forward, in my judgment we are about to establish a fatal precedent in assenting to it."

"But if the manner in which it has been brought forward stood clear of all exception, see whether the principle of the bill can be justified by sound policy. The great argument in support of it has been, that we ought to unite men of all religious persuasions in sentiment, and in support of the present constitution; if this could be effected, I am free to acknowledge it would be a momentous object; but so long as man continues to be a creature of passion and interest, I shall never have any faith in the efficacy of a government founded upon principles of sentiment and fraternity; and therefore, despairing altogether to see a renewal of the golden age, I incline strongly, in framing laws for the government of man, to reject speculation, and to abide by experience; and upon this particular subject, if I am to look to experience, the annals of Europe do not furnish an example of Protestants and Papists agreeing in the exercise of political power in the same state. This has not been peculiar to Ireland, if we look to England during the whole of the last century, if we look to France during five successive reigns, if we look to any other nation in Europe, where the reformed religion has found its way, the progress of discord has been uniformly the same. The contest has originated in religious persecution, has proceeded to civil war and massacre, and has ended only in the extermination of one or other of the contending sects. It is impossible that mere difference of opinion, upon speculative points of faith,

faith, could have produced effects so fatal to the peace of society; and therefore, if we are to trace the evil to its source, it will be found to spring from the active, enterprising, and intolerant spirit of the Court of Rome, and from the canons and constitutions of the Romish church, which, under the specious pretext of religious ordinances, are palpably framed for the attainment of unlimited secular power to the Pope and his votaries."

"I meddle not with the religious speculative opinion of any Roman Catholic. If he chuses to subscribe to articles of faith which my reason and understanding reject, that is his business, not mine. But I object to all intercourse and communication with the Court of Rome; I object to the canons and constitutions of the Romish church, and to the pernicious influence which they have had, and which they always will have, upon the government of every Protestant state, which is not fully and effectually guarded against it."

"The cheat, by which the Court of Rome heretofore imposed upon the ignorance and credulity of Ireland, is a claim of universal and unlimited spiritual power, in every Christian state, derived to the Pope, by divine commission, and paramount therefore to all civil institutions: a power delegated by our Saviour to St. Peter, whom they call Prince of Apostles, and by him transmitted, in regular succession, to every man who has been elected by the college of cardinals to the Papal Chair; and under colour of this monstrous imposition, which, one would suppose, needs statement only for detection, has the Court of Rome, for centuries, embroiled in civil dissensions every nation of Europe, which has embraced the reformed religion, and to which her pernicious influence has extended. The corner stone of her policy has been to promulgate articles of religious faith, which necessarily gave to the Pope a very great degree of secular power in every state, acknowledging his spiritual supremacy; and having laid this foundation, the laws of their church proceed to denounce as heretics, and schismatics, every sect of Christians who presume to dissent from any one article of religious faith promulgated by the holy fathers."

"I have already stated, that the domestic tranquillity of this country, during the present century, was in a great degree to be attributed to the old Popery laws, which had disabled the native Irish from embarrassing the British government, or renewing hostilities against the English settlers. But there was one other cause, to which it must also be attributed, and to which we must always look for maintaining peace and good order in this country. From the revolution down to the year 1782, the system adopted by that body of the people, in whom the power and property of the nation had centered, was to cement the connection which had so long subsisted between Great Britain and Ireland to their mutual advantage, and to cultivate the confidence and affection of the British nation; but in the year 1782, a new scene was opened in Ireland."

He then states the progress and effects of repealing the penal laws, which has been productive of so many calamities. "The avowed object, at this day, of Irish reformers and Catholic emancipators, is separation from Great Britain; and if they shall succeed in their hopeful projects, separation or war must be the inevitable issue."

"I do not know how this proceeding may strike other men, but the avowed existence of a foreign jurisdiction, in the heart of this country, governed by the laws of a foreign prince, evidently framed for the subver-

sion

sion of all Protestant states, is to me a ground of the most serious alarm ; and the wildness with which we are now proceeding, in the modern philosophical system of Catholic emancipation, has very much encreased my apprehensions of the danger arising from it : if this bill shall receive the royal assent, I must from that moment consider the Popish religion as virtually established by law in Ireland."

" The number of Popish priests maintained in this country certainly exceeds two thousand ; I have heard them calculated at two thousand five hundred ; and it seems well worthy of consideration, that this great body of ecclesiastics, exercising unbounded authority over their flocks, acknowledging an ecclesiastical power in a foreign prince, and recognizing, in their fullest extent, the laws of a foreign state, is to be established by law, and let loose upon this country, totally free from all ecclesiastical controul, and disclaiming the authority of the temporal tribunals upon any subject, involving in it the interests of their religion. If any man doubts that the Popish clergy deny the authority of the temporal courts, to this extent, let me refer him to the recent conduct of the parish priests of a southern county. They were summoned in the last session of parliament, to give evidence in a secret committee of the House of Commons, in order to disqualify a number of persons of their own communion, who had voted at the general election, for the gentleman who had been returned one of the representatives of the county ; to a man they refused to submit to the jurisdiction of the committee, or to give evidence before it. And to the scandal and reproach of the tribunal which they had thus insulted, they were suffered to depart triumphantly ; I do believe at the intercession of the gentleman at whose instance they had been summoned, who entertained well-founded apprehensions, that if the House of Commons had proceeded to punish their contumacy, he would have been murdered on his return home."

Lord Fingal, in insisting on Catholic loyalty and allegiance, says, " surely, my Lord, solemn pledges and distinguished acts of loyalty are the best proofs that can be given," meaning of the fidelity of the Irish Romanists ; but when, or on what occasion, did they give any proofs of loyalty ? Was it in negotiating with Francis I. against their liege sovereign, in 1523 ; or in offering the kingdom of Ireland to him in 1545 ? Was it by inviting five Spanish armies to invade it, and by joining them, in the reign of Elizabeth ? Was it by keeping their native country in a constant state of rebellion while she sat upon the throne, in obedience to the Pope's bulls and epistles ? Did not the Popish inhabitants of all the principal towns in Ireland endeavour to assassinate the persons who attempted to proclaim James I. on his accession, and did they not assign as their motive for so doing, that he was not a Papist ? Did not Sir Cahir O'Dogherty raise a dreadful and destructive rebellion in his reign, in which the city of Derry was plundered and burnt, and its Protestant inhabitants were massacred ? Did not Tirone and Tyrconnel, who had been frequently guilty of high-treason, and always pardoned, enter into a conspiracy against the state, in this monarch's reign, after their guilt had been remitted, they were apparently reconciled to the state, and they were reinvested with their honours and estates ? Was not the woeful rebellion of 1641 kindled by the Popish clergy, and on the score of religion ? During its existence, did not the confederate Catholics of Kilkenny, who assumed the forms and the functions of Parliament, offer Ireland to the Pope, the

King

Kings of France and Spain, and the Duke of Lorrain; and did they not invest the latter with it by a deed duly executed? Did not that assembly, declare war by fire and sword against the Marquis of Ormond, the King's viceroy? Did they not at last expel him from the kingdom, by prevailing on their clergy to excommunicate such persons as should remain faithful to him? In consequence of which all his adherents, and even his own relations, who were Papists, deserted him. Did not friar Ponce, in his answer to Beling, boast of this in the following words, "that they did expel the Lord Lieutenant, and forced him away, as much as a man is forced to cast the goods out of a sinking ship, lest he should perish with them? It is true, he proceeds, Ormond might have staid, but nobody would have obeyed him, after the excommunication of the prelates; and therefore, we may truly say that we compelled him to go."

I give the reader the substance of this excommunication, which is replete with treason, duplicity, and the grossest calumnies.

"For the prevention of these evils, and that the kingdom may not be utterly lost to *his Majesty*, and his Catholic subjects, this congregation of archbishops, bishops, and other prelates and dignitaries of both clergies of this kingdom, found ourselves *bound in conscience*, after great deliberation, to declare against the continuance of his Majesty's authority, in the person of the Marquis of Ormonde, having by his misgovernment, ill conduct of his Majesty's army, and breach of public faith with the people, in several particulars of the articles of peace, rendered himself incapable of continuing that great trust any longer, for which we will join with other members of this kingdom, in drawing a charge against him. And we do hereby manifest to *the people*, that they are no longer obliged to obey the orders and commands of the said Marquis of Ormonde, but are, until a general assembly of the nation can be conveniently called together, unanimously to serve against *the common enemy*, for the defence of the Catholic religion, his *Majesty's interest*, their liberties, lives, and fortunes, in pursuance of the oath of association, and to observe, in the mean time, *the form of government the said congregation shall prescribe*, until otherwise ordered by an assembly, or until upon application to his Majesty, he settle the same otherwise. And we do fulminate the annexed excommunication, of one date with this declaration, against all opposers of the said declaration. James-town, 12th of August, 1650."* Here we find a striking proof of the unbounded and dangerous influence of the Popish clergy, who usurped all the powers of the state, and formed a theocracy similar to that which prevailed among the Jews. Can we be surprised, then, that Lord Fingal should yield implicitly to them on this occasion?

Did they not, in a most treacherous manner, issue this excommunication subsequent to, and in violation of, the peace concluded with the Viceroy, in the year 1648, and in which they declared, "that they freely put themselves and their power into his Grace's hands?"

Did not that treasonable assembly, during their session, resolve, "that no temporal government or jurisdiction should be assumed, kept, or executed, in Ireland, or in any province or county thereof, other than what should be approved, or instituted, by their general assembly?"

After a peace concluded with the Viceroy in 1646, did they not attempt, by a degree of treachery unparalleled but by themselves, to cut off him and his army, when they marched out of Dublin, on the security and confidence of that peace?

That same year, did not the council and congregation of the confederate Catholics of Ireland oblige their general, Preston, by a solemn oath, in these words, "to exercise all acts of hostility against the Lord Marquis of Ormonde and his party; and to help, advise with council, and assist in that service, the lieutenant-general of Ulster, employed in the same expedition?" All this time they continued to express, in their manifestoes, *the most inviolable loyalty to the King*. After, having seized the strongest forts in the kingdom, they declared, "that they were ready to yield them up at his Majesty's command, when a course should be taken to secure them, and the Protestants of the kingdom, his only true and loyal subjects, against the factious and seditious Puritans."* It is observable, that at this time they were massacring Protestants of every description; and they had united with the Puritans, previous to the rebellion, to encrease the distractions of the state †

After such proofs of disloyalty and treachery to the King, they manifested an inviolable attachment to the republic, for they presented two addresses to the Rump parliament, one in 1652, the other in 1653, in which the following paragraphs are to be found: "That they did readily subject and put their consciences, lives, and fortunes, as in a sanctuary, under the protection of this commonwealth, having ever since walked peaceably, and in due conformity to the government, without the least defection therein: that contrary to your *known pious intentions*, manifested in the said act for settling Ireland, they do apprehend, that they may be postponed or neglected: that several of the petitioners are able to make appear their *constant good affection and adherence to the Commonwealth*,* for whom a competent time to be allowed to make out the same is most humbly supplicated."‡

These petitions were presented by the agents of the Irish, at the door of the House of Commons in England, and entered by the clerk of the Rump.

It has invariably happened, that Roman Catholics have been republicans under a Protestant state. That axiom, that no person can be subject to political power, or in any manner whatsoever put under the bonds of society, without his own consent, (an axiom which, if carried rigidly into practice, would shake the foundations of civil society,) was first invented by the Popish schoolmen, for the purpose of raising the Papal power over that of kings; as by degrading the latter below that of the people, over whom the Romish clergy had an unbounded ascendancy, the Court of Rome, through the priesthood, established a complete tyranny over both. In the year 1648, a book was published in England, entitled, "Several speeches delivered at a conference, concerning the power of parliament to proceed against their King for misgovernment, licenced by Gilbert Mabbot." This was taken, word for word, from a book written by Parsons

* Ireland, vol. III. p. 74, 122.

* Who cut off the King's head.

† They did so in 1798.

‡ Lord Orrery's State Letters.

the Jesuit, on the succession to the crown of England, which was levelled against the title of Queen Elizabeth. Thus the fanatic levellers, who put Charles I. to death, found a direct sanction for their republican principles, in that pious father's book, written seventy years before; the confederate Catholics assembled at Kilkenny, during the rebellion of 1641, were in every respect a republic.

Doctor Nelson, in his impartial collection of State Affairs, vol. 1. p. 3, tells us, " that the covenanters (republicans), in their sermons and seditious pamphlets, made use of the maxims of the Jesuits, the very phrase and style of Becanus, Sciooppius, Eudæmon Johannes,* and transcribed arguments verbatim out of Bellarmine and Suarez, endeavouring, with those, and Jesuitical fables, false reports, prophecies, and pretended inspirations, to delude the populace, and unhinge them from their loyalty and allegiance.

During the conspiracy and rebellion of 1798, the Popish priests made use of prophecies, as a most successful expedient to rouse and animate the popish multitude.

I will now give some striking instances of Catholic allegiance and loyalty, in the reign of Charles II. Soon after his Majesty's restoration, the Irish Papists presented a remonstrance to him, stating their great loyalty, their sufferings, and their persecution in consequence of it, and the cruelty and injustice of depriving them of their estates, under a pretence of their having forfeited them.

It was couched in very strong terms, and it prayed that they may be restored to their estates, with as much assurance as if they had never violated their allegiance. The falsity and impudence of this remonstrance having alarmed the Protestants, they solicited his Majesty, that there might be a fair hearing allowed at the council-board, by deputies on both sides. This reasonable request was granted, and a day of hearing was accordingly appointed. The deputies on the part of the Protestants were the Earls of Orrery and Montrath, and six more. Sir Nicholas Plunket* was the leader and prolocutor of the Popish commissioners. His Majesty, the Chancellor, the Duke of Ormonde, and several persons of the first rank attended on the occasion. After Sir Nicholas Plunket had expatiated, in a florid speech, on the loyalty and the sufferings of his brethren, he was answered by Sir James Barry, who set forth their treasonable conduct, their barbarous and execrable massacres, of which he had been in some degree an eye-witness. When they had finished, the Earl of Orrery produced three papers, subscribed by Sir Nicholas Plunket and the Popish deputies, when member of the confederate Catholics of Kilkenny. The Duke of Ormonde, who knew their hand-writing, declared that they were subscribed by them; and they, on being questioned, acknowledged their signatures. They were then read in succession before the council-board; when it appeared, that the first, made by the supreme council at Kilkenny, was an order wherein they unanimously resolved to prosecute Or-

* These were Jesuits who taught the most pestilent doctrines, such as king-killing, the nullity of oaths, &c. &c.

† He was speaker, and a most active member of the confederate Catholics at Kilkenny.

monde, the King's viceroy, and his party, with fire and sword. The second was an instrument offering Ireland to the Pope; and if he refused, to the King of Spain; and if he refused, to the King of France; and if he refused, to the Duke of Lorrain. This was after the peace of 1648, which they suddenly and treacherously violated.

The third was a petition, in which they acknowledged the supreme authority to be justly and lawfully lodged in the Rump parliament.

On this Lord Orrery observed, that these men were likely to make good subjects, who offered to give away their kingdom from his Majesty. The King, after making some pertinent remarks on these papers, publicly declared "he was infinitely satisfied that the Irish deserved their sufferings," and sharply reprov'd the deputies for daring to appear before him with so much guilt upon them, and forbid them for ever his presence and court.*

The King acknowledged, in the following words, in his printed declaration for the settlement of Ireland, "that our good subjects, the Protestants, not usurpers, as the Irish in their case entitle them, in our kingdom of Ireland, have borne a very good part in the blessing of our restitution, and that they were early in their dutiful addresses unto us, and made the same professions of a resolution to return to their duty and obedience to us, during the time of our being beyond the seas, which they have since so eminently made good."

I shall now give the reader some specimens of Catholic loyalty and allegiance in the reign of Charles the Second, extracted from the state letters of the Earl of Orrery, lord president of Munster, addressed to the Duke of Ormonde, viceroy of Ireland, with the respective dates of those letters. These extracts will convince the reader that the present state of Ireland resembles strongly what it was at that period; and that, according to the assertions of Lord Fingal, Dr Troy, and Mr. Francis Plowden, *the principles of Popery are always the same.*

In a letter of the 16th of April, 1662, on enlisting the Irish natives, he says, "whether it were not requisite, as soon as might be, to raise men in Ireland for his Majesty's service abroad, and for the service of his friends and allies; by which a double advantage will be gained, of sending away dangerous persons while at home, and useful persons while abroad." In a letter of the 26th of February, 1661, he urges the policy and necessity of admitting none but Protestants into the corporations, and says, "that the Papists could not have rebelled had this been adhered to. The Irish rebels in the towns of Wexford and Dungarvan were supplied with powder and ammunition from Rochelle."

In a letter of March the 1st, 1663 he says that robberies and murders were frequently committed on the English by the Irish. They come vizarded, about the fall of night, into the Englishmen's houses, and surprizing them, bind them, and rob them of all they have †. I believe, if where
any

* Harris's Fiction Unmasked, and Life of Lord Orrery, prefixed to his State Letters.

† Spencer observes on the common people of Ireland, who lived in huts, called Boolies in his time, they grow thereby the more barbarous, and live more licentious, than they could in towns, in any manner they

any such robberies were committed, the priest of that parish (for every parish has a Romish priest, and never were they so numerous or more insolent) was secured,* till, by his influence on his flock, the robbers were discovered, it would prevent many of those mischiefs. I know this is not legal; but if something equivalent be not speedily done, the whole plantations of Ireland will be destroyed without a rebellion.†

This practice became so common afterwards, that a law passed, to levy the damages sustained in the night by the Protestants, on the popish inhabitants of the vicinage.

By a letter of 5th June 1666, it appears, that in an Irish vessel which came into Limerick river, from Galicia in Spain, laden with oranges and lemons, and with two pieces of ordnance on the deck, twelve great guns, ready mounted, were found concealed in the hold.

In the same letter it is said that the Irish had frequent meetings, in order to make preparations for a rising, as they expected that the French would land a numerous body of forces in Ireland, that summer; that there "was a great meeting of the Irish clergy, upon the arrival of one Harris, an Irish Jesuit, sent from their pretended primate, Reily, out of France; that considerable meetings were to be in the four provinces, this month, to hear the said Jesuit's message and advices, and from him the assurance of the speedy landing of forces, arms, and ammunition, with money in the west." The Earl says, "I shall have one at their intended meeting at Macroone, which is the meeting place appointed for this province." "I can assure your Grace, on good authority, that under the cloak of pious uses, many great sums have been lately raised, especially in the west of this province, by the popish clergy; inasmuch that poor servants have been compelled to pay their shillings and sixpences.‡ What your pleasure is should be done herein, I humbly desire to receive, for I doubt, to raise a rebellion again, or to help an invasion; will be thought pious uses by such people." In the same letter it is stated, that a rising was expected in Clare, from the ill inclinations of the people in that county. By a deposition made before Lord Orrery, the 17th of June 1666, it appears that a plan of an insurrection was formed in the provinces of Leinster and Connaught, and that they were to rise in the province of Connaught on the arrival of five ships loaded with arms and ammunition, purchased by primate Reily, and the rest of the Romish clergy. They were to seize all the serviceable horses in the country, and to join the French with them. They prepared a quantity of pike heads and spears.

they list, and practising what mischiefs and villainies they will, either against the government there; by their combinations, or against private men, whom they malign, by stealing their goods, or murdering themselves.

* Sir Charles Ross, who commanded in part of Munster in 1799, made the popish priests answerable for the enormities committed by their flocks, which kept his district perfectly quiet.

† This was exactly the practice of the white boys, right boys, defenders, and united Irishmen.

‡ By the report of the secret committee of the House of Lords in 1793, it appears that levies of money were made in the same manner, so early as the year 1792, by the Catholic committee.

By letters of June 22d and July 11th 1666, we find that the English or Protestants had been all disarmed. This was done by the contrivance and the agents of the Duke of York, afterwards James II. By letter of Jan. 11th, 1666, it appears, that there was at this time an army and a fleet at Brest, ready to sail for Ireland, and that a large squadron of Dutch men of war had sailed to join them. In a letter of the 11th July, 1666, he says "he is confident, that should the French invade Ireland a rebellion will ensue;" and he states this in various letters. Some of the English turned to mass, and being upbraided with it, they declared, "that they did so to preserve themselves;" see letter of 19th October, 1666. The same thing occurred during the rebellion of 1798; for anonymous letters were sent to Protestants, denouncing their destruction, unless they became converts; and in some places they, from the same motive, continue to go to mass. In the same letter he complains of the insolence of the popish clergy, especially since the burning of London. He says, "I shall give your lordship some instances. They have lately set up several schools, which their Jesuits publicly teach in; tho' I know they are the best schoolmasters in the world, yet it is to be doubted they teach their scholars more than their books, and imbue them with ill principles." In our times, *prole pudor!* a college has been erected, and endowed at an immense expence, at Maynooth, in the county of Kildare, by the protestant state, for the education of popish priests; and in the year 1795, when the Romanists were in actual rebellion, and had an ambassador at Paris, negotiating for the assistance of the French.*

The Earl of Orrery was so much afraid that the popish multitude, going to market in the corporate towns, would rise, seize on, and demolish them, that he ordered the officers to have the markets kept outside them; † letters of the 15th June and 2d July 1667. In the former he expresses his fears, that when the rebellion takes place, the roads from Munster to Dublin will be obstructed: an incident which took place in the year 1798. There is not a doubt but that the Duke of York was privy to, and endeavoured to promote this conspiracy in Ireland, and the landing of the French there, in order to promote popery and extinguish the protestant religion. The reader will find incontestible proofs of this in the secret consults and intrigues of the Romish party in Ireland, State Tracts, Vol. III. p. 626, published in London in 1707. It states that the king and council having discovered "that there were designs of introducing popery in Ireland,

* The Pope and Roman Catholic princes of Europe conspired to overturn the government of that arch-heretic queen Elizabeth; and knowing that they could not accomplish it, without sending into England a constant supply of popish priests, they erected, and endowed, seminaries at the following places, for the education of English and Irish priests exclusively: Valladolid, Salamanca, Alcala, Douay, Louvain, Rome, Rheims, and Prague. During the first twelve years of her reign no person was molested on account of religion; but the influx of priests, bred at these seminaries, having occasioned many treasonable combinations, and assassinating plots, against her life, induced a necessity of enacting severe penal laws. It is singular that English statesmen should follow the example of the Pope and the king of Spain in erecting a seminary for popish priests.

† A conspiracy was formed in 1798 to seize Derry in this manner.

pitched upon the Duke of Ormond as the only pilot for that kingdom in a storm; and accordingly he was sent over in the year 1667."

"The Duke of York did not then think it seasonable to oppose it, though he was conscious it was fatal to his design. But, however, he wrought so powerfully with the king, that orders were given to raise men in Ireland, under the notion of foreign service. They were all composed of the natives of the kingdom, except some protestant officers, fit to make Catholics of. The Duke of Ormond would give them no arms, so they were exercised with sticks;* and in a little time the plot in England was discovered, and they were all disbanded. Upon which a discovery was made by the Irish of the popish conspiracy in Ireland; and it is remarkable, that in the whole discovery not one Protestant appeared as an evidence against the papists. A pregnant instance of the great impartiality and equal demeanour of the English towards the natives."† But I pass from these reflections, upon the carriage of the Duke of Ormond and the Protestants, to a course of affairs relating to the whole plot in Ireland; upon the discovery whereof, orders came from England to disarm the papists, but they received such timely notice of the design, by their creatures at court, that there were not found two hundred arms in all Ireland, the Irish having a contrivance of concealing their arms, by thrusting them into bogs, filling the barrels of their guns with batter, which suffers them not to take any harm; and as for the locks, they can easily hide them.‡ The Lord Brittas and others made their escape to France, but the Earl of Tyrone was taken, and committed to Gate House: Sheridan was seized in London, but nothing could be proved against him. Talbot, now Tyrconnel, was confined a prisoner in the castle of Dublin, together with his brother, the titular Bishop of Dublin. The Duke of York went for Flanders; which made the Irish even to despair, and made one of their Lords to declare, with a great oath, *that he believed Jesus Christ was a Protestant, for that nothing they could do did prosper*."|| Coleman the Jesuit, who had been an instrument of the Duke of York, in promoting the Popish interest in England, and who was afterwards hanged in 1678, came to Ireland, and was an active agent in forwarding the progress of this plot.

In the year 1672, a conspiracy was discovered, to massacre the Protestants in Dublin; and it appeared afterwards that it extended to Munster. "The priests (by directions from their superiors) ordered their several congregations, at mass, that at such a time every Roman Catholic should fix over his door a cross made of straw."¶ This was to distinguish them from the Protestants. It appears that vast multitudes of priests came to Ireland from foreign parts about this time, to assist in forwarding this infernal design."

* He knew the extent and malignity of the plot, which was soon to explode, and that they were to have joined in the insurrection.

† Ibid. ‡ The same practice took place in the years 1797 and 1798.

§ A furious fanatic, created a Duke and made Viceroy by James II. He persecuted the Protestants, and went great lengths in overturning the established church.

|| Ibid.

¶ On the night of the 23d of May, 1798, the doors of the Protestants were marked, and men were discovered in the act of marking them.

* Secret consults, in State Tracts, vol. 111.

Lord Fingal mentions, as a striking proof of Catholic loyalty, the address of Doctor Coppinger, titular Bishop of Cloyne, to his flock, which recently appeared in the newspapers, and the late exhortation of Doctor Troy in Dublin.

Nothing affords a more incontrovertible proof of the duplicity and dissimulation of the Catholic body, than the exhortations of their clergy, the loyal addresses, the numerical oaths of allegiance and remonstrances of the laity; and in the latter there is commonly to be found, after a conspiracy has exploded into rebellion, an attempt to gloss it over by a pretext of *jealousie, and fears* of being massacred, a long list of grievances, assurances of loyalty, and hopes, in consideration thereof, of being admitted to a full participation of the constitution.*

Thus after the Lords Justices had shewn the utmost confidence in the Lords and gentlemen of the pale, in 1641, by supplying them with arms, soliciting their advice and assistance in Council, and by giving them commissions of martial law, and every possible mark of trust, they kept aloof, because, as they said, they were afraid of being massacred; and they soon after turned those very arms, which they had thus obtained from government, against it. The fears which the rebels expressed in 1798, of being massacred by the Orangemen, were in the same manner disseminated, to palliate their designs, and to rouse and irritate the multitude. In a convent of Franciscans at Multifarnam, where a number of Romish priests assembled, on the 3d of March 1641, to form the plan of that rebellion, they first agreed, "that their loyalty to his Majesty should be still reserved."

The Cavan rebels sent a remonstrance, expressive of their loyalty to the Lords Justices, in which they requested to be recommended by them to his Majesty, "and that there should be a cessation of all things, until the return of their Lordship's answer; and yet at that time they were mustering their forces, summoning all persons from sixteen to sixty, to meet the Monday following at Virginia, about twelve miles from Cavan.

Soon after the rebellion broke out, the Lords Taaff and Costelloe presented a remonstrance to the Lords Justices, on the part of the gentry and inhabitants of the county of Longford, after they had been some weeks in open rebellion, and had committed dreadful enormities. This remonstrance, which Borlace properly calls a *rebellious and scandalous letter*, was full of pretended grievances, and unreasonable demands. These are to be found in Temple and Borlace.† The parliament assembled the 16th of November, 1641, and the Lords Justices were induced to convoke them so soon, at the earnest instance of some of the Popish members, who said that the deferring it "would be an injury to the whole nation, as hindering them from expressing their *loyal affections to his Majesty, and shewing their desires to quell this dangerous rebellion*." And yet this party, among whom Patrick Darcy, and Nicholas (afterwards Sir Nicholas) Plunket took the lead, were deeply involved in it, and were afterwards members of that treasonable assembly, the confederate Catholics of Kilkenny.‡

* This was the case after the explosions in 1798 and 1803: for after both, the Irish Papists presented such addresses, which were a mockery of, and an insult to, our gracious Sovereign.

† Temple, Borlace, and Leland.

‡ Darcy sat as a Master in Chancery in the upper house of this assembly. Plunket, afterwards knighted by the Pope, when sent as Ambassador to him, was prolocutor in it.

Lord Cokellot, soon after delivering the remonstrance of the Longford rebels to the Lords Justices, went to England, and presented one to the King, on the part of his brethren, at that time in open rebellion; and yet they gave him private instructions to move, "that no forces might be sent out of England, but that the whole work might be left to the remonstrants, and that they would then undertake to suppress the rebels themselves."

The following facts prove their base duplicity, that Hugh Oge M'Mahon, a rebel leader, who was arrested in Dublin the 23d of October, the night on which the insurrection was to have taken place, confessed, "*that all the Lords and gentlemen in the kingdom that were Papists, were engaged in this plot, that on that very day all the forts and strong places in Ireland would be taken, that the Lord M'Guire, and several other Irish gentlemen, were come up expressly to surprise the castle of Dublin, and that twenty men out of each county in the kingdom were to be there to join them.*" His evidence was confirmed by Owen O'Conolly, who freely and voluntarily declared that said M'Mahon had owned to him, that the Irish had prepared men in all parts of the kingdom, to destroy all the English inhabiting there, to-morrow morning, by ten of the clock; and that in all the sea ports, and other towns in the kingdom, all the Protestants should be killed this night, and that all the posts that could be, could not prevent it."

Lord M'Guire acknowledged that he knew of this plot, as early as the month of January, 1640; that application had been made to the Pope, and the Kings of France and Spain, for assistance, and in particular, that the conspirators had treated with Cardinal Richelieu. That the Lords and gentlemen of the pale were privy to, and concerned in it, and that some Popish committees, then sitting in London, were also engaged in it. These depositions are to be found in Borlase and Temple.

Even M'Mahon, a Popish priest, afterwards Bishop of Raphoe, discovered to some members of the Privy Council, at whose feet he prostrated himself for mercy, that he and others had been employed so early as the year 1634, to solicit the assistance of foreign princes, viz. the Pope, the Kings of France and Spain, and other sovereigns, in order to engage the nation in a war; and it appears by Lord M'Guire's confession, that this design was entertained so early as the year 1628, when a negotiation had been carried on with Cardinal Richelieu for that purpose.†

After such unquestionable proofs, that the dreadful rebellion of 1671 had been so long concerted, Mr. Francis Plowden, whose mind is obviously clouded with bigotry, has the audacity to defend the conduct of the Irish Papists, in butchering many thousand Protestants in cold blood, on the score that they acted in their own defence; for in page 141 of his dull ponderous review of the Irish history, he falsely asserts, "that the most serious apprehensions were entertained of an immediate and general massacre or extermination of the Catholics," and that "they united in a regular system of self-

* A certain number of persons came to Dublin, from each county in the province of Leinster, to assist in the insurrection which took place there on the 23d of July, 1803.

† All these depositions are to be found in Temple and Borlase, and in Dr. Nelson's impartial collections.

defence, which to this day," he says, "is most unwarrantably and unjustly styled an odious and detestable rebellion."

The reader will not be surprised at this, when he is informed, that in the dreadful and unnatural rebellion of 1798, he justifies the butcheries committed by the sanguinary Irish fanatics, and criminalises the loyal Protestants, who fought bravely, and bled profusely, in defence of the constitution in church and state.

On the trial of the conspirators concerned in the gunpowder treason, Lord Coke, then attorney-general, observed, "that their scheme was no more than an appendix to the plots framed by their party in the reign of Queen Elizabeth;" and I think the same may be said of the Irish rebels engaged in this conspiracy; for treasonable combinations subsisted in Ireland from the beginning of her reign to this period. Subsequent to the general insurrection, the Lords of the pale declared at the Council board, to the Lords Justices, "their loyal affections to his Majesty, and their readiness and forward concurrence in the service;" and yet soon after they raised a large body of forces, and made Lord Gormanstown General thereof, Hugh Byrne Lieutenant-general, and the Earl of Fingal General of the horse. He was lineal ancestor of the present Earl.

What opinion must we entertain, then, of Lord Fingal, in making such assertions of the loyalty of his fellow-religionists, when such facts, founded in the uniform and indelible records of history, stare him in the face, and when patrols of cavalry at this time begin to perambulate the city of Dublin, for its protection from Popish fury, so early as eight o'clock, and continue to do so all night!

They then framed an oath of allegiance, in which they promise to bear *faith and allegiance* to his Majesty, his heirs and successors, *as far as they may*, though they were in actual rebellion. This subterfuge meant, as far as the tenets of their religion would permit them to be faithful to an heretical Sovereign; and some such evasion was to be found in all the oaths of that Popish banditti, the Defenders. After this, they framed an oath of association, in which they renew their declaration of *true faith and allegiance to the King, his heirs, and lawful successors*; but it contains these paragraphs, "I will obey and ratify all the orders and decrees made, and to be made, by the supreme council of the confederate Catholics of this kingdom, concerning the said public cause (meaning the Roman Catholic religion). And I will not seek, directly or indirectly, any pardon or protection, for any act done, or to be done, touching this general cause, without the consent of the major part of the said council, and that I will not, directly or indirectly, do any act or acts that shall prejudice the said cause, but will, to the hazard of my life and estate, assist, prosecute, and maintain the same."

"I will not accept of, or submit unto, any peace, made, or to be made, with the said confederate Catholics, without the consent and approbation of the general assembly of the said confederate Catholics. And for the preservation and strengthening of the association and union of the kingdom, that upon any peace or accommodation to be made or concluded with the said confederate Catholics, as aforesaid, I will to the utmost of my power insist upon, and maintain the ensuing propositions, until a peace, as aforesaid, be made, and the matters agreed upon, in the articles, be established and secured by Parliament."

The tenor of these propositions was, "that the Popish primates, archbishops, bishops, ordinaries, deans and chapters, archdeacons, prebendaries, and

and other dignitaries, parsons and vicars, and all other pastors of the secular clergy, should have and enjoy all, and all manner of jurisdictions, privileges, and immunities, in as full and ample a manner as they had or enjoyed the same, during the reign of the late Henry VII., and all the churches and church livings, in as large and ample a manner, as *the late Protestant clergy*, respectively enjoyed the same, on the first of October, 1641."

"That all laws and statutes, made since the 20th year of Henry VIII., whereby any restraint, penalty, or restriction, is, or may be laid upon any of the Roman Catholic clergy or laity, or in the exercise of their religion, shall be repealed, revoked, and declared void, by one or more acts of parliament. A preamble was prefixed to this oath of association, in which the reason assigned for their uniting is, the necessity of defending their religion, their lives, liberty, and property, and *his Majesty's regal power, just prerogatives, state and rights*, plotted against by a puritan faction *."

Such was the *full share in the benefits and blessings of our happy constitution*, which they fought for at that period by arms, and with the assistance of foreign powers; and which they now mean to assert by the same means.

They then assimilated themselves to Parliament, having two houses, with a speaker or prolocutor; they proceeded, at Kilkenny, where they opened their sessions, to regulate all the affairs, civil and military, of the kingdom, confronting, and at the same time insulting, his Majesty's government sitting in Dublin.

They also formed a great seal, with which they authenticated their acts of sovereignty, and their credentials, in all their negotiations with foreign princes, to whom they sent; and from whom they received ambassadors, envoys, and agents. The prelates enjoined the priests to administer the oath of association to their congregations, and to receive subscriptions from them; which practice was secretly carried on during the progress of the conspiracy which preceded the rebellion of 1798, and in Charles the Second's reign, as appears by Lord Orrery's letters. Notwithstanding such flagrant acts of rebellion, they professed in the most unequivocal manner, *their faith and allegiance to the king*, in all their oaths, edicts, proclamations, and acts of state †.

After this, and on the 17th of March 1642, they delivered to the king's commissioners at Trim, a remonstrance, to be presented to the king, consisting of thirteen articles, and containing a long list of ideal grievances, and justifying their having taken up arms; but its gross untruths, and false and scandalous aspersions on the government, were ably exposed and refuted, paragraph by paragraph, by the Protestants, in a remonstrance to his Majesty.

* Whose assistance they solicited previous to the rebellion, as they did in 1798.

† Their conduct is well described in the following couplets of Hudibras, p. 1. c. 11. line 315.

"For as we make war for the king,
Against himself, the self-same thing,
Some will not stick to swear we do,
For God, and for religion too."

The Irish Roman Catholics have boasted of their attachment to James II.; but the following facts unequivocally prove, that they had no other design than to make him the instrument of promoting their selfish and intolerant designs; for they compelled him to give his assent to two acts of parliament; though they must have known, that they would have made him so odious in England, as to form an insuperable bar to his restoration: one was, to attain all the Protestant landholders in Ireland; the other, to make that kingdom independent of England. He hesitated to give his assent to the latter, conscious that it would have ruined him in the eyes of the English people; but they sent a message to him by one Nagle, a rigid Papist, whom he had made attorney-general, that they could do without him; and he was obliged to yield.

(To be continued.)

NEW ILLUSTRATION OF A PASSAGE IN VIRGIL.
TO THE EDITOR.

SIR,

I HAVE frequently made an observation, which I think will apply pretty generally, that the Commentators on the Classics, when attempting in an elaborate disquisition to elucidate any obscure passage, very often render it more dark and ambiguous, and are apparently actuated more by the desire of displaying the depth of their own erudition, and their penetration in research, than by an anxiety to illustrate the difficulties of their authors.—In the following passage of Virgil, I think all the Commentators have suffered the true interpretation to escape them, by forming unjust conclusions, and making false refinements on the expressions of the author.

Nam quæ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum
Et circum picis vehitur sua rura phæelis;
Quæque pharetratæ vicinia Persidis urget,
Et viridem Ægyptum nigrâ secundat arenâ,
Et diversa ruens septem discurrit in ora,
Uique coloratis amnis devexus ab Indis,
Omnis in hac certam regio jacet arte salutem.

La Cerda, the great Spanish commentator, himself, although endowed with acute discernment, and sound judgment, has, in his strictures on this passage, given birth to an hypothesis, as utterly inconsistent with reason, as with the meaning of the poet. It is a well-known maxim, that error, when sanctioned by an author of celebrity, is of so insidious a nature, as to taint with imperceptible insinuation the opinions of others; thus the successors of La Cerda, venerating his great pre-eminence in talent, and his keenness in critical acumen, have adopted and cherished this mistaken hypothesis. I allude to this critic's conviction, that Virgil here means the Nile and Indus, two rivers very far remote from one another; and he founds his conviction merely on Virgil's mentioning the "*coloratis Indis*." He does not here recollect, that the ancient philosophers, and especially the poets, styled all those regions "India" which lie between the tropics, under whatsoever meridian they may lie. In corroboration of this suggested emendation, he is obliged to doubt the authenticity of, and to expunge, the following line, "*Et viridem*," &c. He also maintains that "*vicinia*" is not the nom. case to *urget*,"

"urget," but the acc. plural, which is incompatible with the pure Latinity of Maro; and he supports this construction on no better authority than Seneca, who Cap. xv. de Brev. Vitæ has "VICINIO;" which reading is probably false, as Gronovius, in his edition, has it "versatur in vicino invidia;" and even granting that the model and standard of purity, the great Tully, has it "vicinium" in every page of his, yet we might still be in want of authority for its plural, and incontestible objections might be produced against it.

Zenophon, in his eighth book of his Cyropædia, relates that Cyrus, after his conquest of the Babylonish empire, bounded his vast extent of territory with Æthiopia; from whence this country, being part of and contiguous to the Persian empire, might poetically, and even in cool reason, be called "Persis."

The ancient topographers placed the sources of the Nile among Montes Lunæ, in the 104 degrees of S. L.

Persis, or Æthiopia, says Virgil, "urget et sæcundat viridem Ægyptum nigrâ arenâ," which is really the case; on account of its proximity, the height of its mountains, and the periodical inundations of its river, which overflows and fertilizes the lands of Lower Egypt. All these countries, which Virgil here mentions, are adjacent to each other, extending along the banks of the Nile for many hundred miles, from its very source to where it disembogues itself into the Mediterranean.—My arrangement of this passage is as follows:

"Nam omnis regio jacet certam salutem in hac arte, quâ fortunata gens Pellæi Canopi accolit Nilum stagnatæm effuso flumine et vehitur circum sua rura pictis phælis; quâque viciniâ pharetratæ Persidis, urget et sæcundat viridem Ægyptum nigrâ arenâ, et (quâ) amnis deversus usque ab coloratis Indis, ruens discurrit in septem diversa ora."

Perhaps some may object to my interpolating *quâ*, in the last member of the sentence between "*et*" and "*amnis*;" but, in answer to such an objection, I affirm, that such omissions in the poet are not only admissible; but very graceful and elegant; and, to corroborate my assertion, I will produce incontestible authority by the citation of another passage from the same bard; for Virgil himself, three lines after, G. iii. l. 349. "*At non quâ,*" &c. omits a repetition of this word, although the sense undoubtedly requires it after "*turbidus*;" another testimony of the true interposition of *quâ*, and that Nile rises in a country distinct from Æthiopia, may be adduced from Sallust. Bell. Jug. C. xix. "*Dein loca exusta solis ardoribus,*" &c.

And in further confirmation of this construction of the passage, let me remark, with what propriety "*ruens*" is applied to the Nile, when hurrying with impetuosity through Æthiopia, and frequently obstructed in its channel by huge crags and impending steepes; nor do I think it consistent with the refined judgment of Virgil to apply the epithet to the course of this river, when flowing in a broad and smooth expanse through the ample plains of Lower Egypt; this latter interpretation has, however, been adopted by the critics.

And to add greater force to my observation, let me point out the beautiful analogy, the connection and symmetry, that subsist between the different parts of this description, according to this construction;—first, we see the Nile, where he expands his mighty waters in silent majesty along the regions of Upper Egypt, and through seven mouths pours his accumulated streams into the ocean;—next, we observe him passing through the spacious valleys

vallies of Lower Egypt; these two territories, one at the northern extremity, and the other round the middle course of the Nile, are characterized by their conquerors;—whilst the countries around the sources of the river are distinguished by the “tawny Indians,” through whose country it flows.

If you think these observations worthy to be presented to your readers, the honour of their insertion in your valuable Miscellany will be an ample remuneration for the trouble of your's, &c.

PHOSPHILOS.

MISS WILLIAMS'S CORRESPONDENCE OF LOUIS XVI.
TO THE EDITOR.

SIR,

IN the *Universal Magazine* for the last Month, in the review of Moleville's Refutation of Miss Williams's Calumnies upon the Correspondence of Louis XVI. is the following passage: “We cannot, however, close this Review without stating, with some degree of satisfaction, that in the *Universal Magazine* ALONE were these letters considered as FALSE on their first publication: ALL the other Reviews seemed more or less inclined to give credence to their authenticity.” (Vide p. 63.) That the Monthly and Edinburgh Reviewers “seemed to give credence,” and even more, I do not deny, but I am much mistaken, if, from the very first, they were not considered by the Anti-Jacobin Review as an imposture and mere fabrication. If it is so, and I am in an egregious error if such was not the opinion of the Anti-Jacobin Review, I see no reason why the *Universal Magazine* should thus arrogate solely to themselves the praise of superior penetration, in discovering and disbelieving the interpretations of this “pseudo-political” authors. I think, however, we can hardly go so far, with propriety, as to call it penetration in any one to see through so barefaced and ill-contrived a forgery, but rather, perhaps, a consummate blindness in all the other Reviews, who were so careful and sagacious as even to have a doubt about the authenticity of such a correspondence. Should this letter be honoured with insertion, I need not say how gratifying it will be to me to have dispelled the most trifling cloud of accusation from a work which possesses so much real merit as the one which I have now the honour to address.

I am, Sir, with all respect,

Your most devoted admirer and constant reader,

PHILOS.

POETRY.

EPIGRAMS.

ON GALLIA.

Since from curs'd *Gallia* o'er the nations flow
Freedom of guilt—equality of woe;
Since thus she pours her bitterness o'er all,
Let *Gallia* henceforth be translated *Gall*.

THE CORRESPONDING SOCIETY.

Since traitors in these monstrous times
Of *corresponding* are so fond,
We'll hope that shortly with their crimes
Their punishments will *correspond*.

MODERN

MODERN DRAMAS COMPARED.

What a *strange* pack of nonsense is this "Speed the Plough."
I think we may say without danger;
Yet a German's wild brain, we may fairly allow,
Has furnish'd the world with—a *stranger*.

VALUABLE ABSENCE.

A lovely youth there was, his parents' pride,
Who never gave them pain but when he died;
Thus our arch-patriot sees his country bleeding,
And never does it good—but by seceding.

ON BUONAPARTE.

Small mischiefs, *Buona-parté* cou'dst thou do,
Wert thou not back'd by *Mala-Party* too.

INCOGNITUS.

MISCELLANIES.

THE MIDDLESEX ELECTION.

FOR our periodical review of the political state of Europe, we must refer our readers to the preface to the present volume, which will appear with the Appendix, on the first day of October. In the mean time, the space which we formerly appropriated to that article cannot be better occupied than by some reflections on the late Election for the County of Middlesex, which, far from being unconnected with the politics of the country, forms a leading and distinguishing feature in them, opening to our view the principles and designs of a party, which has for some time lain dormant, and enabling us, in some degree, to appreciate the effects of that *broad-bottomed* administration, which so many persons of consequence, and so many more of no consequence, so lately combined to form; from the expected formation of which such immense advantages to the country were prognosticated; and from the failure to form which such fatal consequences to the public welfare were predicted.

On the former Middlesex Election we declared our sentiments pretty fully, and with that freedom which the subject required; and as the remarks which we then made are equally applicable to the circumstances of the *last* election, we refer our readers to Pp 333, et seq. of our *twelfth* volume, and to Pp. 78, et seq. of our *thirteenth* volume, where they appeared. We then commented, with severity, certainly not undeserved, on those degenerate nobles who gave their support to the *Man of the Mob*; the man who had degraded England to be a country destitute of liberty, and not fit for him to live in; who had publicly professed a congeniality of soul and sentiment with the self-convicted traitor, O'Conno; who had taken the naval *martinet* under his special protection; and who, in short, had done all that zeal without knowledge, and activity without talent, could do, to excite a spirit of disaffection throughout the country. We entertained some hopes, that these *sprigs*, or rather these *excrecences* of a democracy, would profit by the lesson which was given them; and that the good effects would be perceptible

tible in their conduct, on any future occasion of a similar nature. But, alas! a spirit of faction, it seems, not only stifles all the generous feelings of genuine patriotism, but subdues all sense of shame!

We have had a repetition of the same profligacy in individuals; of the same disgraceful scenes of violence and outrage; of the same fraud, falsehood, and perjury, as marked the Election of 1802. Sir Francis Burdett, it appears, had acquired additional claims to the support of his old friends, and to the protection of his new supporters. Since that period, he had openly told the public, that *the country had nothing in it worth defending*; and that an indispensable preliminary to preparations for defence, was *the repeal of every law which had been passed since the accession of his present Majesty to the throne*; he had been the bosom friend of a convicted traitor to the very moment of his apprehension; he had, when at Paris, courted an intimacy with the libeller of his country, Thomas Paine; he had selected for his associates at home, men the most notorious for their disaffection; and he had been publicly stigmatized, at a County Meeting of Freeholders, as a man unworthy to appear, as their representative, in the presence of his Sovereign.

But the circumstances of this Election, in whatever point of view they are considered, are, in their nature and tendency, of too much public consequence to be passed over, with a slight notice, like any of the ordinary occurrences of the day. No general observations can do justice to them; they require, and deserve, a particular and minute investigation; and we shall therefore give a brief and succinct History of the Election; in the course of which we shall examine the various charges preferred against the different candidates; suffering them, occasionally, to speak for themselves, but carefully discriminating between *assertions and proofs; fiction and fact; calumny and truth*; and interpersing the narrative with secret anecdotes, for the authenticity of which we can vouch.

In the Election of 1802, Sir Francis Burdett, whom we shall characterize as the *Jacobin Candidate**, for reasons too obvious to need explanation, derived no inconsiderable advantage from the situation of his opponent, as Chairman of the Quarter Sessions of the County; as this circumstance afforded him an ample theme for declamation, and greatly facilitated the *laudable* attempt to inflame the minds of the populace, who have an natural aversion from law, and from Magistrates, who are bound to carry it into effect; but, above all, from goals, which impose very unpleasant restrictions on the freedom of *active citizens*. Accordingly, he eagerly availed himself of this circumstance; and, in his first address to the public, talked of "*all the cruelties and tortures, and all the murders by torture, connected with it, (the House of Correction), and resulting necessarily from the system by which it is re-*

* Sir Francis Burdett's favourite friend and trusty Counsellor, Mr. Clifford, declared on the Hustings, during the last Election, that *he gloried in the name of JACOBIN*; a declaration for the sincerity of which we incline to give him ample credit; he was not very fortunate, however, in the prediction which he uttered in the same breath, that *the cause of Jacobinism would be triumphant*! As he, therefore, who had the best opportunity for forming an accurate judgment on the subject, considered his client as the champion of that cause, and as a man of the same character with himself, our readers will readily acknowledge the propriety of the appellation by which we propose to distinguish him.

gulated." Observing, *en passant*, that this horrible system was the invention of a man whom the public have agreed to characterize as *the benevolent*, par excellence: it was supposed that this source of scurrility was exhausted; or, at least, that, not being opposed by the same candidate, the Baronet would lose the benefit of it. But the ingenuity of Jacobinism exceeds the conceptions of the vulgar, and it was resolved, in the *virtuous* cabinet of Piccadilly, that the name of his present opponent being the same, and he being, moreover, the son of his former competitor, and with all, a *Justice*, the same means should be employed for raising a popular outcry against him. Accordingly, the following advertisement appeared, by way of preparing the public mind for what was to follow:—

To the Independent Freeholders of the County of Middlesex.

Gentlemen,

THE great and disinterested encouragement which I have already experienced in my canvass, at once demands my grateful acknowledgment, and inspires me with confidence of success. To insure this, however, your exertions must be unremitted, and the generous support which you have hitherto given me should be manifested by an early appearance in my favour. Among the successful events of the late Scrutiny, I esteem it the chief, that a great number of persons were disqualified, who, without any just claim to vote, had long been encroaching upon your rights. These were the Prebendaries of Westminster, with a long train of servants and pensioners, all the officers and placemen of the Courts of Chancery, King's Bench, Common Pleas, and Exchequer. By one decision of the Committee, above 400 Voters of this description were disqualified. The removal of these men (the dependants of the Minister, and uniformly subservient to his mandates) gives you a decisive majority in the County. Let me request you will but exert yourselves, as becomes you, to maintain it, and you will defeat an interested opposition, which is raised only by Contractors, Placemen, and others, still more unworthy to exercise the franchise of electors.

Of those who are contented that the Minister should squander public money without controul or inquiry, that English prisons should be made dens of oppression and torture, that the lives of their fellow-subjects should be wickedly aimed at under colour of justice—of such men I cannot be a fit representative; let them carry their votes and their subscriptions to my opponent. He may tread in the steps of his father, and will not blush to receive their support. My better reliance is on the virtue and integrity of those who behold with detestation the progress and consequences of corruption, and who consider each vote that is given (whether by the elector or the member) not as the instrument of private advantage, but as the discharge of a sacred trust.

I am, Gentlemen, your devoted humble servant,
Piccadilly, July 19, 1804.

FRANCIS BURDETT.

Sir Francis probably chuckled at the idea of having as absolute and exclusive a command of the *press*, as he had at the former Election; and of being treated with the same lenity, and forbearance which he then experienced. Happily, however, he was not suffered to remain long in this error. This precious effusion of Jacobinism drew forth the following answer:—

To the Independent Freeholders of Middlesex.

SIR FRANCIS BURDETT has very soon indeed thrown off the flimsy veil

veil of WHIGGISM which some of his more artful supporters had persuaded him to assume, and returned, like a dog to his vomit, to his favourite creed of PURE JACOBINISM. In his last address to you he has resumed his old tone, and, in the usual cant of his sect, has inveighed against *Churchmen and Statesmen, Officers, Ecclesiastical and Civil*. You will probably think with me, that he had better have spoken out at once, and, in the language of his worthy Fellow Labourer in the Revolutionary Vine-yard, THOMAS PAINE have declared "war against the *whole hell of monarchy*," for he very well knows that without such officers as those whom he stigmatizes, neither the British monarchy, nor any other government whatever, not even his favourite military despotism of France, could possibly subsist, nor the ordinary business of civil society be carried on. He has told you that all the prebendaries of Westminster, and all the officers of the Courts of Law and Equity (how came he to omit the Bishops and the Judges, whose situations are similar?) are "dependants of the Minister, and uniformly subservient to his mandates." He knew the falsehood of this assertion when he made it, for the offices which he refers to are holden for life, and had ever been regarded as *Freeholds* until the late decision of a Committee of the House of Commons. The persons who hold them, therefore, are as *independent* as the possessor of any other freehold property. But it was natural enough for him to exert in the annihilation of rights enjoyed and exercised for ages, the direct and inevitable tendency of whose efforts is the subversion of all existing institutions, and the introduction of those sanguinary scenes of desolation and anarchy which have rendered a neighbouring country an object of horror and of dread to all the nations of the earth. SIR FRANCIS BURDETT boasts, too, of being the defender of your rights, and the champion of your independence. Yes; he has indeed, defended the rights and freedom of electors! but in a way peculiar to himself—by disfranchising *real* freeholders for some trivial defect of form; by erecting into freeholders *men of straw* without the shadow of a right to vote, alike destitute of property and of principle, and by controuling your choice in the usurpation of a seat to which your voice, legally expressed, but corruptly misrepresented, had raised another.—That after this conduct, and the complicated scene of tumult, corruption, and perjury exhibited at the last election, SIR FRANCIS BURDETT should flatter himself, or insult you by the statement, that he could on the present occasion *only* meet with opposition from "*contractors, placemen, and others still more unworthy to exercise the franchise of electors*," (whom, however, he does not venture to designate) is an instance of self-sufficiency, and of confident effrontery which the county cannot fail duly to appreciate, and properly to reward.

By affirming that "English prisons are dens of oppression and torture," and that the *lives of our fellow subjects are wickedly aimed at under colour of justice*, he at once libels his country and condemns himself. If he really believes this assertion (most *infamously false* as it is) to be true, why did he not make it the subject of a specific motion, in the House of Commons during the two years which he was allowed to sit there? Why not institute a serious and solemn inquiry into the facts? Why not devote some small portion of his wealth to the prosecution and punishment of such atrocious offenders? Why not specify the instances of oppression and of torture? Why not explicitly declare *whose* lives have been wickedly attacked under the colour of justice? Why not propose some law to remedy the evils of which he complains? An honest man would not prefer such charges as these without
having

having the most satisfactory proofs of their justice, and an honest man in possession of such proofs would not satisfy himself with a bare statement of the facts in a public advertisement. These are not electioneering squibs—these are not mere personal attacks, nor mere party effusions. Such charges strike at the root of society itself. A libel on the *justice* of a country is an attack on its vital part; it tends to destroy every sentiment of affection for the *Sovereign* who can tolerate such abuses, and of attachment to the constitution which can allow them to be committed with impunity. What must we think, then, of a man who can prefer such charges without a shadow of proof to support them? Is he, who can libel his country for *his own interest*, fit to be your representative? The voice of every loyal freeholder will reprobate the presumptuous thought!

If SIR FRANCIS BURDETT really held in detestation "*the progress and consequences of corruption*," why did he encourage and support the conduct of the Sheriffs at the last election, during its *progress*, which a committee of the House of Commons have declared to be *corrupt*? And why did he profit by, and seek to perpetuate, the consequence of it—his own seat in the House? By doing this he has clearly proved the nature and extent of his objections to *corruption*: and possibly his hatred to prisons may be traced to its source, with equal facility, when it is recollected that his first abuse of them was occasioned by the confinement of *mutineers* in the *navy*, and by that of his friend Colonel Despard, whose praises he so loudly sounded, whole cause he so forcibly pleaded in the House of Commons, and whose friendship and intimacy he so sedulously cherished, and so carefully preserved till the very hour of his apprehension on a charge of *high treason*, for which he was afterwards *executed*.

It is not surprising that a man who has selected for his *friends* and *associates*, such characters as Despard, should call for a *repeal* of all the laws which have been passed during the mild and benevolent reign of our *present Sovereign*, the first of which laws, be it remembered, was that which rendered the *judges of the land independent of the Crown*. But it would be surprising, indeed, if such a man were to meet with advocates and supporters among the freeholders of this Metropolitan County. Let those who approve his principles support the man. You, I am sure, will avert such disgrace, remembering that this is a *public cause*, the cause of *law against licentiousness*; of *order against anarchy*; that the eyes of the whole united kingdom are upon you, and that to every subject of the realm, you are responsible for your conduct, for, as it has been well observed, "on it may depend whether they will much longer be French or English subjects."

A MIDDLESEX FREEHOLDER.

If Sir Francis Burdett had felt any regard for his public character; if he had wished to conciliate the esteem, and to secure the patronage, of honest and upright men, these forcible comments on his most impudent address would certainly have called forth a *reply*. It was surely necessary for a man, who claimed the public attention and support, to substantiate the facts, his reprobation of which he chose to consider as constituting a great part of his claim, and to justify himself against the charge of falsehood here so directly preferred against him. But it seems to have been his object, from the first moment of his becoming a candidate, till the close of the Election, to advance the most flagrant falsehoods as facts, and to preserve a most contemptuous,

tuous, though a most convenient, silence, when dared to condemn them by proof: regardless of every thing, which an honest man values, in public life, so that he could but make an impression for the moment favourable to the accomplishment of his immediate object. In taking credit to himself for the disqualification of Freeholders, who had for centuries exercised the elective franchise, he again transgresses the bounds of truth, as, indeed, he almost invariably does, whenever he addresses the public; for, instead of "above 400 voters of this description" having been disqualified, the number was below 200, as may be ascertained by a reference to the minutes of the Committee of the House of Commons. Even at an *advanced stage* of the Election, the *Jacobin Candidate* acknowledged from the Hushings, that he could not abuse his opponent, because he *knew nothing of him*; yet even before the Election began, we see him abuse this man, of whom he knew nothing, in the most infamous manner; and even assuming an intimate knowledge of his sentiments and his principles, as manifested by the assertion, that Mr. Mainwaring, jun. would "not blush to receive the support" of men "who are contented that the Minister should squander the public money without control or enquiry; that English prisons should be made dens of oppression and torture; that the lives of their fellow subjects should be wickedly aimed at under the colour of justice." It must be conceded to us, that nothing but a most intimate knowledge of a man's disposition could possibly justify another in bringing so heinous a charge against him. Yet of the man whom he so charged he afterwards acknowledged *he knew nothing*! The fact is, that this was neither more nor less than a *soul and wicked lie*; we happen to know the gentleman thus flagitiously calumniated; and we will tell Sir Francis Burdett, and dare him to contradict us, that he is a man of generous sentiments, of sound principles, and of exemplary conduct; who would not only blush to receive support from such characters as are here described, but would blush still more to be supported by corruption, perjury, and fraud; and, most of all, to degrade himself by being the associate of criminals, rebels, and traitors! We will unmask this profligate hypocrite, this wholesale dealer in falsehood, (who has the effrontery to talk of relying on "virtue and integrity,") and expose him to the world in his genuine colours.

(To be continued.)

TO CORRESPONDENTS.

Such communications of our Correspondents as have not yet appeared are intended for insertion in the Appendix.

TO OUR READERS.

The Appendix to Vol. XVIII. will be published on the first of October; and to it will be prefixed, by way of Preface to the Volume, a view of the Political State of Europe.

ERRATUM.

In the motto to the present Number, for "Milton" read "Langhorne."

APPENDIX

TO VOLUME XVIII.

Memoires pour servir à l'Histoire de Notre Littérature depuis François 1er. jusqu'à nos jours. Par M. Palissot. 2 Tomes. A Paris, chez Gerard, Libraire, rue St. André des Arcs. No. 44. 1803.

Memoirs of French Literature, &c.

THE author of these memoirs is well known, by those who are acquainted with French literature, as the writer of the dramatic piece entitled "*Les Philosophes*." The just and pointed ridicule there poured upon the men who, by their writings and indefatigable industry, have contributed to tear asunder the bonds of society, have endeavoured to destroy every moral feeling, and to deprive us of those consolations which religion alone can bestow, led us to expect something very different from what we meet with in this publication. But of France there is no hope, of liberty it has no idea, and seems equally contented under the reign of anarchy and of despotism. From the time of Louis XIV. to the dissolution of the monarchy, the morals of the great became every day conspicuously worse: the middling ranks followed their examples, and a gross ignorance, perhaps, happily for their situation, prevented the lower orders from seeing or feeling their abject state. Like the degraded Romans they looked for nothing but "*panem et Circenses*;" if they had brown bread, and could dance, though in wooden shoes, at the fête of their village saint, every wish of their heart was satisfied. In this state of things appeared gradually a set of men, known at first by the name of *Gens de Lettres*, but who, as they rose into consequence and power, bestowed upon themselves, *exclusively*, the appellation of *Philosophes*. Replete with the vanity, the theorising, and castle-building passion of Frenchmen, they combated by sophistry, or held up to ridicule, every thing established by the wisdom of ages. Forms of government totally unsuited to human nature, and a morality highly suitable to a band of miscreants, appeared in various shades and colours from this philosophical manufacture; while the "*monster*"* religion (such was their term) was excluded by them from all their multifarious, discordant, and absurd arrangements of society. Europe, and the whole world feel, and will long feel, the dreadful effects of their too successful schemes.

* "*Ecrasons le MONSTRE!*" was their *cri de guerre*.

Against these men Mr. Palissot boasts to have written *Les Philosophes*. True, he did write that comedy, and it is equally true that in it the philosophists are ridiculed. But, from many things in the volumes before us, we are led to suspect that his motives were not pure; that, instead of being impelled by the great interests of society, the writer was influenced by reasons less commendable, and that the work owed its birth to literary jealousy, and to his not having been admitted into the philosophistic conclave.

When a writer condemns in one person what he approves in another, we with reason conclude that *persons* and not *sentiments* are the objects of his satire and indignation. We can have little confidence in the sincerity of Mr. Palissot when we find him execrating D'Alembert and others for their immoral and irreligious writings, while he appears as the apologist of Voltaire, the great apostle of immorality and infidelity. He does not spare the licentious writings of those with whom he was personally at war; but this we must impute alone to his being at war with them, after having read what he says of the works of the younger Crébillon. "Let us not lay to his charge," (says he) the licentiousness of the manners he has painted: he had a right to say to the age he lived in, Is it my fault if *these manners are yours?*" On the contrary, let us admire the singularity of that art by which he contrived to express without grossness the most loose ideas, and to present the most voluptuous delineation—one is tempted to believe that the graces themselves have cast their veils over his nudities. We are not disposed to contradict Mr. P. in what he says of French manners, we will only ask him if he thinks that the object of Crébillon, and his prototype, Petronius, was a reformation of manners; or, supposing it to be so, whether their method of reform was likely to be successful? And, lastly, whether a person who at least pretends to have a concern for public morals, ought, consistently, to have spoken of Crébillon's works as he has done? But, above all, his passing over Parny without devoting him to execration determines our opinion of Palissot as to religion and morals. The gross obscenity, and horrible blasphemy, of Parny go beyond every thing which had appeared in the world: and yet he is characterized in the present work as "an amiable poet, full of grace, who has written many easy, natural, and voluptuous verses, such as were the production of the good old times." Ver. ii. p. 238. We just add, for the credit of Mr. Palissot's "*Gouvernement réparateur*," and the Abbé de Lille's *Restorer of Religion*, that this execrable book is printed at Paris, *avec privilege!* we think by Didot.

From the work before us the author's attachment to the cause of liberty seems to rest on grounds as unsubstantial as his concern for religion and morals. The following passage, we cannot help thinking, will serve as a proper foundation for either the *Consular* or *Imperial* regime of Buonaparté. "*Liberty* is undoubtedly the greatest good, and *slavery* the worst of evils: but we may be permitted to examine if that which is called liberty be not, in the present state of society, often

often a fatal advantage; and whether slavery, modified by the gentleness and indulgence of a *master*, and by the interest he has to preserve his *slave*, would not offer a more happy situation than an illusive liberty, the effect of which is almost always to send the wretched possessor in want and misery to his grave." Tom. ii. p. 108.

After this we cannot be surprised when we find him giving to the present despotism of Buonaparté the appellation of "*le gouvernement réparateur*" to which France owes peace and glory. His answer to Helvetius is of the same complexion. "My country," Helvetius has said, "has at last stooped to the yoke of despotism—the degraded nation is at present the scorn of Europe, no salutary crisis will ever restore its liberty." To this he triumphantly replies; "These gloomy predictions have been most gloriously belied by what has really taken place—the existence of a *First Consul* did not enter into the calculations of philosophy." Mr. Palissot either must have no feeling of the present state of France, or, contrary to his feeling and conviction, he basely joins in the gross adulation now so generally bestowed by that fallen nation on their Corsican tyrant. He can exclaim against the former tyrants of revolutionary France, when he mentions the death of Linguet. "He was condemned by that dreadful revolutionary tribunal, which, disdaining even the appearance of legal forms, allowed no defence to the accused either by themselves or by an advocate of their choice, and which, with barbarous sport, founded its decrees of death on pretended suspicions, of whose falsehood and absurdity they were perfectly convinced." Yet this man, so clear-sighted to the atrocities of former tyrants, is blind to all the enormities of "*le gouvernement réparateur*" of Buonaparté! Shall we apply to this perversity of mental vision—

"Thou art all *beauty*, or all *blindness* I?"

We are rather inclined to think that his confidence in the gentleness and indulgence of the "*master*" who at present rules over prostrate France, is not of that kind which leads to the disclosure of real sentiments. It is no very bold assertion to advance, that, if Mr. P. had risked any "*reflexions hardies*" on the present administration of France, as Mézeray did under the reign of Louis XIV. he would not have escaped so well as that historian, who only lost his pension.

When we turn from the consideration of the religious, moral, and political character of this publication, to a view of its literary merits, we do not find them of the first order. Many obscure writers occupy more room than they ought to have done; while a short, meagre, and unsatisfactory article is often all that is bestowed on authors of the highest name. Personal antipathy, or its opposite, too frequently appears to guide the pen of Mr. Palissot: of course the reader, who gives him credit for impartiality, will be often deceived.—When he does mean to be impartial, we would not advise those who wish to form a judgment on French literature to be implicitly guided by his decisions. His taste is too violently French to be followed as a sure

guide. We know not whether he would carry his attention to *style* so far as the *puriste* Bouhours, who, when dying, muttered to himself, "I am going, or I am a going," and then, after a pause, "yes, both phrases may be used,"* but we are not disposed to chuse for our leader in taste, the man who assures us in one page, "that *style* is *precisely* what gives immortality to works of genius;" vol. i. p. 380, and in the next maintains, "it is *not by brilliancy of style*, but by the *thoughts*, and *energy of expression* that works reach without decay the latest posterity." Ib. Pp. 381—2. We can have no confidence in a leader of this kind, who himself appears to have no certain rule on which to found his literary decisions; and who, in fact, sometimes decides by one of his criteria, and sometimes by the other, as the caprice of the moment directs, or as best suits his purpose of praise or condemnation. *Style*, however, upon the whole, seems to be his favourite criterion.

The following specimens will enable our readers to form an idea of the writer's manner.

"Buffon (Louis le Clerc de), of the French Academy, and of the Academy of Sciences, born at Montbart, in Burgundy, in 1707, died at Paris in 1788. One of those men whose reputation has augmented the glory of France after the age of Louis XIV. He is as superior to Pliny as the sound philosophy of the present day is preferable to the errors of ancient physics. His *Natural History* is a monument of genius and eloquence, for which we are envied by all Europe; and which has had in M. M. Guéneau de Monbeillard, and de Lacépède, continuators worthy to co-operate in that immortal work.

"The greatest praise we can bestow on Buffon is to acknowledge that he is every where equal to his subject. He is not only admirable in the smallest details, but when we read his first and second views, we are tempted to believe that he has a portion of the *Supreme mind*, that in his delineation of the plan of nature he has obtained by surprise the secrets of the *Creator*.†

"His *style* has appeared too poetical to some peevish and jealous minds, who have pretended that he has written the Romance rather than the History of Nature. But who ought to paint, if not the historian of the wonders of the universe? And can the hand of a master be shewn, without sometimes purloining the sacred fire of poetry?

"If Buffon appears to have paid some tribute to the weakness of humanity, it is by abandoning himself too much to the spirit of system. After the example of Descartes, he has given us a cosmogony, not less ingenious, perhaps, but certainly not less chimerical than the world of that philosopher. That spirit of system is unhappily one of the vanities of physics. To it we owe the atoms, the vortices, the monades, and, lastly, the organic living molecules. Were we permitted to say that the Supreme Being smiles, it would certainly be when he beholds man quitting his character of observer,

* "Je m'en vas, ou je m'en vais—oui, tous les deux se disent."

† Mr. P. would have done well to recollect that, while he was writing what he, no doubt, thought a sublime period, while he was converting M. Buffon into a Prometheus, he was himself a blasphemer.

which alone suits his limited faculties, for the vain fancy of creating worlds." Vol. I. Pp. 122—4.

"Raynal (L'Abbé Guillaume Thomas), born at St. Géniez in 1711, died in 1796. His Histories of the Parliament of England, and of the Statholderat, written in a style ill-suited to the subject, loaded with misplaced ornament, with anti-theses, and an ostentation of wit, were forgotten, when there appeared under his name a Philosophical and Political History of the Establishments and Commerce of the Europeans in the two Indies, which he has never disavowed. The importance of the object, and the attraction of novelty, necessarily made this history generally interesting.

"Although errors, and even contradictions, are to be found in it, yet, as the author might have been deceived, and as less or more of negligence may be laid to the charge of every historian, for these the reputation of the work would not have suffered. But he was condemned for the audacious declamations which every where abound in it, and in which neither moral principles, the safeguard of states, nor the states themselves, are respected. A fanatic himself, he seems intentionally to endeavour to inspire his readers with that fanaticism which he is attacking: and his perpetual declamations fatigue the more, as they are evidently a clumsy veneering, which constantly break the thread of the history.

"It appears astonishing that a man, by his profession devoted to religion, should have been more passionately its foe than its most open enemies. *We** speak not as theologians, but guided by that sort of propriety adopted in the world. We will add that sound criticism alone sufficed to have prevented the author from falling into an affectation which has disfigured his work, especially in the latter editions; where these emphatic declamations appear in greater profusion than in the first, and are accompanied by a kind of extatic and dythyramick hymns on the pleasures of sense, equally scandalous, misplaced, and surprising. We wish to believe, and in effect do believe, that this crime of the author proceeded from weakness. He permitted a set of violent men, who seem to have assumed the right of granting or withholding reputation, to alter his history by the insertion of these foreign additions. What confirms this persuasion is, that the work not only appears to come from different hands, but that pages are transcribed, without any acknowledgement, from other publications. We believe we may venture to say that, even in irreproachable portions of the work, the Abbé was assisted by co-operators, and that among others, the very interesting part on the Slave Trade was furnished by M. de Péchméja. It would not perhaps be very difficult to produce the proof of this.

"In his latter days, viewing the calamities which the revolutionary spirit had brought on his unhappy country, the Abbé Raynal seems to have repented his having disseminated those dangerous opinions in his book, or permitted them to be disseminated. We ourselves have heard him say, that we should by no means receive literally the conceptions of philosophy; that there were some which might less or more seduce the imagination, and which, nevertheless, it was impossible to realize. But, in that very book, where he has given the rein to every species of licentiousness, the following

* The *nous* is always made use of by the author, which makes us think that the articles appeared first in some journal. All we know from the preface is, that this is a new edition, the author says much improved.

remarkable passage is to be found, which ought to have been a strong antidote against the anarchical principles which were made to circulate with so much imprudence in the popular assemblies, and which have been the source of so many ravages. 'The phantom of equality is, of all others, the most dangerous in political society. The preaching of this system to the people, is not to recall their rights to their remembrance, no, it is to invite them to pillage and murder; it is to unchain domestic animals, and to change them into ferocious wild beasts.' Vol. II. p. 297—301.

The phantom of equality, thus well delineated by Raynal, of late spurned at by consular Frenchmen, and which never could deceive any thinking mind, did not, however, become wholly unpopular in France till Buonaparté announced his regal and imperial will; and we have perceived that this degradation of the phantom has always kept pace with the expansion of the Corsican's pretensions. The roar of anarchy, it is true, has died away, not indeed silenced, as was to have been wished, by legal power, but stifled under the iron hand of despotism, and is replaced by unmanly, crouching, and degrading silence, or by adulation still more despicable, and more to be deplored.

We will indulge in one more remark on this extract from our author. It is that the objection he makes to the inconsistencies of Raynal may be brought against himself. He perpetually blows hot and cold. At one time he rises with *high* (we wish we could say with *benefit*) indignation against immoral writers; at another time, they are philosophers who went a little astray, but did not wish their writings to be published; or amiable men, who wrote voluptuous works for their own amusement. We would ask him, does he think that these men had no wish to have their works read? Was it their desire to concentrate all voluptuous ideas in themselves? He will hardly say this. What good reason then can he give for their publication? We see not what he can say better than that a licentious man may, like the Chevalier Parry, not only write, but print *avec privilege*, or without it, whatever his contaminated mind conceives: and this indeed is the only conclusion we can draw from his *pro* and *con* publication. But, whatever may be the demerits of Mr. P. his criticism of Raynal is perfectly just. The voluminous work of the Abbé obtained for a time a reputation which it did not deserve; and which, in this country, if our recollection do not deceive us, it owed in a great measure to the commendation bestowed on it by that elegant historian, the late royal historiographer for Scotland.

Such is the character to which we think these volumes are intitled. It is not surprising that the sentiments of the author concerning them should be very different from ours. Yet, whatever were his *thoughts*, that he should *write* of these memoirs as he does will convey to our readers a striking example of the hardihood of French conceit, which cannot only *think* highly of itself, but boldly, and in the strongest terms, tell us what it thinks. It may, therefore, be worth while to place before our readers part of what the author says on this subject in his preface.

preface. The extract will likewise serve another good purpose: it will shew that Palissot has lived a life of literary warfare, a warfare which in France is carried on with a rage and obstinacy of which in this country we have no conception. Such indeed is the violence of the war, that the arm of despotic power is called in by each party, as often as either can obtain that dangerous and absurd interference. When an active partizan in such disputes comes to speak of contemporary writers, we can place little confidence in his pretensions to impartiality: "*servabit adorem testa diu.*" and, in fact, our author's sympathies and antipathies are sufficiently apparent in the work, though he boasts of "austere candour."

"I confess that, in giving to these memoirs the *austere candour* which is indispensable in a work which must become classical, and which has been often cited as authority, I often doubted whether it were expedient that this edition should appear during my life. It is known to many of my friends that, at first, determined on its not appearing till after my decease, I had composed the preface with that view. Having reached that time of life to which quiet ought to be of all things the most desirable, I wished my latter days to remain undisturbed by the storms of irritated self-love—but I have been determined by other considerations. The time, it is true, is past when the fire of youth, and the zeal of sound principles, led me to defy those storms, but I have acquired that philosophical composure which teaches me to despise injuries, and I am firmly determined from henceforward to combat them only by the silence of contempt. I abandon myself to my fate, like the old lion of the fable, let my enemies approach, they shall not disturb my repose." Pref. Pp. 3, 4.

This old lion, since lion he must be, we suspect does not possess all the philosophical indifference he pretends to.

The author's account of writers previous to, and during the reign of Louis XIV. though far from satisfactory in many points, may, in general, be depended on, as far as it goes. His reprobation of the present stile of writing in France, and the neologism of the living authors, is likewise commendable.

Origines Gauloises, celles des plus anciens Peuples de L'Europe. Puisées dans leur vraie source, ou recherches sur la langue, L'Origine et les Antiquités des Celto-Bretons de l'Armorique, pour servir le l'Histoire ancienne et moderne de ce Peuple, et a celle des Français. Par le Tour-D'Auvergne-Corret, premier Grenadier de la Republique Francaise. A Hambourg, chez P. F. Fauche, Imprimeur-Libraire, et à Paris, chez tous les Libraires. 8vo.

Origin of the Gauls and of the most ancient Nations, &c.

THE early part of the history of nations, from want of records which may be relied upon with any degree of certainty, is generally involved in impenetrable obscurity. But where authentic documents fail, every nation is possessed of some fabulous and often extravagant

extravagant stories concerning its origin. Upon these imagination is left to riot, and "strange works produced off." Every person applies them as his information and peculiar turn of mind may direct, and consequently with every new historian a new theory arises, and the subject is involved in deeper obscurity than before. Such has been the case with the generality of nations, but more particularly with the Celtæ. Those who have thought proper to enquire into the origin of this people, have, for the most part, been actuated by a spirit of partiality and a love of theory, and by their acrimonious contests among themselves have thrown accumulated rubbish upon the spot which they wished to clear, and prejudiced the world against that cause which they wished to maintain. These disputes, however, have been so far advantageous that they excited a spirit of enquiry, both in this country and on the continent, into the origin of the race by which the west of Europe appears to have been first peopled. These enquiries are now prosecuted, if not without prejudice, at least, without rancour; and the attention which has begun to be paid to the Celtic language in Great Britain, and on the continent, promises to point out, if not a clear and certain, at least, a fair and probable mode of bringing the dispute to an end. The attention that has been paid to an extended knowledge of languages, has pointed out the advantages that may be derived from etymology, when combined with other probable circumstances, in tracing the antiquities of nations, and in clearing the mysteries of fable. Of these advantages the author of the present work has availed himself. In the idioms of the Bretons and the Gauls of Great Britain, he has traced the ancient Celtic, in the condition in which that language was spoken before the invasion of the Romans and Franks. The plan of the work, therefore, is *to demonstrate* the physical and moral connection of the Bretons of Armorica with the ancient Gauls, to establish the identity of the language of the two nations from the similarity that still exists between the language of Breton, and those which are used in the different countries of Europe and of Asia into which the Gauls carried their victorious arms, and where they formed establishments; to extract from the records of ancient history all the passages cited as Gallic, and to explain them by the language of the Bretons; to look for the solution of many interesting questions in history and Pagan mythology in the etymology of the Gallic tongue; to revive the Celtic language, and to re-establish in their deserved ranks among the nations the Gauls, that celebrated people, of whom the genuine remains are still to be found among the Bretons of Armorica, and in the Gallo-Franks (the French) their original descendants.*

* Our author shews a little national vanity here. The genuine descendants of the Celts are to be found in the Bretons of France, and in the Welsh, the highlanders of Scotland, and the Irish. The Germans, the Spaniards, and many of the Italian states might claim as close an alliance with them as the French,

In pursuance of this plan, the author commences his work with some general remarks on the origin of the Gauls, the Druids their priests, and the Bards their poets. These remarks are scarcely worth mentioning, as they are very superficial, and lead to nothing conclusive. Some interesting passages of ancient history are, however, explained and applied, and several ancient Celtic monuments and inscriptions found in Armorica described. He then proceeds to consider the customs, manners, dress, and institutions of the ancient Gauls and Celto-Scythians as recorded by ancient historians, and to institute a comparison between these nations in those respects, and the Bretons of Armorica. The Bretons, the author observes, have preserved the custom of their ancestors in wearing their hair long and waving on their shoulders. That this was an usage among the Gauls we learn from Cæsar, who calls the country *Gallia Commata*. He then examines the dress of the Bretons, and produces various passages from ancient writers to prove that it corresponds with the dress of the ancient Gauls. The ancient Gauls, as well as the modern Bretons, have been always remarkable for a strong constitution of body, particularly for the size and *thickness* of their skulls, which, perhaps, was a wise provision of nature, who furnished this defence against the hard blows which these skulls were destined to receive in battle.

The similarity is further pursued in treating of the manners and customs of the ancient Gauls and modern Bretons. The custom of painting the body with emblematical figures is still partially retained by the inhabitants of Armorica. They are still, like the ancient Gauls, credulous, superstitious, inconstant, hospitable, and extremely proud of their prowess in the field. The author next deduces from ancient history proofs of the relation that exists between the ancient Gaulish and modern Celtic language. Here he has certainly proved his position; but it is one that scarcely required to be treated at so great a length. That the ancient Celtic language has been preserved by the highlanders of Scotland, the Welsh, the Irish, the Bretons, and others, with more or less variation, is scarcely now disputed by any one. Most of the instances which he produces are indeed too obvious to admit of a doubt. But it is observable, that the author himself was but little acquainted with the language concerning which he writes, if one may judge from some palpable mistakes which he has committed.

Thus, Ausonius celebrating a fountain in the environs of Bourdeaux, held sacred by the Celts on account of its salubrious properties, observes, that it was called by them *DIVONA*; *Divona, Celtarum lingua, fons addite Divis*. Here the author has made an awkward attempt to find the meaning of the word *Divona*, by supposing it a compound of two Celtic terms, signifying *two fountains*; and gravely conjectures that the fountain in question was formed by the union of two springs. But what in this case becomes of the *fons addite Divis* of Ausonius, which plainly refers to *Divona*, the name of the fountain? Nothing, in fact, can be more obvious than that the word

Divona

Divona is compounded of the two Celtic terms *Di*, God, and *am*, a fountain, which makes the word signify the fountain of God, or the sacred fountain, and this exactly corresponds with the *fons addite Divis* of Ausonius. In this chapter, the author also traces the connection between the languages of several of the Asiatic nations and that of the Celts, and concludes from thence that the Gauls had carried their victorious arms into these quarters. One instance is the following. The *Cimmerian Scythians* established upon the borders of the *Palus Mæotis* (the dead sea), called that lake *Mor Marusa*.* By the Bretons, and all the unmixed descendants of the Celts, it is called *Mor Maru*, in English, the Dead Sea. The author here, as in other places, seems to have taken a narrow view of the subject. The misfortune is, that every etymologist, after tracing words through various languages, in a manner that has justly rendered this mode of reasoning liable to suspicion, immediately draws his own conclusions, without ever reflecting that inferences equally, if not more legitimate, of a different nature may be drawn from the same premises. Etymology is an excellent auxiliary, but a very unsafe leader. It is, however, certain, as the author observes, that the Celtic language may be traced along the banks of the Tanais, the Tigris, the Euphrates, the Danube, the Rhine, and, he might have added, the Indus and the Ganges; but it does not therefore follow that the Gauls or Celts, properly so called, overran the world with their victorious arms. Perhaps the only way in which this similarity of language can be rationally accounted for, is by supposing that all nations have preserved some remnants of the language spoken at the time of the division of the earth among the *Nobahidæ*. Every step that has been made towards a general knowledge of the languages of the earth has been attended for the most part with a theory, and theory has been added to theory, each exceeding the preceding one in extravagance and improbability. The result however of a complete investigation of languages will probably be, that the supposition we have mentioned will be generally received. It contains nothing extravagant, it explains circumstances otherwise unaccountable; it derives probability from many parts of the mythology of the ancient heathens, and the fables of the ancient poets. Upon any of these separately, little dependance can be placed, but when coupled with similarity of language, and a variety of circumstances reflecting light upon one another, they form a strong body of probable evidence. This probability is further strengthened by many passages in the history of Moses. As for those who reject all the evidence of sacred and profane history upon the subject of the origin of the human race and of language, it would be a vain attempt to reason with them. Their own inventive brains have discovered that mankind have sprung from

* *Mor Marusa*, vox vere Cimbrica, nam Scythiæ quibus Cimbrica lingua fuit vernacula, hanc vocem habuerant. Plin. et Macrob.

fishes and monkeys, and who shall set history or probability against the fruits of their sagacious heads? Peace be with them! Who envies a madman when he fancies himself an emperor?

The author concludes this chapter with an account of the expeditions of the Gauls, which are recorded in ancient history, extols their valour in the bombastic style of his country, and observes that their glory has only been equalled by that of the French, their descendants.*

The author next proceeds to point out a variety of nations in Europe and Asia whose languages resemble that of the Celts. From several passages in the Greek historians he concludes, that those words in the Greek which are the same with the Celtic, were derived from the Celto-Scythians. He then traces the connection of the Celtic with the Hebrew, and gives a vast number of examples. The Hindoo and Persian languages are omitted, but these, of course, follow the Hebrew, at least as far as to answer the author's object. Upon the languages of Europe, especially upon those of the Scotch highlanders and the Welsh, he dwells with more minuteness than is necessary, and persists in proving what every one who has alluded to the subject is already acquainted with. The next object of the author is to examine the names of the deities worshipped by the heathens, and the qualities belonging to them. These he labours to prove are original Celtic words, but in a very unsatisfactory manner for the most part. The only guide he follows is etymology, which is so apt to lead astray, and even his derivations are often forced and far fetched. He then endeavours to prove that the Greeks had derived many of their names for the planets, their customs and games, from the Celts; but as he only relies upon the same guide, his conclusions must be adopted with caution. The remaining part of the book, which forms a considerable portion of it, is employed in tracing the Celtic terms and names in various languages, for the elements, the different nations of Europe and Asia, their capes, promontories, mountains, cities, and so forth. In this part of his work the author is more successful than usual, and some of his observations are extremely striking. But he is still very apt to give the reins too much to his imagination, and this often destroys the weight of his more forcible remarks. At the end of the work he has given a table of the order of descent in the different languages of Europe, which is as follows. From the Celto-Scythic, or Celtic, which he considers as the parent language, comes 1st the Cimbric or Runic, from which latter are formed the Danish, Gothic, or old Danish, the Scandinavian, Gothic, or old Swedish, the Norwegian, and the Icelandic: from the same parent language (the Celtic) comes, 2dly, the Teutonic, or old German, from which are

* Another instance of national vanity. Whatever might be the glory of the Gauls in these expeditions, it can reflect little on the present inhabitants of France, the Bretons excepted.

formed the Mæso-Gothic, the Anglo-Saxon, the Belgic or Dutch, the modern dialect of Switzerland, the vulgar Saxon and the Frizelandish. The Celtic has also, 3dly, produced the languages of Bohemia, Poland, and of the greater part of the Russian empire, as well as the old Greek and Latin, with all the modern tongues that are formed from this last source. The author concludes the whole with a glossary of words from the Celto-Breton, each of which words he traces through a variety of languages.

This book is certainly not altogether destitute of interesting information, and ingenious remarks. When we consider the situation in which the author prosecuted his enquiry; when we reflect that the work was composed, or, at least, the materials prepared amidst the din of battle, and during the progress of a predatory and licentious army, it is impossible not to allow the author some praise for diligence and a love of learning. But these are the utmost boundaries to which we can advance. Throughout the whole of his book he has reasoned only from etymology, than which nothing can be more uncertain. Indeed the sphere in which he moved, and the few opportunities which he possessed of acquiring comprehensive views of his subject, rendered it impossible for him to produce any thing great and satisfactory. But his work contains some valuable information, and may be consulted with advantage by those who may wish to treat the same subject in a more full and satisfactory manner.

Annales de L'Imprimerie des Aldes; ou Histoire de trois Manuce, et de leurs Editions. Par Ant. Aug. Renouard. 2 Tomes. 8vo. Pp. 846. Paris. 1803.

THOSE who restored the knowledge of the classic authors of Greek and Roman literature, in Europe, and excited a chastened taste for their excellencies, about three hundred years since, are, for many reasons, justly numbered among the truest and most estimable benefactors of mankind.

Perhaps none of these are more deserving of our grateful veneration than the three MANUCCI of Venice, *Aldo* the elder, *Paulo* his son, and *Aldo* his grandson. They were printers in an age when almost every printer was, necessarily, a man of extensive and accurate learning. They were commentators and critics, at that period when the labours of illustrative and emendatory criticism, were in the languages and literature which they chiefly studied, the most essentially useful, and the most difficult. They were famous, even while living, as among the most eloquent writers of their time. *Aldo*, the elder, was the publisher of the first printed editions of many of our best Greek authors. *Paulo*, his son, was the best modern imitator of Cicero's style; and the best commentator on his writings. *Aldo*, the grandson, was the most popular professor of Latin eloquence that had ever been known in Italy.

M. *Renouard*, therefore, deserves the thanks of all who take an interest in the advancement of learning, and of the arts with which it is the most intimately connected, for the industry which he has employed, in these Annals, to illustrate the lives of the Aldi, and the history of their presses. De Thou, and others of their eminent contemporaries, were the first to pronounce due eulogies on their extraordinary merits. In Germany, *Unger* published, in 1729, a learned work on the history of these three printers. It was reprinted by *Geret*, at Wittemberg, in 1753, with notes correcting mistakes, and supplying omissions. Aldo, the elder, is, more expressly, the subject of *Unger's* work. *Manni* published at Venice, a work more regularly historical, on the life and publications of the elder Aldo. In 1754 and 1758, Father *Lazzari* printed at Rome a very minute and elaborate collection of all the remains and memorials which he could find in print or manuscript, to illustrate the history of Paulo Manucci. Nothing escaped this learned Jesuit's research that had the smallest relation to the history of his hero. But, his book is more remarkable for labour and fidelity, than for judgment or taste. In the year 1736, *Apostolo* prefixed to a translation of Cicero's "Epistles to his Friends," printed at Venice, an account of the Manucci, which is at once the most elegant and the most satisfactory work that has been published in Italy respecting this illustrious family. It is not, however, accompanied with any catalogue of the different works printed at the Aldine press. Cardinal de Brienne, with the assistance of his librarian, M. *Laire*, printed at Pisa, in the year 1790, a catalogue of the books printed by the Aldi: and that catalogue was reprinted, with emendations and additions, at Sienna, in 1791. M. *Renouard* having acquired, by purchase, in 1794, all the publications from the Aldine press, which were in the library of Cardinal de Brienne, together with what materials the Cardinal possessed in manuscript, for the improvement of his catalogue; and purchasing, afterwards, at a sale, a large collection of notices relative to the Aldi, which had been put in writing, by the learned Abbot *Mercier de St. Leger*, was encouraged by these acquisitions to enter upon a task which he had long fondly meditated, and thus produced the present work.

Of the two volumes which it fills, one contains an accurately descriptive catalogue of all the books printed by the Aldi; the other is appropriated chiefly to the display of the events of their lives,

An elaborate, yet ingenuous, preface is the first article in the second volume. It relates the author's motives to this undertaking, indicates the sources from which his materials have been drawn, and states what he had to surmount, in bringing his work to that degree of perfection in which he has presented it to us.

The author then enters upon the biographical part of his work, from the æra of the birth of ALDO, the elder. He was born in the year 1447. Bassiano, a small town in the duchy of Sermonetta, was his birth place. He received his education, successively, at Bassiano, Rome, and Ferrara. He became a favourite friend of the famous Prince

Prince Giovanni Pico, of Mirandola, and tutor to his nephew, Alberto Pico, prince of Carpi. With the assistance of these two noblemen, he was enabled, in 1488, to form an establishment for printing in the city of Venice. He designed his own types, partly after the model of those which had been used as early as 1472, by Vindelin of Spira, partly in imitation of the hand-writing of the illustrious Petrarch. They were engraven and cast, under his direction, by Francisco of Bologna. Aldo procured manuscripts to employ his press from all parts of Europe; cultivated the friendship of the most learned men of the age; formed a sort of academy in his own house; and pursued the exercise of his art with zeal much more for the restoration and advancement of learning than to acquire a fortune by it. In the year 1500, he took to wife the daughter of Andrea d'Asola, a printer, who had followed their common profession with a more sordid spirit, but with greater pecuniary success than Aldo. He met, afterwards, with various losses and disappointments, which, however, he surmounted, and by degrees retrieved. He and d'Asola carried on their business, for some years, in partnership, towards the end of Aldo's life. At nearly seventy years of age, this learned, laborious, ingenious, and noble-minded man, died; leaving, by his wife, who was much younger than himself, three sons and one daughter. His death was in the year 1515.

The children of Aldo were educated, for some time, with their mother, in the country; and the business of the printing-house was, in the meanwhile, continued by their grandfather, and his two sons, their uncles. PAULO MANUCCI, the second son of Aldo, beginning, very early, to give proofs of a genius like his father's, and to evince a predilection for the same profession, was, upon this, removed from the country to Venice, and instructed, with peculiar care, under the direction of his father's learned friends. He studied with indefatigable zeal and perseverance. In the year 1533, he assumed the management of the printing-house, for the benefit of himself and the other heirs of his father and grandfather. The Latin classics, and above all these, Cicero, were the favourite subjects of his studies: and he employed his press chiefly, for some time, in giving new editions of the most eminent among them. He aspired to write a Latin style of exquisite purity and elegance; and, taking Cicero for his model, shunned the use of almost every form of expression of which there were not examples in that great orator's writings; and, by unwearied pains, actually succeeded in composing letters which appear as if they had been written by Cicero himself with the most careless ease. In 1535, Paulo was invited to Rome, with promises of high patronage and promotion. He went, was well received, and had the honour to make his conversation acceptable to Marcello Cervino, afterwards Pope Marcellus the Second; to Bernardo Massei; to Annibale Caro; and to various other persons of distinction and great personal merit. But, after some months of dissipation and attendance among the great, without any immediate utility to his fortune, he became sick of such

an idle and profitless way of life, and returned, in great impatience, to his studies and toils at Venice. For three years, he joined to his other engagements, that of superintending the classical studies of a party of twelve young Venetian noblemen. In 1558, he went on an excursion to search for certain unprinted manuscripts in a valuable library at Cesena, and in some similar collections in other parts of Italy. He, about the same time, declined invitations to the professorships of Latin eloquence, first at Venice, afterwards at Padua. After a second excursion to Rome, he married, in the year 1546, Margherita Odoni. He had, by this lady, four children, of whom a son and a daughter are known to have survived him. In the year 1546, he became professor of eloquence and printer in an academy which Fedirigo Badoaro, a rich senator of Venice, attempted to establish, on a noble and extensive scale, in that city. After the dissolution of Badoaro's academy, Paulo Manucci, at the invitation of Pope Pius the Fourth, went, in 1561, to Rome, and, without relinquishing his business in his native place, was there established as printer to his Holiness, in *ardibus Populi Romani*. He continued in this employment nine years, and printed with great beauty and accuracy a number of valuable ecclesiastical works. Loss of health, and disappointments in fortune, inducing him at the end of that time, to leave Rome; he passed nearly the next two years of his life, from September 1570 till the summer of 1572, in excursions to Pieve del Sacco, Genoa, Reggio, Milan, Venice, and in temporary residences in each of these cities. At Rome he was graciously received by Gregory the Thirteenth, then Pope, who assigned to him a liberal and honourable stipend, without any condition of labour on Manucci's part. In 1573, his daughter was, with his approbation, married to a young lawyer. On the 6th of April, 1574, he died, at the age of sixty-one years, nine months, and twenty-six days. He appears to have been, in all the relations of life, a very worthy man. His letters, his illustrations of Cicero, and his treatises on subjects in Roman antiquities, distinguish him as one of the best writers, and one of the most elegant and accurate scholars of the age in which he lived. As a printer he did not, indeed, put in the press, for the first time, so many manuscripts of the Grecian classics as his father, but he was in no other respect inferior to him.

His son, the younger ALDO, was born at Venice, in 1547; educated with the greatest attention and solicitude by his father; early praised by Muretus and others of Paulo's friends, as the most promising boy they had ever known; introduced to the public at the age of eleven years, as the author of a skilful and copious collection of the comparative elegancies of phraseology in the Italian and the Latin languages. At the age of fourteen he published an elaborate treatise on the orthography of the Latin tongue. From 1561 to 1563, he explored, under his father's direction, the Museums and libraries in Rome. A treatise of his, "On the Marks of Abbreviation in Use among the Ancients," was printed, together with a second edition of his work upon

upon Orthography, at his father's press in Rome, in the year 1566. He gave, also, at Rome, in this early part of his life, an edition of the two historical pieces of Sallust, with the fragments of that author's other writings, and with notes. To his steady diligence and premature ingenuity and learning, his father was, then, induced to confide the direction of the press at Venice, while he himself continued at Rome. In 1571, he published an edition of the history of Velleius Paterculus, in which it is alledged that he made a great and somewhat pilfering and disingenuous use of certain notes and various readings, communicated to him by the learned Dupuis (Puteanus) of Paris. He published, in 1572, "a Treatise in Praise of the Constitution of the Venetian Republic." That same year he espoused Francesca Lucrezia, a lady of the family of the Giunti, the famous printers of Florence. In 1574, he became sole manager of the Aldine printing-house at Venice. In 1575, he brought out a treatise in Italian, "on the Phraseology of Cicero's Epistles," as, also, an "Abstract of his own Treatise on Latin Orthography," and a small "Dissertation on Letter-Writing," which he addressed to Muretus. In 1576, he published a curious essay, *De Quæstis per Epistolam*, in which he endeavoured to explain thirty of the most remarkable difficulties in Roman Antiquities. He was, about this time, nominated Professor of Polite Literature, and Lecturer in the Venetian Chancery, to instruct such young persons as wished to qualify themselves for the functions of secretaries to the republic. He made, in 1578, with very little previous study, a very eloquent funeral oration on Bernardo Rottario, Ambassador from the Duke of Savoy to the Venetian republic. He gave, in 1581, an edition of Censorinus. In 1582, he paid a visit to Cardinal Borromeo, at Milan. He published, in 1583, an edition of the works of Cicero, in ten volumes folio. In 1584, he wrote and published a small treatise in Italian, which he entituled, "*The Perfect Gentleman*," In 1585, he accepted an invitation to the Professorship of Eloquence at Bologna, then vacant by the death of the famous Carolo Sigonia. The last work he published at Venice, was "a Collection of Phrases from the Works of Terence;" and his first publication at Bologna, was a Commentary on Horace's Epode *De Laudibus Vitæ Rusticæ*. He published, at the same place, in 1586, a valuable "*History of the Life of Cosmo de Medici*." Soon after, he was invited by the Great Duke Ferdinand, the son of Cosmo, to the Professorship of Eloquence in the University of Pisa, with emoluments so much more considerable than those he engaged at Bologna, that he was induced to embrace the offer. He went to Pisa in 1587; and there took the degree of Doctor in the Civil and the Canon Law. In November 1588, he yielded to repeated solicitations, by which he was called to the Chair of Eloquence at Rome, which had been kept vacant for him ever since the death of his own and his father's friend, Ant. Muretus, in 1585. He removed his whole library from Venice to Rome; had apartments and a table assigned to him in the Vatican; and, till the year 1597, continued to live there in good reputation, and

in the indefatigable prosecution of his literary labours. On the 28th of October, 1597, he died, at the age of fifty years, eight months, and twenty-two days. He was the last of his race; all his children having died young, before him.—This is an abstract of the principal facts in M. Renouard's account of the lives of the three Aldi.

The rest of this volume is filled with copies of public acts executed in favour of Aldo the elder, by the senate of Venice, and by different pontiffs; with copies of Aldo's earlier catalogues; with lists of the publications of Andrea D'Afola, of the books printed by Bernard Torregiano at Paris, and of the Lyonnese counterfeits of the Aldine editions; and with several other kindred articles of sufficient importance.

The first volume we have chosen to mention after the second; because it is simply a catalogue—full indeed, accurate, and interspersed with many curious bibliographical anecdotes of all the publications which proceeded out of the Aldine press from the time of its first establishment to the death of the younger Aldo.

Of this whole work, we must, in candour, acknowledge, that it is evidently executed with diligence, judgment, and taste, for which its author deserves great praise. It is worthy of the inspection of every scholar. It deserves a place in every classical library. It is, in our opinion, the more commendable for being sent out without any of those lofty and extravagant pretensions by which Frenchmen, when they execute a good thing in literature, too often contrive to make us loathe its merits.

Influence de l'Habitude sur la Faculté de penser, &c.

The Influence of Habit on the Faculty of Thinking, a Work which gained the Prize on that Question proposed by the Class of Moral and Political Science in the National Institute. By P. Maine Biran. Paris, An. XI. 1802.

THE author sets out by marking a distinction between *sensation* and *perception*. He observes that though it is obvious that all our impressions, of whatever kind, are gradually weakened by continual or frequent repetition, yet while some seem entirely obliterated by constant use, others, at the same time that they are weakened, not only retain their perspicuity, but even acquire a greater degree of precision. These positions are illustrated by a number of examples. The whole result of which may be fully explained by one which the author has not produced. To the ear that is constantly used to the repetition of any sound, as the ringing of bells, the noise of a cascade, &c. the effect in time will be hardly noticed; but let the mind be directed to any sound, so as to try to analyze its particular nature, as in musical sounds, the same cause which weakens the force

of the impetus will enable the ear to examine and analyze with greater accuracy,

This subject is pursued, through the greatest part of the work, with much ingenuity, and accompanied by many happy illustrations. The observation of the author on the advantages, both the poet and the painter derive from receiving their first impressions amid picturesque and romantic scenery, are very happy.

"If," he says, "sometimes a sort of instinct of the beautiful, the grand, and the sublime, of every species, seem to draw the man of genius out of the confined circle of real objects to transport him into an imaginary world, where the elements are all of his own creation, and every thing is adorned and arranged according to his own fancy, habit still restrains him in his excursions by a kind of centripetal force. They are the clouds of his native sky that glow beneath his pencil, it is the earth of his native soil that furnishes the materials with which he builds his enchanted palaces. That perfection of nature which he conceives, which he seems to acquire from inspiration, is nothing more than an ornamented copy, of what first attracted his attention, and gave an impulse to his infant sensations."

We have given already an illustration of our own, we will now give one of the author's, of the accuracy of *perception* being increased by the deficiency of *sensation*. "We may recollect the expression of Madame La Sabliere to Le Fortaine, on his noticing a scar on her face, after a constant habit of intimacy for twenty years. Ah, my friend, you love me no longer. When our minds are animated by any sentiment at all energetic we distinguish nothing. We *feel* too much to be able to *perceive*, and when habit has blunted the sensations we see for the first time things as they really are." In this mixture of gallantry with philosophy we recognize a Frenchman of the old school.

Notwithstanding this the author makes some very judicious remarks on the fatal consequence of the passion of youth being enflamed and prematurely brought forward, by books of a certain tendency, nor do novels, when love is drawn in its most sentimental form, escape his censure. However unfashionable the doctrine may be, we do not entirely dissent, even as to the last article; but the author writes with too free a hand for us transcribe.

We wish, however, we had no other charge to bring against Mr. Biran than freedom of expression employed in a good cause; we are sorry to see his work strongly tinged throughout with that dislike to revealed religion which is so much the characteristic of his country. But in this attempt, as must always be the case when the shafts of human wit are directed against the impenetrable shield of divine truth, his weapons are unavailing; and we may say, as the poet says of the feeble effort of Priam,

— Telumque imbellis sine ictu
Conjicit. —

Jeschurun,

Jeschurun, oder unpartheiische Beleuchtung dem Judenthume neuerdings gemachten Vorwurfe. In Brief Von Aaron Wolfssohn, &c. Breslaw. Pp. 233. 8vo. 1804.

Or Impartial Exposition of the latest Objections and Reproaches brought against Judaism and the Jews, &c.

THE Jews are numerous, industrious, and rich, in Germany. Yet, they have, there, against them, even much more than in England, prejudices of religion, of mercantile jealousy, of old habitual contempt and dislike. In this revolutionary age, the Jews have found advocates who insist that all the proscribing laws against them ought to be, in every country, abrogated, as shamefully cruel and unjust. The Jews claim to be heard by that humanity which so strongly pleads in favour of the negroes. But, on the other hand, the prejudices and interests of their adversaries are doubly alarmed, when,—no longer content to enjoy the advantages of society, by sufferance, and as it were in stealth,—the Jews claim to be put, in all respects, on an equality with the other subjects of the different governments under which they live. They have recently made such claims, in the way indeed of solicitation, and with the offer of pecuniary compensation for the new advantages which they ask, at Frankfort, and in others of the free imperial cities in Germany. Their rights, their sufferings, the merits and demerits of their national character, and every topic of odium or favour in their history, have, in consequence of these incidents, become, of late, in that country, subjects of eager literary discussion. Mr. Wolfssohn's work now before us, truly deserves the praise of the candid and rational. It will be read with pleasure by all who take an interest in the fate of the Jews, and all who are curious in watching the progress and the fluctuations of national prejudice and policy.

Reise, Scene und Aebenthener zu Wasser, und zu Lande. Von Fredrick Lauun. Leipzic. Junius. Price 1 rthl., 16 gr.

Scenery and Adventures of a Journey, performed by Land and Water. By Frederick Laune, &c. 1804.

THE name of this writer is popular in the light and elegant literature of Germany. From the very title alone of this work, the reader will easily conceive it to be a combination of description, remark, and sentiment, now humorous, now pathetic, somewhat in the manner of STERNE. It is precisely such. We do not deny that it may have afforded good entertainment to German readers of genius. But, we should not think of eagerly recommending it for translation into English.

Corpus Scriptorum Latinorum; curâ Eichstadii et Sociorum. M. T. Ciceronis, &c. Epistolæ, &c.; edidit Joan Aloys. Martyni-Laguna: M. T. Ciceronis Rhetorica; recensuit et illustravit C. G. Schütz, Vol. I.—Eutropii Breviarium Historiæ Romanæ; recensuit, &c. C. H. Tzschucke. Gofchen. Lipsic, 1804.

THESE are the first parts in the publication of a complete and elaborate edition of the works of all the classical writers of ancient Rome, which has been commenced, this year, at Lipsic. Eichstadt and Boettiger are the principal editors. But they are aided by many learned assistants. In *Cicero's Epistles to his Friends* alone, Mr. Martyni-Laguna has, by the diligent collation of manuscripts and former printed editions, corrected the text in not fewer than four thousand passages. The sheets are, in the press, revised again and again, by different men of learning, with all the care which used to be exercised in the printing-houses of the Aldi, the Stephens, the Plantins, the Elzevirs, or the Toulis'. The edition is printed, for every author in the collection, in several forms. The most sumptuous and splendid form gives the work in a large type, on a rich vellum paper, in small quarto, with large margins: of this, few copies are printed: and the price is five rixdollars for every six-and-twenty sheets of the copy. The same composition of types is impressed, also, on a fine French writing paper, with narrower margins, and in a large octavo form: this is sold at one rixdollar six gr. for every six-and-twenty sheets. The text and notes are, at the same time, printed with a species of neat small types, cast of purpose. Of the copies thus printed, a small number are on a fine paper, hot pressed, in a small quarto form, and at the price of four rixdollars for every six-and-twenty sheets. A much more considerable number are on a good white printing paper, at eighteen gr. for the same quantity of sheets. Such of the classics as are in more general use in schools, are, also, printed without the notes, at the same price. This undertaking is laudable and magnificent. The execution is, in the parts published, truly worthy of the design. We shall be glad to see the whole successfully completed.

Vollständiges Lexicon, der Gärtnerey und Botanik; oder Alphabetische Beschreibung vom Wartung und nutzen, &c. Von F. G. Dietrich, Herzogl. Weimars Hofgärtner. Vierter Bands. gr. 8 Weimar. Gedickes.

THE Germans are, at this moment, above all other people in the world, they who write of every thing, translate every thing, imitate every thing, invent every thing. There is nothing almost in art or nature, with books upon which their presses do not teem. The British nation, the French, the Italians, no sooner make an improvement in any one branch of human knowledge or exertion, than the
Germans

Germans eagerly make it their own. The number of discoveries and inventions which have had their origin in Germany, is perhaps greater than that of the discoveries and inventions to which any other country has given birth. And, as Lucilius of old, whether merry or sad, used, upon every occasion that was particularly affecting to his mind, still to summon his brisk but traiply muse to extemporaneous verse-making; so that thing is not to be named or thought, that shall interest a few Germans to-day, and not become the subject of a printed book in their language to-morrow.

In those arts especially, and that science, which enable man to improve the natural fertility of the earth, the Germans, if they have not, of themselves, and as inventors, made, of late, remarkable progress, have, however, watched and adopted the improvements of the English, within these last forty years, with an assiduity and a keenness of attention, the most admirable and the most beneficial. We possess no work of merit and popularity, on botany, agriculture, or any other branch of rural economy, which the Germans have not made their own by translation. There is scarce a practice in gardening or husbandry which has been in this country approved, that is not already either in common use or eager trial in Germany. This *Gardener's Dictionary*, by Mr. Dietrich, derives its chief value from the English materials which it contains. To these it, however, adds so many particulars of the economy of gardening peculiar to Germany, that, when our author shall have completed his work, it will certainly deserve a place in the library of every English landholder, farmer, and gardener, who understands the German language.

Voyage de trois Mois en Angleterre, en Ecosse, et en Irlande pendant l'Été de l'an IX. (1801, v. β.) Par Marc-Auguste Pictet, Professeur de Philosophie et de Physique expérimentale dans l'Académie de Genève, Associé de l'Institut National, Membre des Sociétés Royales de Londres et d'Edinburgh, de l'Athénée de Lyon et de plusieurs autres Corps littéraires; de la Société de Physic et Histoire naturelle de Genève et Président de la Société établie dans la même ville pour l'avancement des Arts. A Genève, De l'Impr. de la Bibliothèque Britannique, et se trouve chez Manget, J. J. Paschoud, Libraires; et à Paris, Magimel, Libraire, quai des Aug. No. 73. An XI. (1802, v. ft.)

A Tour of three Months in England, Scotland, and Ireland, during the Year IX. (i. e. 1801.) By Marc-Auguste Pictet, Professor of Philosophy and experimental Physics in the Academy of Geneva, &c. &c.

AS the English reader cannot possibly derive any information relative to the state of his own country from the observations of a foreigner during a three months tour, a book of this kind can be only interesting, by shewing in what light many of our customs

and improvements appear to an intelligent stranger; and as we conceive that from such observations both amusement and advantage may be derived, we shall lay some extracts from passages of this description before our readers.

The author, who, it appears, had been in England three years before, gives the following account of the alteration he found in our metropolis since that time, the letter from which it is taken is dated July 1801.

"I find London much enlarged in three years. The streets and the great places, which are called squares, advance themselves into the country towards the north, with a very rapid progress; it is a kind of vegetation of that great polypus which torments England. I am told that the population does not encrease in proportion with this enormous encrease of buildings, and that it is the consequence of a change of manners. The merchants, who before exclusively inhabited the central part of the town, which is called the city, consider it now as part of their happiness to live in another quarter than that where their business lies; it is possible that their health may benefit by it; but certainly it is a fashion profitable to the architect. A small house of three windows in front, with the kitchen under ground (as it always is here), with three stories, viz. ground floor, first floor, and garret [here the professor omits a storey], with two rooms in a storey, costs, when finished, 1200 l. sterling, and if we consider how money has sunk in value in England the price is little; but the houses are in proportion with it, they are built with extreme slightness, and give some uneasiness to passengers, even at that period when the shell only is finished."

Monsieur Pictet gives this description of the stage-coaches about the metropolis.

"Public coaches of every sort, of every form, set out every hour for the environs of the capital, and every day for the principal provincial towns; the great roads afford a continual public exhibition. Some carriages have ten places within, and as many on the top. We see these moving mountains coming at a distance, drawn by four horses only, at a full trot, whom the coachman never whips, and who excite the envy of more than one connoisseur, by their fine shape, their shining coat, and their active and bold pace. We seem at a distance to see flags of different colours flying on the roof, they are the ribbons, the aprons, and the petticoats, of those English women, so modest in other respects, who are not afraid to exhibit themselves aloft, to the inconvenience of the wind, doubled by the celerity of the vehicle; but the enormous vehicle no sooner reaches you than it is already at a distance, and the eye of the most inquisitive observer is disappointed."

The description is animated, *mais c'est un peu Française*. We have soon afterwards an account nearly as long and particular of the mail coaches, we shall only quote the introduction. "The invention of the mail coach, in my opinion, is one of those which may indicate a civilization carried to its *maximum*."

The account the author gives of a Sunday at Holyhead, where he stopped, in his return from Ireland, and his reflections on it are so good, that we shall lay them before our reader without abridgement.

"When

"When I left it," he says, "people was at church, for it was Sunday; I met no one in the streets. The tide was out, and one would have been tempted to say that the ships, lying on their sides, as they then do, had been also obedient to the divine law. On my return, I found all the avenues peopled with walkers of every rank and every age. The day was charming [the author says *superbe*], and every body was anxious to profit by it; I met groups of different sorts, here whole families, there the children, and a little farther the husband and wife; in every place a population well looking and well dressed, their countenances animated by gaiety, and bearing the impression of happiness. Alas! said I to myself, when will this day, this Sunday, so welcomed in this country, return to the Christians of France; this day, when the people, usefully recalled to religious thoughts, by the awful and consoling ceremonies of public worship, find in the employment of the rest of the day a relaxation, an enjoyment that the idle cannot know, and the necessity of which we feel so much at present? What a happy association is that of the duties of religion, with the pleasure of rest earned by labour! In what new institution will this advantage ever be found? The gaiety of these good people made me sad;—I was jealous for my countrymen."

The last sentence is accompanied by a flattering note of the Editor on the restoration of Christianity by Buonaparté.

The author describes also the agricultural exhibition at Woburn, and speaks in high terms of the attention and civility he received in this county. Among the persons whom he praises for their hospitality and kindness, he distinguishes Sir Joseph Banks, Mr. Edgeworth and his family, in Ireland, and above all Count Rumford, whose portrait he has prefixed to the book, and of whose house and way of living, in Brompton-row, he gives a very circumstantial account. We shall insert only one sentence from it. "The household arrangement is managed with the greatest simplicity, and the greatest regularity; and I cannot even picture to my fancy a life more pleasant, more *comfortable* (why may we not receive a word which our language wants?) than that which is passed there." We answer the question thus, because *comfortable* is a word that is not wanted in the language of Frenchmen, since it is a feeling of which Frenchmen have never had any idea, and which they seem very far from being in the way to acquire.

Fables de Logman, &c.

Fables of Logman, surnamed the Wise, in Arabic; with a French Version; and a prefatory Account of that celebrated Fabulist. Cairo, printed in the year 1799. A small volume, in 4to.

FABLES are, among all nations, one of the species of the literature of fancy, which have been the earliest and the most naturally produced. That same ignorance of the laws of Causation, which makes the savage and the barbarian to ascribe every remarkable

but should any unforeseen accident happen, they easily give themselves up to despondency. Success alone can encourage the French to new victory." To this the author adds in a note, "I had an opportunity, after the battle, to converse with several officers of the regiment of Provence: I asked them how far they thought their army might then be got? 'Really, Sir,' replied one of them, 'I think many of our troops are already arrived in France.' I could not forbear laughing heartily at so absurd an answer, but I at the same time pitied the ignorance of the Frenchman, who made his defeated countrymen in one night take a leap of 60 or 70 German miles." Here the simplicity of the German Captain mistakes the strong expression by which the Frenchman censures the timidity of his countrymen, for a *bona fide* geographical error.

The following anecdotes will shew our readers the ideas M. De Ketrow has of the *tragic-comic*; and the *clemency* of the illustrious Frederick. After describing the sanguinary battle of Zorndorf, the author proceeds,

"But, my readers, turning from the bloody picture I have just drawn, will, perhaps, be obliged to me for relating a *tragi-comic* anecdote, which proves, that sometimes the most *pleasant* incidents, will suspend the horrors of the tragic scenes of war. When the regiment of the Prince of Prussia drove the Russians from Galgengrund, who were firing from behind the trees, a soldier of the enemy threw himself at the feet of Lieutenant Hagen, crying out, 'Ah, dear Sir, pity me, save my life!' Astonished to find a Frenchman among these barbarian hordes, Hagen asked him with gaiety, 'What the devil do you do in this cursed place?' He was holding out his hand to the Frenchman, when a non-commissioned officer followed him at the same moment with his sword drawn, and laid him dead at the feet of his deliverer. Hagen revolted at this, but he did not dare reproach the non-commissioned officer, because orders had been issued *to give no quarter*."

Few of our countrymen will find much pleasantry in this anecdote, any more than they will much humanity in the rigour with which Frederick enforced the order to give no quarter, in the anecdote which immediately follows:—

"Col. Wanknitz, having taken under his protection a Russian officer, who had implored his mercy, was less patient than Hagen: he shot with his pistol one of the body-guard who attempted to kill the Russian officer, after he had surrendered at discretion. However just the indignation of the brave Wanknitz might be, and however excusable his action was at the tribunal of humanity, it contributed, nevertheless, to draw on him that disgrace which he afterwards received from the king."

As so much is known of the public character of Frederick, we shall, from the book before us, present him in a new light, and as a writer of personal satire, and, though a monarch and a conqueror, suffering in some degree from the resentment of those he satirized.

"Frederick amused himself in the bosom of literature, amid the fatigues
of

of war: he kept up a correspondence with Voltaire, D'Alembert, and several other celebrated literary characters. His natural taste for poetry often inspired him with satires, when he made himself amends for all the wrongs his enemies had done him, not sparing them in the least. As he had formerly enflamed the rage of Elizabeth, by a copy of verses, when he also allowed himself to irritate Maria Theresa, by a very cutting stroke of calumny, so he now addressed a very keen invective against Choiseul to Voltaire. Voltaire had the indiscretion to communicate this to the Minister, who never forgave Frederick for the insult.*

We shall conclude our account of this article with a relation the author gives of the attempt on the life of the King of Portugal, in the year 1759, which is quite different from every other relation of that extraordinary event.

"It is proved that the Duke D'Aveiras had placed two of his servants to fire on the carriage, where the King was wounded, but it was not against the monarch that the stroke was meant; the blow was intended to fall on Pedro Taxeiro, his valet-de-chambre, who was suspected of having a design on the life of the Duke. It was on the carriage of the valet-de-chambre that they fired: it was without any escort, and the moment of the attack was exactly that when the King was accustomed to preside at his council. These circumstances are sufficient to prove, that the Duke had no design to assassinate the King, even if it were not attested by other credible evidences. It unfortunately happened, that the King availed himself of the moment, when he was supposed to be otherwise engaged, to visit his mistress, and made use of the carriage of his valet-de-chambre; and by a still more unfortunate accident, one of the balls wounded him in his arm. It was the Marquis de Pombal, prime minister, and the King's favourite, who discovered the author of this attempt; he was not ignorant that the attempt was directed against the valet, and not against the King; but his unbounded pride induced him to make use of this circumstance to get rid of the Duke D'Aveiras, and the family of Tavora, whose influence gave umbrage to his ambition. He had not much difficulty in persuading the intimidated monarch that his life had been threatened; and he knew how to give so much probability to the pretended plot, that all the world gave credit to it. By these means he was the real author of those capital punishments which were inflicted on many persons of the highest distinction, who were entirely innocent of the crime of which they were accused. By this also Pombal prepared for the persecution which the Jesuits experienced in Portugal, and which ended in their banishment from that kingdom. The possessions of the order, as well as of those who perished on the scaffold, were confiscated to the use of the Crown, and it was calculated that they amounted to a third of the value of the whole kingdom."

This singular event, which appears to belong principally to the history of Portugal, forms a very striking feature in the general history of Europe, if we are to look on it as the author suggests, as the primary cause of the abolition, or rather dispersion of the Jesuits; to the mixture among the mass of mankind, of an order of men distinguished for their abilities, their intrigue, and their sway over those who were devoted to them, and deserted and depressed by those governments

vernments which it had before been their interest to support, the future historians of these times may, perhaps, impute much of these calamities, which have afflicted mankind. Those who have "heads to contrive, tongues to persuade, and hands to execute any mischief," were as ready instruments for anarchy and atheism, as they had been for superstition and despotism.

D. Rubnkenii Elogium T. Hemsterhuis; et Vita D. Rubnkenii, Auctore D. Wytttenbachio.—Lugduni Batav. et Amstelodami. Apud A. et J. Honkoop et P. den Hengst. 8vo. Pp. 407. 1800.

Wytttenbach's Life of Rubnken, &c.

THE contents of this elegant volume are already well known on the continent, and are in no common estimation among those who have a true love for classical literature, and a discerning reverence for the character of a Coryphæus in illustrative and emendatory criticism. They are the compositions of two of the most eminent scholars that taught at Leyden and Amsterdam in the eighteenth century. They commemorate the lives and studies of three as worthy and ingenious men, as have ever made a figure in Greek and Roman erudition. They include, in great part, the history of classical learning in Holland and Germany, for more than half a century. They are, moreover, enriched with two valuable critical epistles by Dr. Richard Bentley, which were never before published.

The eulogy of HEMSTERHUIS, by *Rubnken*, is the first piece in the volume. It is written with uncommon purity, propriety, and energy of Latin style. There is, in it, more of the manner and phraseology of Sallust, than of any other Latin author. Yet, the author is far from confining himself implicitly in it to the mere imitation of Sallust. There are places in which he seems to have derived his inspiration, in a good measure, from Cicero. And his sentences have often that structure and that distinctness which belong rather to our best compositions in the vernacular languages of modern times, than to the classical remains of antiquity. This eulogy is, in the whole, for elegance and propriety of composition, for vigour of eloquence, for clear discrimination of the moral and literary character of the person to whose memory it is sacred, for the maxims of moral wisdom, for the truths in philosophy, for the principles of rational criticism which it involves, inferior to nothing of the same kind with which we are acquainted, in any language ancient or modern.

Tiberius Hemsterhuis, the subject of this eulogy, was born at Groningen on the 1st day of February, 1685. After a suitable education in his boyish years, he became, at the age of fourteen, a student in the University of Groningen. The study, in which he made there the greatest proficiency, was mathematics, then taught by the very eminent John Bernoulli. He went thence, to study "ancient history," under Perizonius, who, at that time, was very famous for the lectures on that branch of knowledge, which he delivered at Leyden. From
Leyden,

Leyden, when scarce nineteen years of age, he was called to the Professorship of mathematics and philosophy at Amsterdam. At Amsterdam, he was persuaded to undertake the completion of an edition of the *Lexicon* of Julius Pollux, which had been left unfinished by the death of a former editor. This task he accomplished in a manner, of which he was himself at first not a little proud, and which procured him much flattering praise from the Greek scholars of Holland and Germany. But, when, in the joy of his heart, he sent a copy of his book to Dr. Richard Bentley in London; the Doctor, after perusing it, surprized him with letters, which, though indeed complimentary, shewed that the young editor was often exceedingly wrong in his emendatory conjectures, for want of a sufficient knowledge of the metres and the forms of versification used in the poetry of the ancient Greeks. The worthy and ingenuous Hemsterhuis not only felt and acknowledged that Bentley was every where in the right, but was so humbled, and so much ashamed of the infelicity of his own criticisms, that he shut his books in despair; and for several months after, could not endure even to look upon a Greek author. When he returned to his studies in this language, he read with incredible ardour and perseverance. Beginning with Homer, he perused the whole series of Grecian classics, downwards, in the order of time, to the latest æra of the native culture of Greek literature. He laid none aside till he had thoroughly satisfied himself in regard to the sense and the genuineness of every passage. He applied to all, lights of illustration derived from the thorough knowledge of the fundamental principles of those parts of science to which they severally related. He found, in particular, that his early proficiency in mathematics had given a precision to his habits of research and discernment, which he was enabled to introduce with the greatest advantage into his philological disquisitions, and into his efforts of conjectural emendation. In the year 1717, he accepted an invitation to the Professorship of Greek Literature at Franeker. Though he did not send much to the press, yet his ardour in study was insatiable and indefatigable. His lectures displayed a copiousness and accuracy of classical learning, which were esteemed to set him above all rivalry as a scholar. He published, however, certain "Animadversions of the Writings of Lucian," which were universally acknowledged to add to the learning of a Scaliger and a Salmassius, more than a double portion of their judgment. And, on the margins of the different books that he perused, he was accustomed to inscribe notes, which all his friends and pupils regarded as inestimably precious. He accepted, in 1740, an invitation to fill the professorship of Greek Literature and History in the University of Leyden. He died on the 7th of April, 1766, in the 82nd year of his age. He was not less a proficient in Latin than in Grecian learning. It was his peculiar praise, as a scholar, that he was neither the bigot of ancient literature, nor an inconsiderate and illiberal enthusiast in that of the moderns exclusively; but illustrated to himself the obscurities in the one by lights which he derived from the other. His lectures were somewhat

somewhat less popular than those of his master Perizonius. But his fame was so established, even in his early life, throughout Europe, that, from all parts of the continent, those youths, who aspired to more than ordinary skill in Greek learning, resorted to profit by his lectures. He was a man of a mild temper, but of remarkable gravity and constancy of mind.—These few particulars may give the reader some imperfect knowledge of the life and character of Hemsterhuis; but cannot at all represent to him the wisdom and eloquence with which these are illustrated in the beautiful eulogy of Ruhnken.

The two Critical Epistles of Bentley, which were hitherto unpublished, follow next.—The first of these is without date,—or any other indications to mark the time of its being written, but that Bentley speaks in it of himself as then busy in writing his Notes upon Horace, and revising the proof-sheets, as they came to him from the press,—and that he signifies himself to have not long before received a copy of Hemsterhuis's recently published edition of Julius Pollux, with a very courteous letter from the editor.—In the first emendation which he proposes, he wishes in Pollux ix. 57. to substitute *σαβμὸς σατῆρ μὲν ἀδύνατο* for *χρυσὸς σατῆρ*, &c. upon reasons of extraordinary ingenuity and erudition. His emendation upon ix. 20. of Pollux, proposes to substitute *Πυλαῶν*, as the genuine reading, instead of *Οὐλαῶν*. He offers, in this epistle, though but a short one, several other emendations, of which the most remarkable are deduced from a consideration of the measures and character of the verses upon which they are proposed, and all are alike distinguished by boldness, ingenuity, and astonishing minuteness and precision of erudition.

BENTLEY's second letter to Hemsterhuis, was written at London, on the 9th day of June, 1708, in answer to one which he had received from the Dutch professor, about a week before, by the hands of a young Danish gentleman. Hemsterhuis had received with admiration and respect his correspondent's suggestions in his former letter, towards the emendation of the text of Julius Pollux. In compensation, he offered to transcribe for Bentley the varieties of reading in a particular manuscript of Horace which was in a library at Franeker. Bentley had already procured a copy of those readings; and was now desirous rather to obtain, by the kindness of Hemsterhuis, a sight of the manuscript itself. He was now in possession of Hemsterhuis's present of a copy of his Julius Pollux; and he could not refrain from praising, with enthusiasm, the diligence, the erudition, the judgment, the acute perspicacity, and the careful fidelity, which the young editor had every where throughout the work displayed. But he, at the same time, hesitated not to signify his concern that his young friend had not brought with him, to the task, a better skill in the prosody and versification of the ancient Greeks. He then proceeded to evince, by the proposition of a long series of most ingenious conjectural readings of places in Pollux, derived from a particular consideration of what, in this or that quoted fragment, the laws of the metre required,—that incredible advantage was to be obtained to an editor of this author, from that mi-
nute

nute skill in the modes and laws of metrical rhythm, which he recommended to his friend with so much earnestness. This letter, as well as the former, is a pleasing evidence of Bentley's kind and good-natured intercourse with foreign literati, as well as of the reverence with which they regarded him.

The life of *Rubnken*, by *Wyttenbach*, fills the last and greatest part of this volume. It is written with diffusion of style and sentiment, with elegance of phraseology, with a fond and yet discriminating display of *Ruhnken's* character, and of the incidents of his life, but occasionally with prolix digressions, in which the author exhibits more of the school-master and the old woman, than of the man of strong common sense, or of clear, enlarged philosophical intelligence. With the narrative of the life of *Ruhnken*, he involves in his composition so many particulars of the history of classical literature on the continent, for the whole period during which *Ruhnken* flourished, as to render the work much more extensively interesting than if it had been confined to a meagre eulogy of *Ruhnken* alone.

DAVID RUHNKEN was born at Stolpe in Pomerania, on the 2d day of January, 1723. His parents, being in good circumstances, and of the better order of the burghesses, destined him, from his early years, for the church. After receiving some instruction at the school of Stolpe, in the principles of his mother-tongue, he was sent first to Schlave, and afterwards to Königsberg, for education in the classical languages. Emanuel Kant was his school fellow at Königsberg. At the age of 22, he had finished the usual course of scholastic classical education. With difficulty, he then obtained his father and mother's consent to repair to Goettingen, and study Greek under Matthew Gesner, then the great ornament of that university. On his way to Goettingen, he passed through Berlin, and went to visit the Saxon university of Wittenberg. There he was so much pleased with the lectures and conversation of J. D. Rutter, professor of history and civil law, and of J. W. Berger, professor of Roman eloquence and antiquities, that he persuaded his parents to allow him to continue his studies for some time at Wittenberg, before he should proceed to Goettingen. He remained under these professors, two years; and, under their auspices, took a degree in laws. He went then, by the encouragement of his friends at Wittenberg, though not with the entire good will of his parents, to perfect his knowledge of Greek, not with Gesner at Goettingen, but under a man still more famous, Hemsterhuis of Leyden. Hemsterhuis received this ingenuous youth with great kindness, gave him the readiest assistance in his favourite studies, recommended him to good employment as a tutor, and at length used every means to secure his appointment to a professorship in the University in which he himself taught. *Ruhnken* applied with unabating zeal to Greek and Roman literature; and, at the same time, made himself highly acceptable by the gentleness of his manners, by the liveliness of his conversation, and by his taste and skill in the favourite amusements, to all the good society to which he was introduced in Holland. His first printed display of critical

tical Greek erudition, was, in an epistle upon certain Greek commentaries on the Title in the Digest, *De Advocatis et Procuratoribus*. He gave next, at Hemsterhuis's persuasion, an edition of the Greek Lexicon of Timæus, for the illustration of words and phrases of which the use is peculiar to Plato. In the year 1755, he went to visit Paris, with a view chiefly to the inspection of the libraries in that city, and to examine what manuscript treasures of ancient literature they might yet contain. In a year's residence in that metropolis, he passed most of his time in the King's library, and in that of the Benedictines of St. Germain-in-the-fields; transcribed a number of unprinted remains of ancient literature; and collated many manuscripts and rare editions of the most popular classical authors. At length, he was, in the month of October, 1757, called to the exercise of reader in Greek literature, and thus assistant to Hemsterhuis in the University of Leyden. Upon the death of Œudendorp, professor of Latin eloquence and history, he obtained the chair which that eminent scholar had filled. In the year 1763, he married Mariamne Heirmans, a young lady of uncommon beauty and accomplishments, the daughter of a gentleman who had long resided as Dutch consul at Leghorn. He discovered, in his subsequent studies, a valuable fragment, before unknown to modern scholars, of the treatise of Dionysius Longinus "On the Sublime,"—which was, by his favour, afterwards published in Toup's excellent edition of that work. On the death of his old master Hemsterhuis, he did justice to his memory in the noble eulogy, of which the reader has already perused an abstract. He gave, soon after, an elaborate edition of the rhetorical treatise of Rutilius Lupus. In 1779, he published the valuable fruit of much learned labour, in his edition of the Roman History of Velleius Paterculus. Next year, he gratified the learned world with the Hymns of Homer. One of his last labours was, the superintending of a new edition of Scheller's Latin Dictionary. He taught, with the greatest success, in his professorship. He was, all his life, fond of the chase, and curious in dogs. He died on the 14th of May, 1798, in the 76th year of his age. The government assigned a pension of 500 florins a year to his widow and two daughters who survived him.

Such are the principal contents of this elegant volume, one of the finest monuments we have lately seen of the successful culture of classical literature in modern Batavia.

P. F. Suhm's Geschichte der Danen: Ins Deutsche Übertragen; von Fr. D. Grater. 1 B. in 2 abth. 8vo. 3 Rthlr.

Suhm's History of the Danes; translated into German, by Fr. D. Grater. Leipfic. 1804.

SUHM is the most learned and satisfactory of the writers of the history of Denmark. He has illustrated, with prodigious research, the early superstitions, the piratical enterprizes, the manners, the

the customs, and all the antiquities of that which may be called the heroic age of the Danes. He has, with equal ability and care, traced the fortunes and exertions of his nation, down through the less distant periods of its existence. His discernment and taste are, indeed, not always equal to his honest diligence; and he adopts, often hastily, every tale in the fabulous history of foreign countries, in which the Danes are mentioned with honour. But his work is known, both to his own countrymen and to foreigners, as the best history of Denmark that has yet been published. Mr. Grater has translated that part of this work which relates to the fabulous times. Perhaps an English translation, of that part of it, at least, might be not ill received.

Oesterreichs Magazin fur Armenhulfe, &c.

Austrian Magazine of Instructions for bettering the Condition of the Poor, improving Establishments of Industry, and ameliorating the Manners and Situation of Servants. Compiled by J. W. Klein, Director of the Poor. Vienna, Geistlingers. Hoffmans, Hamburg. 1804.

THE design of this work is nearly similar to that of the laudable publications of our Society for bettering the Condition of the Poor. It consists of authentic narratives, for the greater part, original, of the institution, arrangements, and success of establishments of public industry and beneficence, in Germany and other countries. Such establishments exist no where in greater numbers, nor under better regulations, perhaps, than in the Austrian dominions, and particularly in the city of Vienna. By describing merely what is peculiar to the character and history of the charitable and industrious institutions under his own inspection, Mr. Klein may render his magazine highly useful to the science of public œconomy, and to the general cause of humanity. Its publication commenced in May last. A number, containing six sheets, is published every two months; and three numbers are to make a volume. We should think, that it may not be unworthy of the particular attention of those excellent persons who are so assiduous in collecting and disseminating information to improve the virtues and comforts of the poor in our own country.

Histoire de la Russie, réduit aux seuls faits Importans. A Londres, et se trouve a Paris. F. Buiffon. An. X. (1802.)

History of Russia, reduced only to the important Events. Printed in London, but to be got at Paris.

THE assertion that this work is printed in London is confuted at the first glance, by the paper and the print, as the vilest trash.

of Grub-street is never printed in such a form, as disgraces some of the best publications of Germany and of France; not that we class the book before us with these, for a more stupid effort of arrogance and malice has seldom fallen under our inspection as critics. The author professes to be the most impartial and discriminating of all historians, and every sentence shews him the most partial and the most indiscriminating, both in his praise and in his censure. One of the canons he lays down to historians is, that they should neither incline to monarchy nor to a republic; and the whole work is an invective against monarchs and monarchy; but its principal object is to oppose every thing that Voltaire says of Peter the Great, and to vilify the character of that prince. Of the candour with which he conducts his philippic, the opening of the character of Peter affords a notable specimen. Voltaire, to raise the character of his hero, by shewing how his desire to form a navy in Russia induced him to conquer his natural antipathies, tells us he had, from his birth, such a dread of water as to be almost in convulsions at passing over a small brook; of this, whether true or false, our historian makes the following curious use. "Peter the first, called the Great, had this in common with all rabid animals, he could not bear the sight of water; he had not the same dislike either to blood or to strong liquors." When Peter entertained the Swedish officers, who were made prisoners at the battle of Pultowa, at his table he drank a glass of wine to the health of *his masters in the art of war*; this has been generally considered as a generous compliment to the courage and conduct of those whom the fortune of war had put into his power; but this candid gentleman observes on it, that "a generous conqueror, and one deserving of his success, would not have suffered such a bravado to have escaped him;" on the same principle he might have censured the behaviour of the Black Prince after the victory of Poitiers.

Still anxious to depreciate the character of Peter, when the author mentions the delivery of the Russian army from its difficulty, by following the advice of the Empress, and bribing the lieutenant of the Vizer, he adds this wise remark. "A Greek or a Roman hero would have sent Catharine to her distaff, and would have perished, with all his army, after selling his life dearly, rather than redeem it by such disgraceful means." A noble proof to be sure of the patriotism of a monarch to sacrifice an army to secure his own reputation; the Romans had other notions of patriotism; when the Roman army was invested by the Samnites at the Straits of Candium, and they had no alternative but to sell their lives in this manner, or undergo the disgraceful ceremony of passing under the yoke, one of the consuls said, in support of the latter measure, and his advice was followed, *Ea est caritas patriæ ut tam ignominiam eam quam morte si opus sit servemus.*

Of the author's piety we bring the following proof, where he condescends to quote Voltaire, whose authority as an historian he has been always questioning; speaking of religious persecution under the Empress Elizabeth, he adds in a note, "Before the happy days of civilization,

lization, these scourges were not known. For a considerable time," says Voltaire, "in more than one province of Russia all kind of religion was unknown."

This author is not very correct in his dates, in page 331 he tells us, the first appearance of Catharine to the soldiers at the commencement of the revolution which deprived Peter III. of his throne and life, was the eighth of July 1762; and in page 336, we have a declaration of Catharine to the people, after she had succeeded to the throne, and Peter was dead, dated July 7th, 1762.

At the end of the book, a paper is printed, under the title of "The good and last advice of Catherine II. to Paul I. found among the papers of the Empress of Russia after her death." Whether this is genuine or a forgery we are by no means clear; it is certainly brought forward with a view to hurt the character of Catharine. But though there are many pieces of advice in it that appear to us necessary for the peaceful government of an empire so extended as Russia, we conceive to so violent an enthusiast for popular sway as the author, they may seem gross infringements on the *rights of men*. We will conclude this article with a passage from the paper, which we are sure does not meet the approbation of the person who prints it, whether he be author or only reporter; but we trust it will be congenial with the wishes of most of our readers.

"I hope that, faithful to my plans, the Russian Eagle will extend her powerful wings, to go and descend on that guilty country, where the blood of a king has been shed by the hands of his people. My son, swear on my tomb, swear by the manes of your mother, that you will fulfil my promises. I have deferred the accomplishment of them for political reasons, which you well know how to appreciate. Let not your armies be put in motion for this distant expedition till the epoch of the decline of that infant republic, which grew weak immediately on its birth. Let her commit every crime, both within her own boundaries and beyond her frontiers; when she hath invaded, plundered, ravaged, all her neighbours; when she has become their execration; when, impoverished by her triumphs, exhausted by her victories, a prey to anarchy, she no more knows how to govern others than to govern herself, then, my son, the moment is arrived to pour your thunder on her."

Russische Miscellen. Herausgegeben, Von Joh. Richter. No. VI. oder sten. Bandes 3tes. Heft.

Russian Miscellanies, published by John Richter. No. VI. or 2d Vol. 3d Part. June, 1804.

RICHTER's skill in Russian literature is advantageously known, by his German translation of the travels of Karamzin. That translation has, indeed, been represented as the original, in the *Edinburgh Review*, a work of which the presumptuous ignorance, the petulant tastelessness, the incredible blunders, the lumpish dullness

would not, even for the sake of its virulent slander, be endured in any other country in Europe but Great Britain. Mr. Richter's success as a translator encouraged him, some time since, to attempt the periodical publication of these Russian Miscellanies. His plan is, to intermingle with translations and abstracts of works originally Russian, essays and memoirs originally German, on every subject of curiosity in the Russian history and literature. The former numbers of his work we have not seen. The contents of this one are not uninteresting. The first article is, "Marfa Possadniza, or the Conquest of Novgorod, a tale, by Karamzin, book third."—Next follow, "Two Letters on Russia, from a German, resident in Moscow, to his Friends in Leipsick." The third piece is, "Poor Dascha: a tale, from the Russian of Paul Lwow." The fourth article is upon "Nandru's Russian Grammar." To this succeeds "A sketch of a History of Siberia, by Professor Schlozen of Moscow." It is followed by an account of "the most remarkable Novelties in Russian Literature." The last article in this number is, "The Cunning Gypsie, a Russian tale."—Our readers may perceive, by this enumeration of the contents of one number of Mr. Richter's Miscellany, that it has in it abundant matter of instruction and amusement to all who are curious to mark the progress of Russian genius, who delight in works of fancy, or who desire to mark with philosophic eye all the varying lights and shades of national manners.

Russland unter Alexander dem Ersten.—Russia under Alexander I.
A periodical Miscellany of the History of Russia. The Editor,
 H. Storch. No. V. 1804.

STORCH is well known as the author of some excellent works on the History of Russia, and on the present æconomy of civil and political society in that empire. The substance of his best works on these subjects has been incorporated in the English compilations of the Rev. W. Tobke. The following are the contents of this fifth number of his Periodical Miscellany of the History of Russia: Rights and Privileges of different Orders in the Empire restored and extended, by Alexander I.; State of the University of Dorpat, from January to November 1803; new Regulations and new Conditions of the Academy of Sciences in St. Petersburg; Establishment of a new Seminary of Instruction in the Principles of the Catholic Religion in the University of Wilna; Institution of Three Schools for Veterinary Medicine, in St. Petersburg, Moscow, and Lubny; ancient and modern Riga, an historical Parallel by Dr. Dyrson; of the Bank for Loans, recently established in the provinces of Livonia and Esthonia; honourable and patriotic Transactions; Miscellanies. These several articles are, for the greater part, extracts from the Russian newspapers, or translations of pieces in a monthly miscellany, which is now in a train of publication in Russia, and in the Russian language.

by M. Cefarakowsky. The compilation of the work, is, to judge from this number, directed by taste and good judgment. We have read it over, with unabated curiosity and satisfaction. It deserves, as well as the subject of the article immediately preceding, the particular notice of all who, without skill in the Russian language, may be desirous to acquaint themselves with Russian manners and affairs.

Adrastæa. Von J. G. Herder. No. XII. Hamburg.

IT is common to give the appellation of *Fugitive Pieces* to such short compositions as usually fill our periodical miscellanies, as if published singly, might be scattered and lost like so many Sibylline leaves, and would not have bulk to occupy any remarkable place on the shelves of our libraries. But, Herder has not scrupled to arrogate to his periodical miscellany an higher title. In a word, borrowed from a language in the literature of which he is known to be admirably skilful, he denominates the materials of which we have quoted the name, not *Fugitive*, but *Non-fugitive Pieces*. The following are the titles of the several articles which fill this twelfth number : 1. Poetry—Queries—German Greatness—Letters respecting the particular Character of the German Language. 2. Idea of a patriotic Institute adapted to the Genius of all Germany—Flexible Energies of Manhood—Thoughts from the English of Swift, with a Supplement of additional Thoughts—Berkley—Thoughts extracted from the Writings of Berkley—Night. 3. *Aurora*, or the Day-spring of a new Century. 4. The last Song of Ossian, by Knebel.—This publication draws many of its materials from the classical and philosophical literature of England, which is, we believe, better understood, and more highly valued, in Germany, than in any other foreign country. We do not certainly know whether a periodical miscellany of such composition could be published with great success in London. But we know Herder to be one of the most eloquent, and the most admired, writers in Germany. And we doubt not but reason, taste, and fancy, must predominate, in a judicious adaptation to the popular humour, throughout all the numbers of a work of which he is the editor,

Wilhelm Tell: Ein Schauspiel. Von Veit Weber, &c.—*William Tell, a Drama.* By Veit Weber; with Tell's Portrait, three Vignettes, and a Cover ornamented with elegant wooden Cuts. Berlin. 1804. Price, on English Printing Paper, 1 Rixdollar and 8 Gr.; on Swiss Paper, 1 Rixdollar 20 Gr.; on Vellum Paper, 2 Rixdollars.

A WILD mixture of the sublime and the terrible with the pathetic predominates in the best tragedy of the Germans. They delight to imagine such complications of distress, as it is barely within the possibilities of fancy, for us to conceive, but not or scarcely possible,

that the realities of life should ever exhibit. They arm fortune and the chances of life with a power more terrible and more fantastic than these have ever yet been known to exercise. They attribute to men energies and weaknesses of reason, as well as maddened extremities in the workings of all the passions, tender or furious; gay or sorrowful, which it is not in human nature to suffer or display. They chuse, for imitation, even where they approach the nearest to the truth of nature, such scenes, characters, passions, and turns of fortune, as are of things actually happening, the rarest, and the most, to use a common form of expression, out of nature. Theirs is the romance of dramatic writing, remote alike from the chaste and classical imitations of nature in the drama of the Greeks, and from the less chastened, more irregular, yet not less faithful and forcible, imitations of the same nature, in the older drama of the English school. WEBER is known by some romances, in which the spells of witchcraft, and all the resources of the marvellous, are very boldly, and not unskilfully nor unsuccessfully employed. In the choice of the story of *Tell*, the supposed author of the Liberties of Switzerland, for the subject of a tragedy, Mr. Weber, no doubt, acted with a disposition to produce a romantic drama, of which the fable and sentiments should be accommodated to the prevailing humour of the present age. The story of *Tell* is naturally popular in a time of revolutions excited by a desire of genuine or mistaken liberty. It ought to be more than popular at a period when all Europe mourns to have recently witnessed the ill success of efforts for the defence of Swiss freedom, which, though less seasonable, were, in the last crisis, not less generous and heroic, than those of *Tell* and his brave companions. The drama of Weber has been much approved in Germany, both when read and in its representation on the stage. Had it been less a general favourite, the bookseller would scarce have ventured to publish it with such splendid ornaments, or in such a diversity of forms. To those who are willing to bear with the peculiarities of taste and moral sentiment, which now distinguish the German dramatic school, it will not be unacceptable, even in this country. But we will not dissemble, that it is not pure from a dash of two things which we exceedingly dislike—BOMBAST and JACOBINISM.

Ansichten des Rheins. Vom Prof. Nic. Voight, Frankfurt am Mayn. 1804.

Views on the Rhine, &c.

THIS is a publication in which elaborate descriptions of a series of the finest and most picturesque views of river scenery in Europe are combined with admirable engraven representations of them. The work is published in numbers, and in both French and German, at the same time. Eleven of the engravings, with their
respective

respective descriptions, had been given to the public, in the beginning of June last. The price of these was, for the best paper, seven rix-dollars and twelve gr. We take notice of this publication chiefly that we may here remark, how the pen and the pencil join in the service of taste and elegant public amusement, in Germany just as in England.

Encyclopædia der Philosophie, mit Letterarischen Notizen. Von Prof. Joh. Heinr. Abicht, &c.

Encyclopædidi of Philosophy, with Literary Notices. By Professor John Henry Abicht. Published by Fr. Wilmans, Frankfurt, on the Mayne. Price 1 Rixdollar 18 Gr.

ENCYCLOPÆDIA has become one of those titles which are the most ambitiously, and the most ridiculously, abused by book-makers. Its meaning, properly, is *instruction in a circle*,—a *circle of instruction*, or a *system of knowledge complete and perfect, as the circle is esteemed, in mathematics, to be among other figures*. The first application was among the Greeks, and by the Latins, when they affected to besprinkle their vernacular compositions with Greek phrases, to denote compendious collections of the elements of knowledge, somewhat similar to those which now bear the same learned name. It had been used occasionally by the moderns, but not exalted to popularity, before the publication of the famous *Encyclopædia*, the work of *Diderot*, *D'Alembert*, and their associates. *Ephraim Chambers* had, contrary to analogy, and the rules for the composition of words, used *Cyclopædia* in the same sense in the title of his compilation, which the French philosophers adopted, as the basis of theirs; and the learned *William Bowyer* had pointed out the impropriety of *Chambers's* title, but without being able to persuade him to correct it. The correction proposed by *Bowyer*, and the example of the literati of France, did not escape the observation of the Scottish printers, who vamped up the first editions of what has been called *Encyclopædia Britannica*. By a curious and general union of the most undistinguishing ignorance, with a sharkish rapacity for knowledge, the Scottish compilation, though made up by the meanest and most illiterate of mankind; and though in every page thick sown with blunders; obtained a reception and a celebrity, such as only the noblest and most unexceptionable productions of genius and literary labour ought to win. The extensive diffusion of the French *Encyclopédie*, and of the Scottish *Encyclopædia*, has given a popularity to the name that makes book-making booksellers to regard it as a charm, under the protection of which, any trash they can bundle together may find a sale. We have seen in London a most eminent display of *dullness* under the title of an *Encyclopædia of Wit*. And Mr. ABICHT must be acknowledged to evince any thing rather than a skill in science, in this German *Encyclopædia of Philosophy*.

Haupt-Momente der Kritische Philosophie. Eine Reihe von Vorlesungen, &c.

Chief Principles of that Philosophy (Kant's) which consists only in Determinations of the Judgment. A Series of Lectures read before a select Audience.

NEVER were opinions more ignorantly praised or blamed, embraced or abhorrently rejected, than those of Emanuel Kant. Before he began to speculate for himself in those general elements of all science, which constitute metaphysics or the first philosophy, he had, with diligence and masterly penetration, studied the systems of other metaphysicians and philosophers, from Plato and Aristotle to Leibnitz, Wolfius, Hume, Condillac, and Voltaire. Immersed in these studies, his mind had become too much a stranger to those familiar ideas, objects of allusion, and modes of speech, which form, in ordinary communication, and in elegant literature, the common media of mutual converse between man and man. He breathed only the air of the regions of metaphysics. He spoke, he thought, only in the language peculiar to his masters. Metaphysics, like mathematics, aspires to express, and to deduce its truths, in a manner as free as possible from metaphor, from digressive illustration, and from all the looseness of vulgar phraseology: and Kant's writings are in general in the direct, closest, and most technical manner of metaphysics. He was obliged to follow the analogy of the language of Wolfius, then the most prevalent in the German schools: but he applied it according to his own peculiar notions, and gradually made from it a sort of new dialect, differing widely enough even from Wolfius's terms, and yet more a-kin to these than to those of any other system of the first general elements of philosophy. Thus, what with peculiarity of language, originality of views, and scholastic abstraction of thought, Kant, as he gradually ripened into a professor and an author, became unavoidably such in his cast of speculation and writing, that it was scarce possible for him not to be above all his contemporaries, the most difficult to be rightly understood. - Even Aristotle is to him, perhaps, for abstruseness, but as a *Primer* or a *Reading made Easy* to a *System of Fluxions*.

Yet though from such causes, so obscure in his writings, Kant eminently deserves the praise of a philosopher, and a man of good intentions. His primary objects were,—like that of BACON, to establish one grand system of knowledge and research,—like that of Beattie, Reid, and Buffier, to dispel the mists and break the spells of metaphysical scepticism. He began with dividing all knowledge or science into two great species of truths; *truths* which, whether of *relation* or of *substantial existence*, we know intuitively, or are, by a necessity of our nature, compelled to believe, without the formal demonstration of reason and experiment; and *truths* which we are formed to learn from experiment and induction only, and which are but varieties, new modifications

modifications, dependent relations, of the former. The knowledge, the discriminating knowledge of all the truths of the first species, was, in his judgment, the beginning of common sense, the true first philosophy. The different sciences were formed, and, upon these, in his mind, the various arts established, when men, by reasoning and experiment, learned how the truths of the first species expanded and ramified themselves into all those of the second. He accounted it to be the proper business of a philosopher, to distinguish these two species of truths properly from each other, and after a due knowledge of their differences, and a clear, familiar, and indelible apprehension of all those of the former species, to inquire, through life, with unabating ardour and diligence for the discovery of all those which may belong to the second species. Such was the task which he prescribed to himself, as a philosopher, and such the scope of all his labours.

Thus far the philosophy of KANT is, in its designs and principles, wise and good. But in his first sort of truths,—truths either intuitively certain, or such that without admitting them, we could neither reason nor act; he comprehends several which are not intuitively clear or certain, and which we are not under any natural necessity of embracing without proof. He exalts the power of unreasoning sentiment, at times, much too high in philosophy. In his deductions of the truths which he accounts to be tentative and experimental, he is sometimes too bold, sometimes too timid, he sacrifices accuracy of reasoning often to prejudices and dreams of his own, not seldom to a reverence for those of his masters, or to a hot ungenerous admiration of the fanciful theories of his contemporaries. He often errs, because he affects a march too grand and gigantic for his powers; would expand his gaze over a field far too wide for his survey; would seize a mass infinitely too vast and ponderous for his grasp. Yet, his views are ever large and comprehensive; his methods of reasoning and inference are legitimately logical: his distinctions are every where made with astonishing acuteness and precision. There is nothing in his whole system but what tends to evince that he was, at least, in intention, no jacobin in morals and politics, no infidel in religion.

But never philosopher, if not perhaps Aristotle, was more unfortunate than KANT, in his admirers and disciples. It was the peculiar obscurity and apparent mysticism of his manner that raised his philosophy first into notice. Its substitution of the evidence of sentiment, in some remarkable instances, for that of experiment and reasoning, gave it an additional charm. It became farther important to the multitude, as touching upon such a wide diversity of topics. The wild originality of his opinions upon some heads important in their relations to practice, was delightful to the giddy followers of novelty. Being admirably right in some things, admirably wrong in others; hence, even they who were not incompetent to understand and judge his merits, came to be some his enthusiastic panegyrists, others his fierce and contemptuous opponents; a division of opinions and wishes which

which could not but provoke loud disputation, and so contribute, at least, to the general notoriety of his system. By all these means, he has become famous and popular without being understood. His own books on the different parts of his philosophy have been written with an obscurity so peculiarly his own, as to be fit for scarce any other use, than to serve as private memoranda, auxiliary to his own recollection. All who have attempted to defend his system, and facilitate the intelligence of it, have found, in its obscurity, an excuse for corrupting and misrepresenting it. Its adversaries have, under a similar pretence, taken the same advantage.

KANT's doctrines have been egregiously misrepresented by all the quackish Germans who have pretended to talk and write about them, as his disciples in England. We cannot recommend the translation of this German abstract, as what would make them more faithfully and usefully known here.

REVIEWERS REVIEWED.

Dr. GLEIG'S SERMONS and THE CHRISTIAN OBSERVER.

WE acknowledge ourselves no regular readers of the publication called "The Christian Observer;" and, from what we have seen of it, we feel ourselves little inclined to become so. It cannot have escaped the notice of those who are at all attentive to "the signs of the times," that, of late, very strong indications have appeared of a systematic and extensive plan, for the purpose of reviving, and rendering triumphant among us, the Calvinism, Puritanism, and Antinomianism of the 17th century. There have always, we believe, been persons within the pale of our Church, who professed and propagated these pernicious opinions. But, in former times, we see them acting independently and separately; aiming at their object by individual exertion. At present they appear to have concentrated their forces, and, under the arrogant designation of "THE TRUE CHURCHMEN," to have entered into a well-compacted body, with the express design of converting the nation to the principles of Calvinistic Methodism, and of leaving no means in their power unemployed to persuade the people that such were the genuine original principles of our venerable Church. With God's assistance we firmly trust that the labours of this dangerous UPSTART SECT, as the Dean of Peterborough justly terms them, will ultimately prove abortive; but, in order that they may, the friends of the Church must not be idle. This combination of spurious Churchmen, who are making inroads, in all directions, on her most essential and fundamental doctrines, must be met at every corner, and repulsed. The patrons of Calvinistic Methodism, notwithstanding their affected confidence of victory, did not probably expect to conquer without a struggle; though, unless we are deceived by false intelligence, they did not expect, in so short a time, so vigorous a check as they have already experienced. Let the Church of England be but true to herself, and the event cannot be doubtful. Her champions have every advantage on their side; for their cause is the cause of truth and of soberness, while that of their antagonists is the cause of error, of fanaticism, and of nonsense. Those who maintain the Anti-Calvinism of our Church

Church stand, indeed, on ground from which they can never be dislodged, but in consequence of their own proper treachery, negligence, or cowardice. If faithful to their trust, they are invincible. In the present case, then, let not the conduct of our national clergy be produced as a proof of what has been often advanced as a general position, that the defenders of establishments are always less ardent and indefatigable than their assailants. Above all, let it not be said that men are naturally more zealous in the propagation of wrong notions, than in the maintenance of such as are right.

It is much more by considerations of this kind, than by any high opinion which we entertain of the talents displayed in the *Christian Observer*, that we have been induced to take notice of an article in that fanatical publication for August last. The article professes to be a review of *Dr. Gleig's Sermons*; while, in truth, it is only a miserable attempt to prevent their being read by the followers of the party; occasioned, we doubt not, by a clear conviction that few discourses are better calculated to open the eyes of these deluded enthusiasts. The *Christian Observer*, it must be remembered, is one of those engines which have been set to work with a view of co-operating in the grand project of persuading the good people of the united kingdom that the tenets of J. Calvin are those of scripture, and of the United Church. The engine, we think, indeed, a weak one; but, if its powers be small, its operations are incessant. When the sermons of this eminent divine came under our consideration, we distinctly foresaw, and expressly foretold, what reception they would meet with from such publications as the *Christian Observer*. "By Calvinists," we said, "by Methodists, missionaries, and enthusiasts of whatever denomination, the theological sentiments of these discourses will be stigmatized as heterodox in the highest degree. Mr. Overton, and his TRUE CHURCHMEN will, we doubt not, even represent him (Dr. Gleig) as an enemy to the doctrine of salvation by grace, through faith in the Redeemer. (Vol. xv. p. 231.) This was our prediction, which was soon fulfilled. The *Christian Observer*, (and we thank him for the favour,) was kindly resolved, it seems, that, whatever might be our other sins, we should not continue above a month, at most, under the imputation of being "lying prophets."

This Reviewer begins by allowing Dr. Gleig the praise of being "a zealous supporter of the cause of civil subordination and social order, and a hearty well-wisher to the honour and welfare of his country." It is also allowed that the Doctor "appears to be earnest in inculcating what he esteems to be sound doctrine, and in combating what he imagines to be false and injurious;" and that "he expresses a concern for the interests of morality which it is impossible not to approve." These, surely, are no mean recommendations of any man's sermons. But the merit of such qualities is totally annihilated in the enormity of an offence, which is stated as follows, by our orthodox Reviewer. "Our readers, however, will be prepared to expect that the doctrinal errors of this work will prove neither few nor unimportant, when they are told that the author is a strenuous opposer of two fundamental doctrines of the gospel and the Church of England,—ORIGINAL or BIRTH-SIN, and JUSTIFICATION BY FAITH ONLY."

The charge that a divine is "a strenuous opposer of the fundamental doctrines of the gospel and of the Church of England," is, indeed, a serious

rious one; and no divine convicted of such a charge shall ever be defended or patronized by us. But we have learned, as, we hope, our readers have, to distinguish, what such writers as this Reviewer perpetually confound, and with others to confound, the doctrines of Calvin and of his disciples, from those of the gospel and of the Church of England. Of the former doctrines we believe that Dr. Gleig is a strenuous opposer; but that he is an opposer of the latter doctrines this writer has, at least, produced no evidence: and we are not, we own, much accustomed to repose implicit faith on the simple *ipse dixit* of a Calvinistic controversialist.

With regard to the doctrine of original sin, which involves the much disputed question, *whom to name?* the most difficult, undoubtedly, which ever engaged the attention of the human mind, we have no means of knowing whether Dr. Gleig holds any, or what, particular opinions. Our judgment of his notions is formed from his printed volume alone; and from that we defy the Christian Observer to point out a passage, which, taken in fair connection and construction, contradicts the gospel or the Church of England. The Christian Observer, it is true, accuses us of having bestowed on his discourses "a mass of adulation." But we have carefully and repeatedly perused these discourses. We have, probably, studied the subjects of which they treat as deeply as they have been studied by any contributor to the Christian Observer. On a first perusal we thought these discourses most masterly, sound, and orthodox compositions. A farther acquaintance with them has confirmed our opinion; and, of course, we are not disposed to retract an atom of our praise. But we must pay some attention to the cavils of this Reviewer.

It is necessary to observe that the Calvinistic doctrine of original sin is, like every other fundamental doctrine of the system, a disgusting compound of nonsense and blasphemy. Its first and most essential ingredient is the decree of God, fore-ordaining the fall, and all its consequences. Another is the imputation of Adam's sin, in such a manner that all his descendants are properly, formally, and personally, sinners: to which imputation corresponds the imputation of the Redeemer's righteousness, by which some persons called the elect become properly, formally, and personally, righteous. A third is that all the rest of mankind are not only naturally, but necessarily (because by the immutable decree of God,) rendered absolutely incapable of ever emerging from that state of sin, and of eternal damnation, into which they were plunged by Adam's transgression. From this state, indeed, the elect themselves, notwithstanding their being perfectly righteous by the righteousness of Christ, can be rescued only by the overpowering force of invincible grace. Many other collateral notions might be mentioned; but we need not pursue the inquiry farther. No Calvinist can pretend to deny that these are essential ingredients in his system. The first indeed has been lately disclaimed, though without success, by the champion of "The True Churchmen." But we can do without it; and we simply ask if the second and third do not make God the author of sin, and lay men, all men but the elect, under an insuperable necessity of sinning? Let us hear, however, the Christian Observer. "It is observable," he says, "of Dr. Gleig, and it has been observed of many others, (not much indeed to the credit of their generosity,) that when about to hunt down some obnoxious opinion, they beforehand incumber it with a superadded load of extraneous absurdity, in order to ensure the success of their pursuit, Thus, in the volume before

the doctrine of original sin is represented as making God the author of sin, and furnishing sinners with an apology for their iniquities; and it is from this *supposed* tendency of the doctrine that almost all Dr. Gleig's arguments against it are derived."

Is this tendency, then, of the foregoing notions only *supposed*? So, at least, our critic *seems* to say, with the common good faith of these pious true Churchmen. But if the *notions* are taught, the tendency is *real*; and we maintain that they are not only taught, but, to the high dishonour of God and of religion, most vehemently inculcated, in their utmost latitude, as the very marrow of the gospel of Christ. Of *such* a theory of original sin, every man of understanding, sense, and benevolence, must, of course, declare his utter abhorrence; and this theory alone has Dr. Gleig attacked. The Reviewer, however, has quoted, on this subject, from Dr. Gleig's third sermon, a short extract which, as being the only foundation of his charge, we judge it requisite to lay before our readers.

The Doctor, towards the beginning of the sermon, observes that angels as well as men have sinned; but that to say that either were impelled to sin by the depravity of their nature, is a blasphemous reflection on him who created all things: that the human powers are indeed less perfect than the angelic powers, and that, therefore, less will be required of men than of angels; but that if either men or angels transgress the law under which they are respectively placed, the transgression cannot proceed from constraint or necessity of nature, but from their own criminal inattention, or deliberate perverseness. After some intermediate observations occurs the obnoxious passage quoted by our critic, of which the tenor is as follows:

"But do we not derive, from our first parents, a constitution, both of body and mind, much less perfect than that which they derived from the immediate hand of their Omnipotent Creator? And is there not in every descendant of Adam, an innate and insuperable propensity to sin?"

"To these questions, which have been often put, very different answers have been given, which have excited violent dissensions in the Church of Christ; and yet it is not easy to conceive questions of less importance either to the faith or to the practice of a Christian."

"We derive nothing from our first parents, more than the oak derives from the acorn, but by the will of God holy and good; and if our natural powers be indeed less perfect than theirs were, either these powers are rendered equal by divine grace, or we have the assurance of our Saviour that less will be required of us than would have been required of them, had they continued in their state of perfection."

This is the dangerous and fatal passage which, in regard to the doctrine of original sin, is to fix on Dr. Gleig the brand of heresy. But how is the heresy of this passage proved? Why, nothing is so easy: as, for instance, thus: 1. "The foregoing extract speaks pretty plainly for itself." 2. "Dr. Gleig's expressions are *not very luminous*. There is, however, light enough to shew the heterodoxy of his sentiments." These are the words, the *ipissima verba*, of the Christian Observer, relating not to *different* passages, but to the *same* identical passage, of Dr. Gleig's sermons. And who but must admire his logical deduction, the consistency of his conceptions, and the cogency of his argument!

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But, if our critic cannot reason, he can, at least, insinuate and misrepresent. He requests the particular notice of his readers to Dr. Gleig's assertion that "*we derive nothing from our first parents, more than the oak derives from the acorn, but by the will of God holy and good.*" And what is the import of this request? Why, his readers must believe, on his bare insinuation, that the assertion contains some damnable heresy, though he cannot tell what; for this writer, it seems, can wind a heresy at the distance of fifty thousand miles, though he cannot smell it just under his nose. But the Christian Observer will not dare to deny the truth of Dr. Gleig's proposition, either in whole or in part. The critic next affirms that Dr. Gleig "makes it a matter of question, whether our natural powers be, indeed, *less perfect than those of our first parents.*" Whether this affirmation be the effect of ignorance or of design, we leave our readers to judge; but a grosser misrepresentation we have never seen; and a grosser falsehood, in point of fact, it is impossible to advance. Dr. Gleig, as will be obvious to every one, does not make the subject a matter of question; for he does not enter into the question at all. He expressly says that "it is not easy to conceive a question of less importance," and that "it is of no consequence whatever whether we be more or less perfect than Adam was." But, continues our critic, Dr. Gleig "leaves it *undetermined, whether our powers are rendered equal to theirs by divine grace, or less will be required of us, than would have been required of them, had they continued in their state of perfection.*" Now why any man should incur the displeasure of the Christian Observer for not determining a point, of which the determination was altogether indifferent to his argument, some, perhaps, may be at a loss to comprehend. But to those who know these Calvinists thoroughly, the reason, we apprehend, can be no secret.

The avowed object of Dr. Gleig's third sermon is to shew that all Christians are possessed of power to perform their duty; and this, he contends, is equally the case whatever notions we entertain of the corruption of human nature. If our natural powers were degraded by the fall, (and Dr. Gleig does not even insinuate the contrary,) they are restored by grace, so that now we are not, (to say the least,) in a *worse* situation than Adam was. To every Christian, according to Dr. Gleig, a degree of grace is afforded sufficient, provided only that he will cordially co-operate with it, to enable him to work out his own salvation; *hinc ille lachrymæ.* A Calvinist admits neither the co-operation, nor the universality, of saving grace. In his scheme, such grace is confined to the elect, in whom, without any concurrence of theirs, it operates by an irresistible, and, properly speaking, a mechanical impulse. A Calvinist, therefore, can never allow that every man may perform his duty; and the real heresy of Dr. Gleig consists, not at all in denying original sin, concerning which he does not even hint his opinion, but in asserting the doctrine of UNIVERSAL REDEMPTION, and that every Christian may be saved if he will. The Christian Observer, however, it is probable, imagined it rather a matter of prudence to dissemble his own disbelief of this doctrine. But, at all events, it will hardly be thought a great proof of his wisdom to have brought, against Dr. Gleig, a charge of heresy, in a point which the Doctor repeatedly declares that he has no occasion whatever to discuss.

Our critic, however, has a notable quibble on the word *insuperable*. "Although," he says, "it be true that the question has often been put whether

whether there be not an *innate* propensity to sin in every descendant of Adam, it has *not* been much questioned whether this propensity be an *insuperable* one. Most people, indeed all whom we have heard or read of, believe it to be *superable*; and it is the great business of religion, and the immediate and declared purpose of divine grace, to *overcome* this *innate propensity* in man." What? in all mankind without exception? Why no. But in all *Christians* then? The Christian Observer will not say so. It is, according to his principles, the purpose of grace to overcome this propensity in the *elect alone*. In all others, therefore, denominated them reprobates, or what you will, the *innate* propensity remains *insuperable*.

Of the great Protestant doctrine (as it has been called) of *justification by faith only*, it is plain that this Reviewer does not comprehend even the very first elemental principles. His petulance, however, is equal to his ignorance; for the following is the stile in which our Aristarchus decides on the merits of Dr. Gleig, in so far as the subject of this doctrine is concerned. "On a topic which has been so profusely discussed, it would have been unreasonable to expect any thing new; but Dr. Gleig's observations are not only *not novel*, but they tend to re-involve the subject in *difficulties from which it has before been extricated*. A want of perspicuity and precision both in his ideas and his language appears equally in his statement of the doctrine which he opposes, and in his explication of the doctrine which he maintains. *He is not always consistent with himself; and some passages appear to contradict each other.*"

What the difficulties are in which Dr. Gleig has *re-involved* the doctrine of justification by faith, it were surely unreasonable to ask a critic who appears to suppose that he is enlightening his readers when he is only stringing together identical propositions, and who seems not even to understand the meaning of a very familiar term. It is needless to dwell on the wise and sagacious remark that "in a writer who is not always consistent with himself some passages will appear to contradict each other," because every person must instantly perceive its importance. But we must request it to be attended to that our Reviewer has declared from the chair of criticism, that, on the subject of justification by faith, Dr. Gleig's observations are *NOT NOVEL*. In proof of the justness of this critical decision, we shall now produce, from the following page of our Reviewer's strictures, two short quotations, the one relating to a particular passage, the other relating, it would seem, to the volume in general.

"There is one passage in the sermon on justification, to which, whatever other recommendation it may want, we must unreservedly allow the merit of ABSOLUTE ORIGINALITY."

"Dr. Gleig tells us (p. 363.) of his having heard a man 'criticising systems of theology in a shop-door, in the hearing of the multitude on the street.' If Dr. Gleig's system of theology were among the number of those which the man in the shop-door criticised, we cannot wonder that the multitude in the street should stop to hear his disquisitions; for THINGS NEW AND STRANGE have great attractions for the vulgar."

UTRUM HORUM MAVIS ACCIPE. "HE IS NOT ALWAYS CONSISTENT WITH HIMSELF; AND SOME PASSAGES APPEAR TO CONTRADICT EACH OTHER. (Christ. Observ.)"

The first passage from Dr. Gleig on this subject which falls under the lash of our critic, is as follows: "But though faith in Christ be absolutely necessary to the justification of a Christian, it will not alone justify him.

him. Though it is undoubtedly his *first* duty, it is not the *whole* of his duty; for the commandment of God is, that we should not only believe on the name of his son Jesus Christ, but also love one another as he gave us commandment." On this the critic's chief observation is: "The reader will not overlook the weakness of the reasoning employed in this passage; the sum of which is, that faith alone *will not justify the Christian, because faith is not the whole of his duty.*" The weakness of the reasoning, we apprehend, will be obvious to none except those whose intellects, and knowledge of divinity, are nearly on a level with this Reviewer's; who, if he meant to affirm that the simple virtue or grace of faith is the only condition required on our part to entitle us to the benefits of the Christian covenant (for that is the real import of being justified) may be stiled *hereticorum facile princeps*. This licentious notion, though adopted by his party, is as opposite to the doctrine of scripture and of the Church of England as light is to darkness. "But the main object of attention," continues our Reviewer, "and that to which we more particularly call the consideration of the reader, is Dr. Gleig's assertion that faith alone will not justify us. We have heretofore read in a book, whose authority Dr. Gleig will not impeach, that 'we are justified by faith only.'"

To this notable argument, which our Reviewer, no doubt, seems unanswerable, Dr. Gleig, we think, has only to reply that *he* has heretofore read in a book whose authority the Christian Observer will not impeach, the following words: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith *save* him? . . . Ye see then how that *by works* a man is justified, and *not by faith only.*" But such a reply, though the Christian Observer is entitled to no other, would contribute nothing to the elucidation of the subject. The Christian Observer knows, or ought to know, that concerning the *authority* of both the foregoing assertions there is, among divines of the Church of England no dispute, and that the only question is concerning their *meaning*. Had he, therefore, intended to say any thing to the purpose, he would have told his readers in what sense *both are true, and consistent with one another*. On this subject we would advise him to study Bishop Bull's *Harmonia Apostolica*, with its several defences. In the mean time we recommend to his notice the opinion of another eminent divine, which the limits of our article will permit us to copy. This author, speaking of the reasoning of St. Paul on the subject of justification by faith, says, "The general form of the argument is this; men are sinners; therefore cannot be accounted just, without an act of *mercy* in the Judge of the world." He then proceeds thus:

"Is not our doctrine contrary to that of St. James? who says, 'can faith save him?' No; the most that can be allowed is, that the reasoning of James is intended for different *circumstances* from that of Paul; or that it is intended to supply what common sense would always supply, if no evasion of duty was in view. But I doubt whether even so great a difference as that need be allowed between these sacred writers. Let us suppose them to confer.—*Paul*. We are justified by faith.—*James*. Will he be justified who does no good works?—*Paul*. No; I did not say that; I have said, the wicked will be *punished*.—*James*. You did not mention *works* with faith?—*Paul*. No; but I plainly meant to address myself to Jews and Heathens, and to declare to them that, when they *had performed* what they called good works, their eternal salvation must still depend upon

upon the divine *mercy*: to those who profess to *neglect* good works I have said *nothing*.---*James*. Then we agree; or, at least, we do not disagree. You say, such works as Jews and Heathens have been found to perform, cannot save them: I say, *nothing* will save them if they do not strive to live well." (Hey's Lectures, Vol. III. p. 277.)

We must however do our Reviewer justice: "We are aware," he says, "that to contrast assertions does not elucidate doctrines;" and he is desirous to furnish Dr. Gleig with "a brief, comprehensive, and perspicuous statement" of the doctrine. "When orthodox Christians assert the ancient doctrine of justification by faith alone, they mean, as an old writer well expresses it, *justificatio per fidem solam, sed non per fidem solitariam*, that is, as the same writer well translates it, *justification by faith alone, but not by that faith which is alone*." We may here, with great propriety, adopt the words of Bishop Bull on a similar occasion: "Audio quidem optimi Patris verba; sed de sensu ejus adhuc quaeritur." But the sense in which the original reformers maintained that "men are justified by faith only," or, as our Homily on Salvation sometimes expresses it, "by only faith," we shall give in the words of this great divine; who has not only asserted, but proved, it to be the sense of all, or, at least, of the most respectable reformed confessions. Of these he says:

"Quippe etiam illæ quoque doceant, *ex fide solâ sine operibus hominem justificari*; essatum tamen illud eo sensu explicant, quem nos pronis ulnis amplectamur. Scilicet disertis verbis monent confessionum auctores, sententiam istam *figurate accipiendam esse*, ita ut in *fidei* nomine *gratia*, quæ ei ex adverso respondet, intelligatur, atque idem sit *solâ fide justificari* quod *solâ gratiâ, non ex operum merito, justificari*: ac, propriè loquendo, fidem ceterasque virtutes bonaque opera ad justificationem æque valere atque esse necessaria: nec quicquam majus fidei in isto negotio tribuendum, quam cæteris virtutibus: adeoque se, quatenus a justificatione bona opera excludunt, eatenus et fidem ipsam rejicere. . . . Quicquid igitur seu caliginis, sive erroris, accreverit huic luculentissimæ de justificatione hominis doctrinæ, quatenus ea a Protestantibus hodie docetur; illud fere totum privatorum quorundam theologorum hallucinationibus, qui purioris ac primitivæ (si ita loqui fas sit) reformationis sententiam perperam acceperunt, imputandum est." (Harm. Apostol. Dissert. I. Cap. vi. Sect. 1.)

The notion which is meant to be inculcated by the Christian Observer, namely, that faith is the *only condition* of justification, is in truth one of the most pernicious errors which have ever been broached in the Christian Church, and the foundation of the most abominable antinomianism, as may be seen in Crispe and many others. It is the error, however, of private divines, and not of the Church of England. By the expression, "we are justified by faith only," our original reformers meant the same as by "we are justified *freely, without works*:" and by this latter expression they did not understand that good works are *no condition* of our justification, but only that they are not to be accounted the *meritorious cause* of it. The Christian Observer may see this proved, to a demonstration, by Bishop Bull, Har. Apost. Diss. II. Cap. xviii. Sect. 6, and confirmed, Apol. pro Harm. Sect. 5. But, in reality, to place the sentiments of the Church of England, on this subject, beyond the limits of controversy, nothing more is requisite than a single sentence of the Homily on Salvation, to which we are expressly referred by the XIth Article, and

which therefore, by all parties who acknowledge its authority, must be finally admitted to decide the dispute. The sentence is liable to no misconstruction; and it states itself to be expressly intended for a full and explicit explanation of the doctrine. "This saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all MERIT of our works, as being unable TO DESERVE our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the *imperfection* of our own works, and the most abundant grace of our Saviour Christ; AND THEREFORE WHOLLY TO ASCRIBE THE MERIT AND DESERVING OF OUR JUSTIFICATION UNTO CHRIST ONLY, AND HIS MOST PRECIOUS BLOOD-SHEDDING. (Hom. Ed. Oxon. 1802. p. 21.) Of the sense in which the Church of England understands the expression, "we are justified by faith only," nothing more need or can be said.

Having thus considered the doctrine in general, we might safely pass by our critic's particular objections to Dr. Gleig's view of it. But we wish to hold, as much as possible, the balance even between both parties: we must, therefore, beg the attention of our readers to the passage to which the critic allows the merit of absolute originality.

"By the grace of the second covenant," says Dr. Gleig, "all mankind are rendered immortal in consequence of the death and resurrection of Christ, who is the lamb slain, in the divine decree, from the foundation of the world; but to obtain immortal happiness, they must observe the conditions of the covenant, which are faith in Christ, and repentance from dead works. *The former condition, faith, relates chiefly to our future existence; the latter to our future happiness.*" The sentence in italics, our critic informs us, presents an opinion which he never met with before. We can easily believe him; and the conclusion which we draw from the information is that his reading is, as we suspected, very confined. The critic however finds an absurdity in this paragraph, and asks with an air of self-importance, "How can faith be, in any sense, a condition of our future existence, if *all mankind* (those who have not faith, as well as those who have) be rendered immortal by the grace of the second covenant?" But the critic first makes the absurdity, and then finds it. Dr. Gleig expressly says that faith and repentance are conditions of the covenant. But he does not say, as the Reviewer would compel him to do, that faith is the condition of our future existence. He says, indeed, that faith relates to our future existence; and it appears that our critic's idea of relation is as confined as his reading: for he cannot conceive two things related, except the one be a condition of the other. Dr. Gleig, however, in spite of his Reviewer, is, in this place, both accurate in language, and orthodox in sentiment. If man be intended to live for ever, his claim must be in consequence of a covenant of grace; for no created being can possibly have such a claim by nature. Immortal life was, accordingly, at first suspended on Adam's abstaining from the forbidden fruit, and forfeited by his eating it. "In the day that thou eatest thereof thou shalt surely," or utterly, "die." Had this threat been put in immediate execution, there had been an utter end of the human race. Immortal life is restored to all mankind through Christ; and this every Christian is bound to believe. But beside immortal life, our Redeemer has also purchased for us, on certain conditions, immortal happiness. In order, however, that Christians may finally be

be partakers of this last, it is not enough that they believe the Redeemer to be the author of both; they must likewise repent from dead works; or, in other words, they must live in a course of Christian obedience.

In Dr. Gleig's fifth discourse this Reviewer finds, he says, "a query stated, which is so easily answered, that it would be an act of most parsimonious unkindness to withhold a reply." The query is this: "But if it be true that the nature of man is so corrupted that 'the good which he would, he doth not; and the evil which he would not, that he doth'--- does it not follow that we are laid under the necessity of sinning?" The critic answers, "No. It is true at least of some man; for *St. Paul expressly asserts it*. But it does *not* follow from hence that any man is laid under a necessity of sinning." The Reviewer is certainly very kind in answering the question; but if he had read only *seven* lines more, he might have discovered that his kindness was entirely a work of supererogation. For at no greater distance Dr. Gleig thus expresses himself: "Such doctrines as this have indeed been inferred from the words of my text, and from similar passages of holy scripture; but I need hardly observe to you, that in the reasoning which attempts to establish them, the conclusion is directly contrary to the premises." He then goes on to argue *against* this conclusion, which, he contends, is not only *false* but *impious*. The Reviewer, however, very evidently wished his readers to believe that Dr. Gleig holds the conclusion to be *true*, and, of course, disbelieves the assertion of St. Paul. His conduct will admit of no other construction, so that here again we have a pregnant instance of the candid good faith of these fainted "True Churchmen."

This Reviewer complains that, "in many writers, some of the peculiar and distinguishing doctrines of the Gospel are mentioned, not as prime subjects of discussion and attention, not as fundamental truths upon which all others rest, but as matters of casual and supplementary *acknowledgment*; matters which it would not be decent to overlook altogether, but which it is not necessary to dwell upon." In illustration of this remark he alleges Dr. Gleig's discourse on Coloss. i. 12. "In discoursing on this text," he says, "Dr. Gleig has so successfully avoided touching on the most prominent truth contained in it, that, independently of the text itself, there is not one syllable, from the beginning to the end of it, which refers to our being *made meet* for the inheritance of the saints by the FATHER."

It is, indeed, a circumstance much to be lamented that the sound divine who would fulfil his duty, should be obliged to employ so much of his time in exposing error: for that is, in part, the true account of the case. But errors, at least such as are grossly pernicious, and subversive of the foundations of our faith, when once they have been adopted, must be exposed, before truth can be successfully recommended. Such writers as the Christian Observer and his friends are perpetually labouring, both with tongue and pen, to overwhelm with impiety, absurdity, and nonsense, the pure and genuine doctrines of the Gospel. Can they reasonably complain of those who, persuaded as they are that such is the case, endeavour to counteract them? Besides, these enthusiasts will allow that none preach "the peculiar and distinguishing doctrines of the Gospel," who are not as wild and extravagant as themselves. Our Reviewer; for example, we are well persuaded, were he to preach on Co-

l. 12. would spend the greater part of his time in explaining to his audience that, by "our being made meet by the Father," is meant that God is the sole operator in the whole business of man's salvation; that man can do nothing at all for himself, but that every thing is carried on by the invincible influence of Sovereign grace. He might state that this most comfortable doctrine is the consequence of election, and the ground of absolute assurance of salvation. He might tell them that, as they are *able* to do nothing, so, in real truth, they have nothing to do but to *turn or roll themselves over on Christ*, who is bound to suffer none of them to fall away from grace. All this the Reviewer, we doubt not, would call, as it has frequently, too frequently, been called before, preaching "the peculiar and distinguishing doctrines of the Gospel. But, thank God, *we* have not so learned Christ; and hence we enjoy, what we highly esteem, the honour of sharing, with such divines as Dr. Gleig, in the censures of the Christian Observer.

This consequential critic calls Dr. Gleig to task for talking of our "virtuous brother for whom Christ died," and for supposing that a man may live "negatively innocent." With regard to the former expression he observes that "according to the representations of the word of God, Christ died not for the *virtuous*, but for *sinners*---for the *ungodly*." This observation would have greatly surprised us, if any thing could surprise us from the Christian Observer. What? does the scripture say that Christ died not for the virtuous? We conceived it to say that he died for all men. We have read, as well as the Christian Observer, the expressions of St. Paul: "For when we were yet without strength, in due time Christ died for the ungodly," and "God commenceth his love towards us, in that while we were yet sinners Christ died for us." But we never imagined these expressions to imply that those for whom Christ died must *continue sinners*. Yet this is what the Christian Observer must mean, if his criticism be at all to the purpose. Thus we see what a precious system of divinity the Christian Observer extracts from the scriptures. We were prepared to find this publication maintaining that Our Saviour died for the *elect alone*: but, that when we have reason to believe a man *virtuous*, we must exclude him from those for whom Christ died, is an assertion which certainly exceeded our expectations. We formerly hinted our suspicions of the antinomianism of the Christian Observer (Vol. XV. p. 75); but now we see him openly and boldly avowing it: for this is the *ipissima antinomorum sœx et hæresis pestilentissima*. Of this doctrine the unequivocal language is, "Let us do evil that good may come; let us continue in sin that grace may abound."

With regard to the second of the above expressions, the Reviewer "would ask," he says, "whether Dr. Gleig believes that any men do live *negatively innocent*, and without *positive sin*?" Some persons, we know, will ask very foolish questions, with as grave an air as if they were very wise ones; and this, we presume, is, at present, the case of the Christian Observer. Does the Christian Observer, then, believe that all men are sinners in an equal degree? Were we not afraid that he would evade our question by a miserable quibble on the word *men*, we would ask him what *positive sin* he ascribes to an infant two days, or even two months old? But, to cut the matter short, and to preclude all wrangling, we simply ask him whether the man who has committed only robbery be not *negatively innocent* compared with him who has been guilty both of robbery and

of murder? So easy is it to discern the difference between *positive sin* and *negative innocence*. Of the sins from which a man abstains he is *negatively innocent*; of those which he commits he is *positively guilty*; so that the same man may be negatively innocent in one respect, who, in another respect, is a positive sinner.

But accurate precision and discrimination of thought seem none of the talents of this doughty Reviewer. He would be a philosopher, indeed, as well as a divine; and we shall here exhibit a specimen of his philosophy, which can hardly, we think, fail to convince our readers with what deep attention and singular success he has studied the principles of the human mind. Dr. Gleig, in his sermon on 1 John iv. 20, states it as the Apostle's doctrine, "that human benevolence is progressive; that it embraces first our relations, our friends, and our neighbours; that it gradually extends to the society to which we belong; then comprehends our country; then the whole human race; and at last stretches itself towards the great and beneficent Author of Nature." On this passage the Reviewer writes as follows: "It is possible that Dr. Gleig can suppose that God is the *last* object that attracts the exercise of that benevolence which St. John inculcates? Does he imagine that our love must be laterally expanded to all the inhabitants of the earth, before it begins to ascend to the God of heaven? We have been accustomed to hold an opinion on this subject *not only different, but opposite* to that contained in the above cited passage."

If we understand the Reviewer aright, it is an essential part of his theory of human nature that a child loves God before he loves his nurse. We were wondering to what particular sect of philosophers this writer belonged; and we found it impossible to satisfy ourselves, till we recollected that the late Lord Kames, who accounted for almost every phenomenon in the mental constitution of man by some *innate internal sense*, enumerates, among the original principles of human nature, a *SENSE OF DEITY*. We, therefore, presume that our ingenious Reviewer must be a follower of that eminent philosopher; and to his theory of the progress of the benevolent affections we have, we confess, but one trifling objection, which is that IT IS IN DIRECT CONTRADICTION TO UNIVERSAL EXPERIENCE AND FACT. When the affection of love, after being exercised on inferior objects, has ascended to the great Creator of the Universe, it will certainly be reflected from him, and embrace with warmer feelings of benevolence, the human race, as his creatures and our brethren. But that God is the *primary* object of our love, though our seemingly seraphic Reviewer affects to think so, is the mere chimera of a visionary brain; and the reasoning of St. John is plainly grounded on the supposition that it is utterly impossible.

But we must draw to a conclusion; for, to adopt the language of the Christian Observer, "We are impatient to abridge the task of detecting the errors of the work before us:" we shall, therefore, pass by the Reviewer's remarks on what he calls the "very reprehensible practice of blending together two or more fragments of texts, and printing them as if they were originally connected;" because the practice, as every one must perceive, is reprehensible, or not, just as it is conducted, or not, with sound judgment and discretion. But one short passage more we must quote from the volumes of Dr. Gleig, because the Christian Observer solemnly pronounces it deserving of "a very serious censure." The

passage is this: "Many a man, who in his heart reveres, perhaps as he ought to do, the God of his fathers, and hopes for salvation only through the cross of Christ, can yet smile at the jest of the impious scoffer, and suffer, at his own table, his Creator and Redeemer to be mentioned in terms which, if applied to himself or his friend, he would resent with indignation." Considering the dispositions of this Reviewer, and his rancorous animosity against Dr. Gleig, our readers, perhaps, may regard it as a very powerful recommendation of the volume of this able divine, that his critic is obliged to have recourse to such a passage as a vehicle through which to discharge his venom. He asks if such a man as Dr. Gleig describes really "*reveres*, and even *perhaps as he ought to do*, the God of his fathers?" But here he gives another proof of the candour of Calvinistic Methodists. He omits the emphatic words "in his heart," in which consists the whole stress of the Doctor's reproof; as implying the absurd and criminal inconsistency of suffering the fear or the respect of men to overpower the suggestions of our better principles. Perhaps, however, the Christian Observer has been fortunate enough never to meet with a man whose principles were right while his conduct was faulty. If so, we congratulate him on his happy experience of human life, But *we*, alas! can bear no such favourable testimony either of ourselves, or of other men.

"Our readers," says the Reviewer, "will now have no difficulty in judging in what estimation we hold these sermons." Notwithstanding all this affectation of contempt, we more than suspect that he holds these sermons in higher estimation than he is willing to acknowledge; and that this ebullition of critical malevolence is owing more to a dread of their power than to a persuasion of their impotence. But we must now proceed to say a few words of ourselves, whom this writer has attacked with a most virulent asperity.

It was a matter of course that the Anti-Jacobin Reviewers should be objects of peculiar dislike and resentment to the Christian Observer; for we have never ceased, and, with God's assistance, we never shall, to oppose, with all the strength which we possess, those wild, unscriptural, blasphemous dogmas which it is the great aim of that publication to disseminate as the fundamental doctrines of the Church of England. But the Christian Observer, on the present occasion, has not, we apprehend, been remarkably happy in making choice of the ground for his attack. He observes, in general, that, as we formerly recommended Dr. Gleig to a bishopric, it was to be expected that we should praise his sermons; but that none of his most impassioned admirers could have anticipated the "mass of adulation" which we have bestowed upon them; adulation, however, which might have been safely overlooked, if it did not "involve the sanction of *unsound doctrines*;" that our review of these sermons furnishes new evidences of the heterodoxy of our religious sentiments, and affords fresh instances of our inconsistency; and, in fine, "that the contrariety which marks many of our pieces, added to the testimony of some recent events, proves that we are composed of individuals without any common principle to insure uniformity, even on the grand points of religion and morality."

To these accusations our answer shall be brief. We cannot well conceive why our claiming a privilege, which seems to be the inherent birth-right of human nature, namely, that of forming our own opinion of the merits

merits and demerits of our friends and acquaintance, should have given offence to the Christian Observer. But we seriously assure him that, if we had it in our power *effectually* to recommend to a bishopric, he is the last person whom we should think of consulting with regard to the proper object of choice. Of the terms in which we spoke of Dr. Gleig's sermons our readers, and the public in general, must judge; and we are happy to find that the character which we gave of them has met with the full approbation of those whose approbation we are, on every occasion, most solicitous to obtain. With regard to the orthodoxy or heterodoxy of our religious sentiments, we most willingly submit to be tried by the same judges. We should blush, we must own, to be thought, for a moment, by any person of discernment and sense, to have been bred in the same school with the Christian Observer; whose *sound doctrines* consist of the rankest Antinomianism, grafted on the impious tenets of Calvin; and whose *churchmanship* is proved by unceasing endeavours to *unchurch* the nation.

What the Christian Observer means by the "testimony of some recent events," we shall not give ourselves the trouble to conjecture. The expression was probably intended only to enhance in the eyes of those who implicitly devour his poisoned morsels, the supposed importance of the Christian Observer, by insinuating that he is intimately acquainted with the secrets of our corps, to which he is, however, an absolute stranger. As to the "contrariety of sentiment which marks our pieces," and our being "composed of individuals without any common principles to insure uniformity;" the public, we imagine, will be rather disposed to believe that these imputations are true when the Christian Observer shall have *proved* their truth, than when he has simply *asserted* it. He *says*, indeed, that "*many* proofs might be adduced of our inconsistency;" but, in the article before us, he confines himself to *two*, relating to the two important doctrines which have formed the principal subject of our present discussion. These proofs it is incumbent upon us to examine.

In our Number for October 1862, (Vol. XIII. p. 187, &c.) we praised, as it deserved, a visitation-sermon by the Rev. E. Cooper. Of the topics handled in that masterly sermon one was the importance of the doctrine of justification by faith alone, which the preacher calls "a grand fundamental doctrine of the Gospel." This doctrine, says the Christian Observer, is reprobated by Dr. Gleig: so that the sentiments of these two divines on this subject are, according to him, "diametrically opposite." "The case," says he, "admits of such a very concise and categorical statement, that we will give it. Mr. Cooper holds, that *a man is justified by faith alone*. Dr. Gleig holds, that *a man is not justified by faith alone*. The Anti-Jacobin Reviewers *agree with them BOTH!*" He then favours us with a scrap of Latin poetry, the intention of which, if we rightly comprehend it, is to prove that the Anti-Jacobin Reviewers are *hermaphrodites*.

— "*forma duplex, nec fœmina dici,*

" *Nec puer ut possint; neutrumque; et utrumque, videntur.*"

To the Christian Observer's display of his learning we can have no objection. We do not even grudge him the liberty, (since it pleases him) of making a little *merry* with ourselves. We shall not, however, be greatly surprized, should we hear that he has been "*smitten*," by his brother

Dr. Haweis, with a severe reprimand for being so profane as to quote such "*heathen men*."

But what opinion must our readers form of the *honesty* of the Christian Observer, when we inform them that on the subject of justification by faith, there is not between Dr. Gleig and Mr. Cooper even the shadow of a difference? Let us hear the manner in which the latter expresses himself. "Perhaps there is not one of the glorious truths of revelation, which is more frequently turned to a bad use, and made the instrument of greater evil, than this. Men of corrupt minds have raised on it the most monstrous and abominable systems: not ashamed publicly to teach that, since we are justified *by faith alone*, *good works* are no longer necessary to salvation: and thus not only weakening the obligations to morality and holiness, but even making that, which is the glory of the Gospel, the avowed foundation of profligacy and vice." Mr. Cooper then observes that this perversion of the truth is no modern invention; "though," adds he, "perhaps in no time has this *Antinomian heresy* been more openly, and, it is to be feared, more successfully propagated, than in the present."

From these passages it appears that of justification by faith alone, as uniformly taught by the Christian Observer and the sect of True Churchmen, Mr. Cooper is no less a strenuous opposer than Dr. Gleig or ourselves. We shall now produce some passages to shew in what sense the learned preacher understands this fundamental doctrine of the Gospel. Because the doctrine has been abused, shall we therefore, he asks, abandon it? "By way of providing an antidote to the poison, are we to preach that good works make any part of the *grounds* on which we are accounted righteous before God, and thus extol our own unprofitable services as *essential with the meritorious obedience of Christ himself*?" No. "Let us contend, as earnestly as our opponents can do, that *the merits of Christ are the only grounds of the sinner's acceptance with God*." But, "while we contend, with even Antinomian zeal, that '*by grace we are saved through faith*;' that we '*are justified freely by his grace*, through the redemption that is in Christ Jesus;' at the same time let us maintain, with Apostolic energy, that '*without holiness no man shall see the Lord*;' that as *the merits of Christ alone* constitute our title to eternal glory, so in purity of heart alone consists our '*meetness for partaking of the inheritance of the saints in light*.'"

Our readers may now, perhaps, be disposed to admire the impudence of the Christian Observer in laying claim to the Rev. E. Cooper as the advocate of his own Antinomian principles. On the subject of justification by faith, Mr. Cooper's notions are precisely the same with those of Bishop Bull, with those of Dr. Hey, with those of Dr. Gleig, with those of the Anti-Jacobin Reviewers, and, finally, with those of the CHURCH OF ENGLAND, as explicitly declared in her incomparable Homily "Of the salvation of mankind by only Christ our Saviour." In the "very concise and categorical statement" on this point by the Christian Observer, there is, therefore, a very considerable mistake, which we shall beg leave to correct. The case, when properly stated, stands thus: "With regard to the doctrine of justification by faith only, Mr. Cooper and Dr. Gleig entirely agree; and the Anti-Jacobin Reviewers agree with them BOTH."

The Christian Observer's second proof of our inconsistency is derived from

from our calling on the Rev. E. Pearson to explain a passage in his "Annotations on the Practical Part of Dr. Paley's Principles of Moral and Political Philosophy." (See Vol. XIII. p. 263.) That call was, perhaps, expressed in words too warm for the occasion. The Anti-Jacobin Reviewers do not pretend to be infallible. They were, perhaps, too hasty in suspecting a latent evil tendency in the passage quoted, from Bishop Butler, by Mr. Pearson; though their evident anxiety, on the subject, demonstrates how cautious they are of admitting assertions which but *seem* to carry with them a meaning contrary to the doctrines of our Church. Mr. Pearson, however, with that candid politeness which can distinguish solicitude for right opinions from a bigotted zeal to propagate wrong ones, vouchsafed the explanation required, which our readers will find in our XIVth Vol. Pp. 98, 99. This explanation appeared no less than six months before our review of Dr. Gleig's sermons; a circumstance of which the Christian Observer could not have been ignorant when he presumed to accuse us of censuring, in the case of Mr. Pearson, opinions which we applauded in the case of Dr. Gleig. As Mr. Pearson's letter to us was published without any delay, and accompanied on our part with no animadversions, the Christian Observer was bound to infer, that we were satisfied with his explanation, and did not, on more mature deliberation, disapprove his sentiments: and of this he ought to have informed his readers. Of this letter one paragraph is so peculiarly important that we wish it to be universally attended to; and as many, no doubt, occasionally see the Anti-Jacobin Review who cannot turn to the volume in which it is contained; we have determined to re-print that paragraph.

"My meaning was, and probably the meaning of Bishop Butler was the same, not to deny the depravation of human nature by the fall, but merely to guard against those misrepresentations respecting it, which frequently occur in Calvinistic writers, and by which, at the expence of the gratitude due to the gracious Author of our being, they furnish men with excuses for their own voluntary faults. When, even in countries professing Christianity, we speak of men as actually indulging in vicious courses, we can scarcely make use of terms too strong for the occasion. I do not think that, in this sense, the 'corruption and degeneracy of the world' can easily be surpassed by description. For, while I have a better opinion of *human nature* than the Calvinists have, I have, perhaps, a worse of *men themselves*, even in what is sometimes miscalled their *sanctified* state. Notwithstanding the many happy effects of the Gospel revelation, the description, which St. Paul has given us of the heathen world, may with too much justice be applied to the world as it is at present. But, when we speak of human nature as the 'divine workmanship;' that is, when we speak of men as they are born into the world, before they suffer themselves to be corrupted by bad examples, or 'drawn away of their own lusts and enticed,' we ought to hold a different language, and to have regard to the caution which St. James has given us, not to cast the blame of our sins on our Maker. Though the image of God in man was defaced by the fall, it was not entirely destroyed; and, if you had recollected that, subsequently to the fall, and even to the deluge, the Scripture (Gen. ix. 6.) applies this honourable distinction to man, you would not have been so indignant at Bishop Butler's application of it, nor have seen any reason for 'disdaining to proceed.' I adopted and recommended,

mended, then, the sentiment of Bishop Butler, because I supposed him to have the same notions respecting human nature, as I suppose our Saviour to have had, when, speaking of little children, he said, 'Of such is the kingdom of God.' Our Saviour urges on men the necessity of *conversion*, in order to their becoming worthy members of that kingdom, from the consideration of their being so unlike to what they were when they came into the world: "Except ye be *converted*, and become as *little children*, ye shall not enter into the kingdom of Heaven."

Will the Christian Observer subscribe to these notions, and particularly to those contained in the three last sentences? If he will there is no difference, on this subject at least, between him and us. But we venture to foretel that he never will; though he will find it, we presume, no easy task to convict them of heterodoxy. These, however, are the notions of human nature which, wherever, in his volume of sermons, he has occasion to speak of it, are inculcated by Dr. Gleig. We may here, however, with propriety take notice of another instance of the shameless effrontery with which these evangelical "True Churchmen" knowingly mutilate, in order to distort, the language of their opponents. The Christian Observer quotes with disapprobation an expression of Dr. Gleig, in which the Doctor, he says, "speaks of the mind being brought by reformation nearer to *its original state of purity*." The Doctor's words are these: "On the contrary, we always consider his mind," the mind of a man who has reformed his ill conduct, "as, by such a reformation, brought nearer to its *original state of purity*, than it was when corrupted by his former bad habits." Does the Christian Observer deny that this is true? He censures Dr. Gleig too for "introducing the text 'God made man upright,' as applicable to mankind in general, and as disproving the doctrine of the original depravity of our nature." To this accusation we have nothing to reply but only that when the Christian Observer shall have proved, by the context, or by any other proper medium of proof, that the text in question was *not* intended, by Solomon, to be applicable to mankind in general, or that it has any relation to the doctrine of original sin, we have little doubt that Dr. Gleig will retract his opinion, and become a convert to that of the Christian Observer. It must, however, be observed that this writer seems incapable of stating any opinion of those who differ from him in a fair point of view, for Dr. Gleig expressly introduces the text, and discourses upon it, *not* for the purpose of disproving either the original or acquired depravity of our nature, but of proving that men's transgressions proceed "from their own criminal inattention or deliberate perverseness."

We shall now take leave of the Christian Observer, at least for the present. Hereafter, indeed, we may, perhaps, be more attentive to his proceedings than we have hitherto been. His general principles, we have often been told, are deserving of the most unqualified reprobation; and the truth of this account we can readily believe: for, if the publication be uniformly consistent, it is certainly one of the most dangerous and pestilent which were ever employed to pervert or corrupt the religious and moral sentiments of a people.

The Annual Review, and History of Literature for 1802. Arthur Aikin, Editor.
Vol. I. Longman and Rees. 8vo. Pr. 978. 1803.

REVIEWS having been usually published once in a month, readers are accustomed to expect them at those stated periods; and from that very custom, less disposed to be favourable to periodical criticism, that occurs either at shorter or longer intervals. Hence a weekly paper, called the Sunday Review, and of which the object was criticism as well as politics, soon lost its literary distinction, and was obliged to sink into a common Sunday Newspaper. We do not pretend to say, that the term of thirty or thirty-one days, is, by nature and reason, better suited to a survey of new publications than any other; but such being the common time, we look for such works at its expiration. The Edinburgh Reviewers attempted three months, and as their work is said to have begun with some appearance of success, the Editor and proprietors have probably been thereby induced to extend the interval, and make the publication annual. That project we are far from censuring as impracticable, and deem the eventual success necessarily to depend on the plan and execution; we therefore fully admit it possible, that there *may be* a very masterly Annual Review, *if undertaken and executed by men of abilities and literature adequate to the task.* The conductors of the work before us have acted very fairly and candidly, in prefixing the name of the Editor: the public is thereby certified, that whatever critical talents, erudition, and discrimination, may be expected from the superintendence of Mr. Arthur Aikin, will be found in the Annual Review. At the same time, we must confess ourselves, when we read the title page, to have been somewhat at a loss how we were to ascertain the probable grounds of such expectations, as we really were not acquainted with the literary reputation of the gentleman in question, and consequently the authority due to his name, or his qualifications for directing literary judgment. Dr. Aikin, and his talents and learning, we know as well as the purposes to which they were frequently applied: that gentleman, among his own set, passes, we are told, for an able and eloquent writer; and among impartial judges, as a pretty writer, without depth, strength, or range. Mr. Arthur Aikin, we understand, is his son, and a good deal occupied about magazines and translations; but we knew no more of him, until we looked over the present work, for which he renders himself responsible. Now we are better able to appreciate his editorial powers, and to estimate the sanction which such a production derives from the prefixed notification of "Arthur Aikin, Editor."

A very short preface apologises for the *lateness* of the publication: we must candidly confess we do not see the necessity of such an apology. If in other respects meritorious, the publication is sufficiently early; *sat cito, si sat bene.* Our Editor pleads guilty to the charge of inexperience; we admit the modesty of such a confession, but not the necessity that it should be true. Why should an Editor of a Review be inexperienced? Is the history and examination of learned works so unimportant, that a man *professedly without experience* should undertake the task?

In reviewing this Annual Review, we shall consider the plan and the execution; the former may, in some degree, illustrate the extent and accuracy of the Editor's views, how far he is acquainted with the compartments of literature; the respective bearings and connections of the different classes,

classes, and his disposition of the several heads, according to their nature and relations.

The work is divided into twenty-two chapters, and, like *Pyramus and Thisbe*, as cast by Bottom the weaver, each new scene has a prologue. The first chapter is devoted to voyages and travels: after such subjects we naturally expected that the succeeding chapters would go on with other departments of narrative, but we find the second has for its subject theology! The third consists of history, politics, and statistics; the fourth is occupied by geography alone. Fifth is British topography and antiquities; the sixth, ancient classics; the seventh, modern languages; the eighth, education; the ninth, biography; the tenth, belles lettres and miscellanies; the eleventh, novels and romances; the twelfth, law; the thirteenth, commerce; the fourteenth, military tactics; the fifteenth, rural economy, agriculture, and gardening; the sixteenth, domestic economy; the seventeenth, medicine, surgery, anatomy, &c. the eighteenth, general science; the nineteenth, mathematics; the twentieth, experimental philosophy; the twenty-first mineralogy; and the twenty-second natural history. Since our Editor *did attempt* to classify subjects of knowledge, taste, literature, and science, we think it might have been as well if the classification had followed the relation of the subjects. Able execution, however, might compensate irregularity of plan, and the execution we shall now proceed to examine.

The execution we shall view in the principles and doctrines which are supported, the critical powers that are employed, and the literary talents which are evinced. So shall we learn whether Mr. Arthur Aikin and his coadjutors are men *disposed* to promote the service of religion, and that system of faith and government by which wise and virtuous Britons wish it to be upheld; and to maintain civil order and happiness, and that system of political establishment which loyal and patriotic Britons deem not only conducive, but indispensable to the preservation of order and happiness. So shall we learn whether these writers are, by ability, learning, and discernment, *qualified* for promulgating critical precepts, and delivering critical judgment;—also, whether their own labours afford displays of taste and composition that prove the authors to be *examples of right* as well as censors of wrong.

The first article is Marchand's Voyage round the World, concerning which we have little to observe: the analysis appears sufficiently clear, and the conclusion "that Captain Marchand is an able navigator, and that Monsieur Fleurieu was perfectly qualified to compose the narrative of his voyage," is too vague to enable a reader to determine whether the author possesses, or do not possess, the ability of a critic. Several other accounts of voyages are of the same cast, and consist of passable analyses, with copious extracts, but no critical estimates that can convey to the reader any precise or determinate opinion concerning the merits of the productions. The review of Fisher's Travels through Spain is more lively and amusing than any of the preceding articles; still, however, it is deficient in critical effort. The account of Acerbi's travels is flat and insipid, and contains no distinct expression of the character of that work. Without farther particularization, we have to observe, that the first fourteen articles, containing five sheets very closely printed, present nothing but sketches and extracts, with common place observations, and a few general assertions, that neither convey to the reader any accurate knowledge nor judgment concerning

cerning the works professed to be criticised, nor manifest any grounds to convince him that the writers are distinguishing and capable critics. On the other hand we admit, that hitherto instances of nonsense and absurdity have not occurred, and as yet we have no opportunity of discovering either good or bad political principles. If neither very interesting nor instructive, the work, thus far at least, has the merit of being harmless.

The first article which calls forth specific criticism is *Sonnini's Travels*; and the Reviewer demonstrates, at least, ardour of zeal, in praising the production of that ardent votary of revolutionary fraternity—that staunch enemy of monarchy and religion—that uniform ridiculer of morality, violator of decency, and retailer of obscenity—that boaster of French achievements that were never performed—that boundless panegyrist of Buonaparté. “Shall we (says our critic) here enlarge on the genius, the taste, and the science of Sonnini? Is the editor of Buffon a tyro in science? is his skill, or his acquirements as a naturalist, yet unknown? are we yet to be informed of the brilliancy of his imagination, the solidity of his understanding, and the philosophic cast of mind which he enjoys? At once, then, let us accompany our traveller, and confide in his narrative: his *fidelity* and his abilities have been equally tried.” Here we first have observed the *predilection* of the Annual Reviewer, in his praises of an advocate of French fraternity, infidelity, debauchery, robbery, and murder.*

As

* As specimens of the articles of belief which this distinguished favourite of the Annual Reviewer professes, we select the two following; the first is an assertion adverse to natural religion:—“There are (he says) here (at Palermo) private tombs belonging to opulent families, who, *even after annihilation*, disdain to be confounded with the vulgar part of mankind.” The next specimen is against revealed religion: Sonnini follows up his denial of the immortality of the soul by an attack upon the Apostle Paul. In speaking of Malta, he says: “The strata of calcareous substances of the islands of Malta and Gozo likewise produce abundantly petrefactions and fossils. It were easy to form ample collections of these. I have seen there sea-urchins transformed to spar, very large vermiculars, oolithes, pirolites, the vertebrae of fishes of an enormous size, huge glossopetres, and very beautiful crapawdines. These two last fossils pass with the common people for the tongues and eyes of serpents, though assuredly there is no great resemblance between them: these are, in their apprehension, authentic and irresistible evidence of the miraculous service which St. Paul renders to their island, by destroying all the serpents. But this is not the only instance to prove, that under the hand of ignorance the history of nature has become that of *superstition*.” Such are the arguments which the abettors of infidelity bring against the Gospel. The same favourite of the Annual Reviewer, Sonnini, expounds his notions of the moral duties, in a few words, in speaking of Cleopatra: “Posterity (he says) carefully preserves the memory of a woman, rendered illustrious by her magnificence, her genius, her heroic character, in her incomparable beauty; of the woman whose charms triumphed over the greatest of the Romans; of the woman, finally, whom we can approach *only with the sallies of a passion* not easily restrained in an ardent soul, and under a burning sky, at which the Graces disdain not to smile, and which nature does not disavow.” These sallies of Cleopatra’s ardent

As our Reviewer further proceeds with the work of this faithful narrator and solid philosopher, he, with great praise, mentions a hint of Sonnini, which, he justly observes, was too obvious to be mistaken, that some new enterprising genius should arise, to carry into Egypt victory and freedom, that is, Corsican victory and freedom, but what well-affected Britons would call robbery and slavery. We perfectly agree with the Reviewer, that despotism is adverse to commerce and the arts, but we never before heard that a despotical form of government is favourable to the production of locusts. Our author concludes this Review with an observation that we do not believe to be new; the amount is, that Greece is a very fine country, and that the Turks are very tyrannical rulers. The Review of Sonnini ascertains the political, religious, and moral creed of the Annual Reviewer. The travels of Olivier afford to our critic farther opportunities of demonstrating the Turkish government to be a ferocious despotism: as such, we agree with him in reprobating it; though we must observe, that in the production of Olivier the civil and natural history is much more important than the political remarks, and even more deserving of the critic's attention. The last article in this chapter is Denon's travels, and two translations of them; one by Mr. Aikin, the Editor, and the other by Mr. Kendall. Mr. Aikin's is, of course, preferred, where *he himself is at once party and judge*. The first chapter consists of a hundred and twenty pages of analysis and extracts; but without one critical examination from the beginning to the end. The political principles appear, but are not hitherto very frequently obtruded.

The Annual Reviewer is evidently an admirer of revolution and its votaries, but Jacobinism, we must candidly admit, in the first chapter does not often expose herself; *she merely shews that she is there*. The next chapter is the subject of theology: the account of Reeve's Bible is extremely superficial, and very inadequate to such a very meritorious work. High praise is bestowed upon the works of Mr. Newcome Cappe, who entertained a variety of heterodox notions, some peculiar, and others common. Mr. Cappe, it appears, is a decided Unitarian; and from the commendations which the Annual Reviewer bestows on his productions, we should suspect that critic to be of the same persuasion himself; but of this we may probably learn more as we follow his criticisms on theology.

Paley on the evidences of natural and revealed religion, is an article which, from an able Reviewer, would have certainly drawn forth one of his best specimens, as few works, either in object or execution, deserve such fulness of consideration. The Annual Reviewer, as usual with him, presents a general sketch, and very ample extracts. The critical estimate is comprised in the following passage: "Whatever Dr. Paley takes in hand he makes interesting and useful. He renders plain truths still plainer: he resolves with care what have been considered as difficulties; and by the perspicuity of his style, the clearness of his arrangements, and the simpli-

ardent soul, which this moralist considers as a justification of her conduct, it must be acknowledged, produced only prostitution, adultery, robbery, murder, war, and devastation, over three quarters of the globe; and were, therefore, according to the creeds of the French revolutionists and their British admirers, whether these Jacobins assumed the character of Reviewers or any other.

city and the beauty of his illustrations, he captivates the most inattentive, and delights the most improved mind." Though this observation has been repeated times without number, yet we do not object to its *repetition once more*. In the following article very high praise is bestowed on its author, Theophilus Lindsey. The performance is styled "The pleasing and valuable Legacy of *this most excellent and valuable Man*," and, according to the critic, the more worthy of belief, *because the author is eighty years of age*. Having spent a great part of his life in asserting that Christ is not God, and denying the existence of the Holy Ghost, the legacy which he bequeaths is a full and free acquittance to his votaries from all fears of the devil. By Mr. Lindsey's account, there is no such being as a devil, and his doctrines our Annual Reviewers very highly approve. We make no doubt that their friend Sonnini maintains a similar opinion, and here we gain, or at least acquire, a farther insight *into the religious belief of our Annual Reviewers*. The next important article is Daubeney's Discourses: here our Reviewers attempt facetiousness, a quality which we have not before discovered them to possess. Mr. Daubeney gives such an account of the devil as the Scriptures teach. This account serves our Reviewers as a subject for a joke. Daubeney is farther censured, because he is no friend to the Unitarians. The lectures of Bp. Porteus are, very properly and deservedly, the subject of a long article; but it contains little criticism, though very ample extracts. The attempted analysis does not lay before us much of the Prelate's doctrines, but is not sparing in laying before us the doctrines of the Annual Reviewers. The following may serve *as a sample*: "the twelfth lecture being the last that was delivered in the year 1799, is closed by an earnest recommendation of a strict observance of the ensuing week, *commonly called Passion-week*. "In that week," observes his Lordship, "all public diversions are, as you well know, wisely prohibited by public authority; and in conformity to the spirit of such prohibition, we should, even in our own families, and in our own private amusements, be temperate, modest, decorous, and discreet." P. 323. "There are, however, (says our Annual Reviewer) those, among whom, notwithstanding this *loose, inaccurate language*, is the Bishop of London himself, who are of opinion, that not in Passion-week alone, but at all times, and in all seasons, Christians ought to be temperate, modest, decorous, and discreet. Had his Lordship then no apprehension, that by enforcing with so much solemnity the observance of a particular season, it might be inferred by some, that at other times so much caution and watchfulness would not be necessary? Are there none who would not cheerfully comply with such a requisition, as a kind of commutation for their general irregularities? Is there not considerable danger, that those who are thus exhorted to make a pause in the fashionable career of dissipation and folly, when the season allotted to that purpose is over, will plunge with renewed alacrity into the vortex, under the persuasion, that having by this penance made their peace with heaven, they are left at full liberty to indulge themselves to the utmost, till the season of penitence and retirement comes round again?" This passage introduces us still farther to an acquaintance with the *ecclesiastical sentiments of the Annual Reviewer*. The object of these remarks evidently is to *disparage the periodical observances which the established Church of England deems necessary for nourishing Christianity*. The same arguments which this Reviewer employs against peculiar attention to that period which, according to his phraseology, is *commonly called Passion-week*, might apply with equal

equal force to the celebration of the Sabbath, and we should, according to that hypothesis, abstain from going to church, lest performance of religious worship should weaken religious sentiments. The wisest men in all ages have recommended not only habitual devotion, but fixed seasons for cherishing those sentiments by external worship. *The Annual Reviewers of the theological articles are evidently non-conformists*; such are not the wisest men of Britain. Farther to demonstrate their averseness to the articles of the Church of England, the Annual Reviewers proceed to sneer at the *Bishop*, because he maintains the doctrine of original sin. Few things are impossible to a willing mind; a lecture upon Pontius Pilate, containing a just panegyric on the integrity of British Judges: our Reviewer reviles the holders of these high offices. Within a few articles after this, our Reviewer reaches single sermons: his first criticism on one of these contains an invective against the Lord Bishop of Chester, whom he endeavours to disparage, because he is a *Bishop*. A sermon delivered by Mr. Patterson, of Trinity College, Oxford, imputes the French Revolution to the followers of Voltaire, Rousseau, D'Alembert, and repeats a common observation, that Locke was in reality a prime mover of the democratic doctrines. Our Reviewer reprobates this opinion, which most animadverters on the French Revolution, and its influence in England, have often delivered, and many of them have shewn the progress from Locke's refinement to modern democracy. In discussing the sermon of Thomas Belsham to the Unitarian congregation, our Reviewer inveighs against such members of the Established Church as think unfavourably of the doctrines and conduct of those non-conformists who carry dissent to heresy. The sermon in question (he says) affords a complete refutation of those malevolent calumnies which are yet too industriously propagated, by illiberal and bigotted persons, against a numerous class of our countrymen, who, conscientiously dissenting from the Established Church, are "not insensible to the general excellence of the British constitution, nor to the great benefits which they, in common with their fellow-subjects, enjoy under it." The next two sermons, the one delivered by a dissenter at Leeds, and expatiating upon the evils of war, without taking its necessity into the account; the second railing against the late contest that Britain was compelled to carry on against the ambition of France, are here highly praised by the *impartial pen of the Annual Reviewer*. Considerable space is allotted to other dissenting articles of the same kind, which are panegyricized on the same principle. After dwelling with pleasure and praise on the discourses of the Unitarians, and other schismatics, that are as deficient in literary ability and the powers of composition as in sound reasoning and genuine Christianity, our Reviewer comes to a sermon of the Bishop of Llandaff, which he flurs over in a few lines. Next is a discourse preached at the consecration of the Lord Bishop of Gloucester, and from it our Reviewer, in the true spirit of sectarian partizanship, fails not to inveigh against the votaries of our Church who support the divine origin of Prelacy. Soon after follows a very flaming eulogium on Mr. John Corry, who has, it seems, written two and twenty pages, octavo, in praise of the dissenters. Our Reviewer now goes on to ecclesiastical history and Church discipline: this portion of the work contains little deserving of particular remark, being in the same general spirit of dissenting partiality, executed in the same style of desultory sketch and large quotation, with assertion both of panegyric and censure, without proofs; and deficient in critical discrimination and ability. As the first chapter discovered

vered a prepossession in favour of the revolutionary doctrines, the second displays that partiality to the enemies of the Church, and aversion to her friends and supporters, which distinguished the Analytical Review, and other works of the same school. From perusing this chapter on theology, no reader would be able to form a fair estimate of the theological literature of 1802, which the Annual Reviewers profess to exhibit; he merely sees a sectarian partizan pleading for schismatics; and against the Church, in the usual style of the enemies of the articles and discipline of our Church, ascribing much more importance to dissenting polemics, than they deserve in the mass of English divinity. Chapter third has for its subject history, politics, and statistics. Under this head our Reviewer attempts criticism much more than in the two former. After a sketch and quotations from Tytler's Elements of general History, and Turner's account of the Anglo-Saxons, our critic comes to the history of George the Third, by John Adolphus, Esq. and here we must say that the critic *lets out* his political sentiments and passions so fully and unequivocally, that no reader, from that time, can possibly doubt how the Annual Reviewer thinks and feels respecting the British Constitution and the British King. But let our critic speak for himself, and let us hear him in his introduction. "Mably, in his Theory of History Writing, has observed, that, whatever the period or subject chosen, the Annalist should endeavour to detect the leading current, the main drift of the incidents, and then imbue himself with that particular form of bias or prejudice which tends to value highest, and to be most interested about, the chief business of his history. Let a zeal for democracy animate the describer of Athens; let a solicitude for territorial aggrandizement be held important by the historian of Rome. The Annalist of the Popes should have at heart the diffusion and magnificence of religion; the biographer of the Medici should take an exclusive delight in the progress of literature and art. Where unity of purpose is wanting, either in national or individual pursuits, the interest excited by them is feeble; the prospect diverges into indistinctness; the motive of all the business and bustle is forgotten, and the heroes of an historical drama separate into a band of players. In the life and conduct of George the Third, it seems difficult, at first glance, to detect the ruling passion or binding principle of his actions. One sees, it is true, much to praise; he sets an example of the household virtues, *which has given a sort of fashion to the conjugal affections*; and thus has preserved and increased domestic happiness among innumerable families of the empire. He displays a great frugality, which in a prince who is hourly called upon to give, yet has only the property of his subjects to bestow, is a most difficult and meritorious quality; a frugality too, the parent of order and economy among the imitative higher ranks of landed and commercial opulence, and thus a source of regular gain and punctual payments to a vast mass of industry. But in studying the Royal statesmanship, the political interference of majesty with the public concerns of the country, one is apt to see much to blame; one is often at a loss for a satisfactory defence, or even a natural explanation. Our author has imperceptibly found it in an analogous bent of mind. He too is a *sectator of Church and King politics*: he too has a disinterested love of the cause of Toryism. There is thus all that adaptation, which Mably recommends, between the movement of the history and the spirit of the historian." *The evident object of this passage is to degrade the political character of the King, and to charge our Sovereign with sentiments and conduct adverse to the principles*

ples of the British Constitution. The Annual Reviewer censures the historian, because he is a supporter of Church and King: no doubt monarchy and hierarchy must expect the investives of republicans and schismatics, but the Prospectus of the Annual Review promises that the work shall support the established Constitution. The pledge is contained in the following strong and unequivocal terms: "On all occasions, we shall be found the friends of good order; of domestic quiet; of that venerable Constitution, which has so long approved itself the bulwark of our liberties; and of that sublime and pure religion, the precepts and promises of which contain the best helps and strongest incentives to virtuous conduct." We ask Mr. Aikin, the editor, whether censure of a writer for supporting Church and King, be a performance of the promise that the Annual Reviewers shall be found friends of our venerable Constitution? We farther ask, whether an accusation of our Sovereign, as deficient in the constitutional principles and conduct, be the evidences by which the Annual Reviewers prove themselves the friends of good order and domestic quiet? Another proof of this friendship for good order we find in an observation on a passage in the history, which records the associations and petitions of 1780, for the professed purpose of procuring reform. They began in Yorkshire, and as the historian states, the example was followed by many other counties and cities throughout the kingdom. The narrative very truly states the proceedings of such reformers to have been extremely violent, and the historian, not without reason, thinks, that the numbers of those who, in a popular ferment, subscribe resolutions agreeable to the prevailing passion, is no proof of the wisdom of such resolutions. Our Annual Reviewer greatly blames this doctrine of Mr. Adolphus, which is certainly unfriendly to the uncontrolled dominion of the mob, and to that branch of Jacobin ethics which holds forth the *sacred duty of insurrection*. But let us hear the Reviewer himself expatiate on the benefit of popular tumults, and we think our loyal and patriotic readers will agree with us, that few passages can be pointed out more hostile to good order and domestic quiet. "Popular zeal and interference, even when misdirected, is a symptom of vigour and energy in nations; those opinions and proceedings which tend to repress its ebullitions, are symptoms of senility and exhaustion: from the eruptive fever of democratic effervescence, countries recover by slight and temperate effusions of concession; but from the passive sullenness of inirritable despair, there is no convalescence. We lament, therefore, when historians take amiss such stirrings and commotions of the people." Were Maillard or Marat Reviewers of the article in question, there would be nothing inconsistent in the encouraging such stirrings and commotions of the people; it was the business of their respective lives to excite tumult and insurrection, and they, on many and divers occasions, practically attested their conviction of the doctrine here promulgated by the Annual Reviewer; and they particularly bore testimony to it, the former in leading a mob to overawe legislature, and insult and frighten the King at Versailles. On their way they hanged several priests and other aristocrats. In the eruptive fever of democratic effervescence, they massacred the King's servants, and had almost massacred the King and his consort themselves; but at length they were prevailed on so far to repress their ebullitions, as to be contented with dragging their sovereign in triumphant captivity. Marat expressed his assent to the same doctrine, most unequivocally, in August and September 1792, and afterwards under the government of Robespierre; but neither Maillard or Marat professed themselves

selves the friends of domestic quiet and good order. The same want of sound judgment which is manifested in abetting popular licentiousness, tumults, and insurrections, also appears in the bombastic phraseology. Consider the passage in this view: "*Those opinions and proceedings which tend to repress its ebullitions, are symptoms of senility and exhaustion; from the eruptive fever of democratic effervescence, countries recover by slight and temperate effusions of concession; but from the passive sullenness of irritable despair there is no convalescence.*" The literary composition of this passage, and the competency of such a writer to correct and regulate the public taste, we shall leave to others to consider. This Review of Adolphus's History merely serves as a vehicle of the Reviewer's enmity to our Church and King, and predilection for mob government. It is not a criticism upon the history of Adolphus; for it neither analyses his work, sums up evidence, nor delivers any definite judgment. From reading this article we only collect detached scraps, and see nothing of the thread of the story, and very little of the views of the author.

The account of Home's history of the Rebellion, consists of vague observations, and copious extracts. The Reviewer speaks *con amore* not of the object and enterprize, an attempt of misapplied loyalty, but of the stirring and commotion of the people, and insurrection against established government. "Who is not (says the Reviewer) curious to learn, in what manner the symptoms of such great revolutions declare themselves? How unimportant is the zeal of office, and the formality of police, against the sweeping tide of *inactive* opinion, which disarmed the one, and installed the other army, by the mere ostentation of timidity, and the *affected personation* of apprehension." Both the sentiments and language of this passage contain internal evidence that it is done by the same hand who, in the article last mentioned, spoke in favour of popular violence, and produced such choice phrases as "senility and exhaustion, democratic effervescence," and "irritable despair."

The editor, in his prospectus, informs us, that his coadjutors are such as to justify the most sanguine hopes of success. Is the writer of such articles one of those who is to render the work successful? The history of the Union between Britain and Ireland, by Dr. Coote, is the subject of an article which contains various undeniable truths. Our Reviewer, in his introduction, undertakes to prove, that if states are small, there is a less chance of defending themselves, than if they are large and powerful. This position he deems it necessary to illustrate by having recourse to a series of *ifs* concerning ancient nations. If the Ionians had used their opportunities of consolidating the cities of Asia Minor into one federal state, they would probably have acquired more extensive power. "If the European Greeks had vested in the Amphictyonic council the paramount sovereignty, those parish quarrels and feuds of Spartans, and Athenians, and Thebans, and Corinthians, might have been prevented; and the courage of Sparta, the talent of Athens, the probity of Thebes, and the luxury of Corinth, have been made to co-operate in the extension and embellishment of a Greek republic, the eventual mistress of the fertility of Sicily, and of that maritime strength of Rhodes, the successful antagonist of Philip, and, perhaps, the competitor of Rome." The same position he thinks it necessary to illustrate farther through modern history: from the transactions of Holland, Switzerland, and other states, to prove that strength and union can better resist attack than feebleness and disunion. Having thus laboured during two pages to prove

what no person either did or could deny, our Reviewer proceeds to criticism, and presents somewhat of an analysis and very ample quotations, and these, with two or three lines at the conclusion, form the review. The Naval History of the late War, compiled by William Stewart Rose, affords our Annual Reviewers opportunities of vindicating their republican friends the French. The History of the Rise and Progress of the Naval Power of England, by Mr. Evenson White, is the subject of a very passable article, which contains an accurate analysis, interspersed with a few observations. Ranken's history of France undergoes a short discussion of four pages, three of which consist of quotations. The Annals of the French Revolution, by Bertran de Moleville, opens subjects that are most dear to the Reviewer's heart. The Annalist mentions a charge that has been repeatedly urged against Brissot of being venal and corrupt, and the Reviewer reprobates the observation as an unjust attack on such a staunch republican. Playfair, in his History of Jacobinism, mentions the same charge with more specific particularization, and it has been generally believed by impartial persons, who regarded the total absence of moral principle in the Brissotines, a probable ground of suspicion. We have not before us the documents, but, to the best of our recollection, there is authentic evidence of bribery received by Brissot for a pretended negotiation with the court, at the time he was expatiating against monarchy, and also of an offer on the side of Brissot to release the king, and facilitate his escape, for no less a sum than half a million sterling: but either the money not being forth coming, or the sincerity of this Jacobin being doubted, no attempt was made to carry the proposition into effect. The Annual Reviewers, however, will not admit documented facts contrary to their friend the republican Brissot. Brissot is farther represented by the Reviewer to have been friendly to an alliance with England. Against this clause of his advocate's pleadings there happen to be several strong facts, especially the celebrated pamphlet of Brissot himself, published in 1793, and one of the chief proofs adduced by Lord Mornington, at the opening of the sessions, 1793-4, of the hostile dispositions of the French rulers. Brissot and the Girondists are represented as averse to the proceedings of the 10th of August, but, against this assertion of our Reviewer, there happens to be Brissot's own newspapers, and the addresses which he circulated to the army and people, extolling the suspension of the king on that day; recommending the abolition of monarchy, and proposing a plan of a national convention. Therefore, though this professed Review of Bertrand be really little more than a panegyric on that arch favourite of English republicans, Brissot, the Reviewers, happening to be totally ignorant of the subject which they unreasonably introduce, make assertions directly contrary to notorious facts. Soulavie's Political Memoirs are described with deserved severity on the humble tribute of a contemptible and profligate minion of every French government that had been successively uppermost to the present tyrant, Bonaparte. It is not, however, the prostitution of this underling that calls forth the reprobation of the Reviewer, but the disapprobation of revolutionary republicanism, which Soulavie expresses to please the usurper. Soulavie represents all former changes as bad, in order to enhance the goodness of that which rendered the Corsican despot of France. This attempt calls from our Reviewer a more detailed and connected confession of his own faith concerning the blessings of the revolutionary spirit. "Throughout the work (he says) the changes that have taken place are represented as disadvantageous. With this sentiment we cannot wholly coincide. That an inhabitant of Holland,

or Switzerland, should deprecate the French revolution as the immediate cause of his evils, is not surprizing. To those countries it has been merely injurious: but to assert that France has no wise been benefited, is to be rash and inattentive. Despotic regulations, unjust laws, even marked the interregnum of Robespierre; but in general the legislative changes have dismissed the burthens, and have added greatly to the liberties of the people. The abolition of the feudal system, which, even under the present retroactive and counter-revolutionary administration, is in no degree restored, compensates for heavy transient evils. Property is subdivided; equality diffused; the wages of labour augmented; instruction facilitated; toleration conceded; the lines of advancement multiplied, and open to the talents of every one. The publicity of legislation, if not independence, is established: an elective, if not a self-willed constitution, is introduced. The friends of liberty have been much too sanguine in their calculations: they expected that a nation inured to slavery should instantaneously shake off its fetters, and act as though habituated to its new situation. Does the bird nursed in the cage know where to fly when set free; or how to provide for its numerous wants? But we are not, therefore, to conclude, that nature intended it for captivity. If foreign importance and consequence is to be reckoned among national advantages, when did the influence of France predominate so much as at the present time? When was her peace more glorious; when her warfare more formidable? Besides, it is probably an error to consider the French revolution as already finished. The present military despotism cannot always last; especially if peace *sets in*. That once removed, it may safely be asserted, that no government will be permanent in France, which has not for its basis the rights of the people. Many erroneous doctrines have been propagated, anarchy has been mistaken for freedom, and irreligion for philosophy; but political truths have been proclaimed, which are taking deep root in Europe, and which no exertions of despotism can now eradicate. Though the French have been compelled by an usurper to dissemble or retract their political creed, that creed is not therefore the less true. Because Galileo had to renounce, as heresy, his theory of the planetary system, are men to believe him in an error? As durable as his theory will be some of the political axioms proclaimed by the French revolution." We have frequently heard it asserted, that Jacobinism has ceased to exist in this country. Forming our judgment from reason and observation, we have never failed to deny this assertion, and a stronger corroboration could not be afforded us than *this creed of the Annual Reviewers, declaring their faith in the miraculous benefits which are to accrue from their beloved revolutionary doctrines.*—The professed Review of Sir Robert Wilson's History consists of nine pages, eight and a half of which are quotation, and the other half page of desultory remarks. We do not object in the Annual Reviewers being very copious in quotations, their quotations are generally the best parts of their work. The account by Reynier is very highly praised. The introduction to the Review of Maurice's Indostan, and indeed the whole of that article, is better written than many others by the Annual Reviewers. The Review of an Essay on the means of rendering revolutions useful, discovers a range of observation, and depth of reflection, considerably beyond the usual reach of the Annual Reviewers. The criticisms on Gentz, concerning the state of Europe, and on several successive publications, endeavour to stigmatize the late war as Anti-jacobin; a proof that the Reviewer knows very little of its history, or, at least, has not penetration to understand its

principles. One great source of its miscarriages was, that it was not an Anti-jacobin war; it was a war of scramble without unity of object, concert of plan, and co-operation of effort. The Review of several pamphlets proves our Reviewer to be an advocate for the peace, and an advocate on the same grounds with its other democratical votaries. In several short articles, our Reviewer abuses Anti-jacobin writers: long may we, and others of similar sentiments, be objects of such invectives. While we continue to support the king and constitution, church and state, and to attack their enemies, we shall not fail to be traduced by those enemies. It is observed, in a book which Jacobins ridicule, but we Anti-jacobins venerate above all books, that "they who do evil hate the light, lest being brought to the light their deeds be re-proved." The calumniator of Anti-jacobins, church and king, as a set-off for slander against loyalty, hierarchy, and monarchy, in reviewing the late general election, bestows very high panegyrics on Sir Francis Burdett, and such Reviews might have been highly relished by certain classes of Middlesex electors, at the celebration of the demagogue's victory after the noted dinner at the Crown and Anchor.

Qui Bavium non odit, amet tua carmina Mævi.

We have already had occasion to remark the bombast of expression which mingles with the absurdity of Jacobinical criticism. It is an attempted character of Lord Grenville's oratory, [contained in the following passage! Its merits must be sought in the exhaustive multiplicity of his reasons, and the astonishing latitude of his amplifications, in a certain *lathery tautology*, which makes a mouthful of breath into a *cistern full of sud*; and surprizes, if not by the rapidity, at least by the *volume of its dilatation*.

This must be the same Reviewer who gratified us with the democratic effervescence and inirritable despair. We do not think it possible for two writers attempting to disguise nonsense by glaring sustian, so exactly to hit the same mode of thrastronic phraseology; and it unfortunately happens, that the Reviewer introduces a quotation from Lord Grenville's speech, which is a clear and strong chain of authentic fact, unquestionable position, and legitimate deduction, being in a page, a concise, but complete account of maritime law in respect to neutral ships, and we thank the Reviewer for having presented to us so very masterly and valuable a citation.

On subjects not directly connected with monarchy, hierarchy, or the able and active supporters of these institutions, we find judicious and useful articles. Thornton's enquiry into the paper-credit of Great Britain, calls forth the following passage, which, though a dissertation, rather than a criticism, we shall quote as a favourable specimen of the good sense and knowledge which some of those Reviewers occasionally exert on topics which do not happen to sit their jacobinical prepossessions, "Paper-currency is not *fictitious*. Their issuers are become bankrupts, as a town may be burnt down; but, while it existed, it was a real property. For every note which a banker issues, he receives a deposit in hard cash. This cash he lends out to various trades, in shares proportioned to his opinion of their responsibility: he usually founds his opinion on the amount of the fixed property which they possess, or their warehouses, machines, work-rooms, dwellings, and visible worth: of their other property he cannot judge, and he, therefore does not trust to it. There always exists then, in a solid and visible form, in the form of houses, buildings, and goods, the whole mass of property, which is paid to a banker for his notes. Though not suddenly convertible, his notes, like
assignats,

assignats, are mortgaged on a substantial existency. In a word, they are a machine for rendering fixed property circulable. They enable the country, to derive from its *biens fonds*, not only, like other countries, a rent, an income, a yearly revenue, but to employ their capital value besides in productive industry. Bills of exchange are a representation of circulating productions, as banker's notes are of fixed property. The owner of corn, of silk, of manufactured goods, draws, when he ships them, on the buyer, for the value of these commodities, payable at or after the probable period of their delivery, or sale. The bill being discharged, the contract is completed. In this transaction, the bill of exchange is no less the representative of an extant property, of corn, of silk, or manufactured goods, than the money tendered at a shop in payment of a pair of gloves. In both places a real barter takes place. That the period of drawing is frequently by agreement distant from that of shipping, that subdivisions of labour intervene, which often occasions the producer of a commodity to draw upon the metropolis of his own country, while a banker, or other intermediate agent of exchange, draws on that of the country receiving their goods, may complicate, but cannot alter, the nature of the transaction. Bills of exchange are the representatives of commodities in voyage or in warehouse; and they appear on an average to be coined at the production, and discharged at the consumption of the articles of commerce which they represent, and thus to be dependant on commodities both for creation and duration. Unless the commodity existed first, the bill of exchange would not have been drawn. Accommodation bills themselves are but an apparent exception to this rule; they convey real power over the fixed or the circulating property of the issuers and endorsers; and, although this property may be consumed, before that discharge, the transferers, in fact, speculate on its sufficient duration. There is no other difference between a banker's note and a bill of exchange, than that the one transfers a power over a fixed property of a given neighbourhood, and therefore wanders about the neighbourhood where that property remains; and the other transfers a power over the moveable property of commerce, and therefore follows that property from its source to its place of absorption. Whoever buys, must pay for what he buys; immediately, if he wants credit, remotely, if he can assign over an eventual sincerity. It is thus with nations. When a bill of exchange has reached the place on which it was drawn, it is become, like a banker's note, a form of circulating the fixed property of the acceptor. Bills of exchange, therefore, put in circulation the fixed property of nations. They render the houses and streets of Hamburgh, the acres and forests along the Susquehannah, circulable in London or Amsterdam. The whole property of Altona, or Philadelphia, may thus come to vest in the inhabitants of London. But as it would not be convenient to them to take actual possession, in proportion as this property pledges itself in their hands, they offer it for sale at a lower and lower rate. That is, the course of exchange becomes more favourable to the indebted, and less favourable to the crediting country. Bills are sold by brokers to the highest bidder. If drafts abound on a particular place, they tend to sink in value. If drafts are scarce on a particular place, they tend to rise in value. This is in fact a fluctuation in London of the fixed property in Hamburgh; at Amsterdam, of the fixed property in Philadelphia. The first recourse of a private merchant to get in uncertain debts, is to import the moveable property of his correspondents; and the first recourse of a nation to realize its demands, is to import the moveable property of a foreign country. This is

accomplished by lowering the course of exchange. Hamburgh owes much to London; consequently, drafts on Hamburgh abound in the London bill market; consequently they are sold cheap, below the par or average price of such drafts; the hemp and iron at Hamburgh may consequently be bought in London with a less quantity of capital than before, although the price should continue unaltered at Hamburgh. This brings on an artificial importation, until the balance of exchange is again in equipoise."

The Reviewer of Pinkerton's Geography presents an accurate analysis, and in that respect, his article is much superior to many other works; but, though that performance certainly possesses considerable merit, we think that the Reviewer, in imputing to Mr. Pinkerton too much modesty, *because, in his preface, he professes to aspire at no higher praise than being the Strabo of the modern world*, he charges the author unjustly with diffidence. But it seems Mr. Pinkerton has not executed the whole himself, he has been assisted by the *comprehensive science* of Mr. Arthur Aikin, the editor of this work. *I, P. P. Clerk of this parish, writeth this book.* The said P. P. bears testimony, that he himself possessed very extraordinary political knowledge, and why may not Mr. A. A. bear testimony that he possesses extraordinary scientific knowledge. Pinkerton's work is the only article in the chapter upon geography. Next comes topography, including antiquities. Britton's and Brayley's *Beauties of England and Wales* is an entertaining article *from the extracts*. An historical and descriptive account of Bath affords the Reviewer an opportunity of delivering a very new piece of literary history that the prototype of Fielding's Allworthy was Mr. Allen of Prior Park. Coates's History of the Antiquities of Reading is a satisfactory analysis. The remarks on the turgid language of Lipscomb's Tour deserve attention from all who have a pruriency to founding and far fetched words, and therefore ought to be closely studied by the Reviewer who employed such phrases, as *symptoms of senility, lathery, tautology*, and others of the same family, which so often abound in this *corrector of composition*, the Annual Reviewer.—The next chapter has for its subject the ancient classics: and, after a common place introduction, full of great names, contains an able article on Heyne's Homer. The writer who executed this criticism, appears not to be of the same class as the other Annual Reviewers. Several other articles in the same chapter are tolerably well reviewed, but none equal to Heyne. The criticism on Gifford's Juvenal is evidently the production of a writer who does not understand Juvenal, and, consequently, can be no judge of the merits of the translation. In the seventh chapter, devoted to modern languages, nothing occurs much worthy of either praise or censure.

Chapter the eighth is devoted to works of education. Miss Hamilton's Letters are fairly and candidly reviewed. The admirable treatise of Dr. Barrow is introduced for the purpose of calling forth dissenting notions on education. The Doctor is censured for being an enemy to new systems of tuition which supersede the Bible and the Catechism. The Reviewer asserts that clergymen of the church are *idle, ignorant, and drunken*, and, therefore, that the only fit teachers are dissenting ministers. Not such men as Vincent, Warton, Goodenough, Drury, and Raine, ought to be employed as teachers, but those *men of all work*, who preach, open academies, and manufacture books; who from the pulpit declaim against bishops and kings, from the press repeat often confused attacks on the divinity of our Saviour, and from the desk instruct youth in their *loyalty and religion*. These are the teachers our Annual Reviewers would recommend, and we must admit that none

none can be found fitter for forming critics, so qualified and disposed, as the Annual Reviewers.

From a work, written by Mr. Kett, member of one of our Universities, our Reviewer makes an occasion to abuse both our national seminaries. Oxford and Cambridge, are nests of drones. They are trees that yield no good fruit, and therefore ought to be cast into the fire. A long detail endeavours to prove that ability and learning neither do nor can come from our national seminaries. From stigmatizing the Church and Universities, our Reviewer, with steady consistency of design, proceeds to inveigh against men of literary eminence who have supported order and good government. Clarendon, the able and wise champion of the hierarchy and monarchy, according to the Annual Reviewers, deserved no praise as an historian. Robertson, the uniform supporter of order, religion, and virtue, is a meagre writer in the estimation of Mr. Arthur Aikin. We do not recollect that Oldmixon, the book-maker, was an admirer of Mr. Pope. Gibbon is highly praised. He was not simply an able historian, like Clarendon and Robertson, he was besides an infidel; as staunch an adversary to the divinity of our Saviour, as the Annual Reviewers themselves.

The general biography, by Dr. Aikin, is of course praised, in a work of which his son is the editor. In another article, the Annual Reviewer informs us, that this Dr. Aikin undertakes to continue the plan of JOHNSON'S LIVES of the Poets, and that even the lives written by Samuel Johnson are to have alterations from the improving pen of John Aikin. The next article of literary intelligence will probably be, that Lamb is about to continue SHAKESPEARE, and to improve Macbeth and Othello.

We shall not encroach further on our reader's patience by following in detail the remainder of this heavy and uninteresting production, malignant in object and design, but feeble in execution; as hostile to our church, our king, our constitution, and to social order and happiness, as the Analytical Review of revolutionizing memory, but far inferior to the ability and learning of that noxious performance. In some parts of this miscellany, not connected with religion and government, there are a few able articles,

Apparent rari nantes in gurgite vasto.

and these we have not failed to notice with the same impartiality as the rest. But with much pleasure we observe that neither genius nor erudition are prostituted on the peculiar doctrines of the Annual Reviewer. The theological and political criticisms, without exception, are as deficient in vigour of understanding, as in soundness of principle; in clearness, elegance, and force of composition, as in the sentiment of loyalty, patriotism, and genuine Christianity.

Every true lover of his king and country must reprobate and detest the spirit manifested in this Annual Review; but every discerning lover of his king and country must rejoice that the conduct of such hostile attacks, the allotment of parts, and the selection of coadjutors, are entrusted to the ability and penetration of Mr. Editor Aikin.

Another volume has lately appeared, equally weak and ignorant, but still more uniformly malignant. That performance we shall hereafter review.

MISCELLANEOUS.

Observations on the Remonstrance of the Reverend Peter O'Neil, Parish-Priest of Ballymacoda, in the County of Cork.

IT has happened in all the rebellions which have disgraced and afflicted Ireland, that the disaffected, though the aggressors, have endeavoured to criminate the loyal party, by accusing them of some excesses, which are unavoidable in civil discord, even by the most moderate, when they are stimulated to revenge by the destruction of their property, and the murder of persons who are endeared to them by the tenderest ties of consanguinity and friendship.

To effluete this, and to fan the flame of rebellion, a great many gross libels have been written since the year 1798, and none of them have been published with a more malignant design, or have had a worse tendency, than the Remonstrance of Father Peter O'Neil, which appeared in most of the newspapers in Great Britain and Ireland. The main design of publishing it in England, where O'Neil could not be known, was to libel the government, and calumniate the Protestants of Ireland. The only object of these observations, is to expose its falsity, the evil views of the persons who framed and presented it to the public, and to defeat its dangerous effects.

Various gross libels, signed *Julius Vindex*, have appeared in the course of the last three years. In Mr. *Scully's* Advice to his Brethren, the King's title was libelled, and his personal qualities were aspersed. It was ably answered in the Letters of a Yeoman, and in an edition of that work with copious notes, and an appendix, published by *John Millikin*, bookseller. The author seemed sensible of his error, as in a second edition, with a preface, he omitted many of the libellous passages which appeared in the first.

Mr. *Plowden's* Historical Review, and his postliminious preface, abound with virulent invectives against the British government for 600 years past, and against some of the most illustrious statesmen, both living and dead. But he has been ably answered and exposed, in strictures on the former, published by *Rivington* in London, and *John Archer* in Dublin. The grossest libel that ever appeared in any civilized country, is a work, entitled, *History of the Insurrection of the County of Wexford, A. D. 1798*, by *Edward Hay*. It was printed and published by the noted *John Stockdale**, in whose house the supposed author lodged and boarded many months before the explosion on the 23d of July 1803; and it is universally believed, that it was intended as an incitement to the conspirators and actors concerned in that dreadful event.

From the illiterateness of its author, and the great variety of styles which appears in it, there cannot be a doubt but that it was composed by different persons, and that he had little or no concern in it.

It imputes the rebellion of 1798 to no other cause, than the tyranny and cruelty of government, and of the magistrates, whom he describes thus: "Slaves to their superiors, but tyrants to their inferiors; those needy adven-

* A printer, in Abbey-street, Dublin, who was imprisoned on treasonable charges in 1798, and again in July 1803, when he and Edward Hay were arrested and committed at the same time.

turers became the prevailing tools of power. Justices of the Peace are selected from this class,"—"These creatures have therefore the effrontery to push themselves forward on every occasion, and after a series of habitual acts of turpitude, whenever an opportunity presents itself, they become the scourges and firebrands of the country."—*These wretches* have been set on to commit *flagrant acts of outrage*, to answer the political purposes of their patrons, who shrink from appearing personally concerned in *these deeds of shame.*"

Mr. Hay, who was imprisoned many months at Wexford in 1798, for being concerned in the rebellion, petitioned the magistrates of that town to be allowed to transport himself to America*.

It is singular that he has escaped with impunity, after having published so inflammatory a libel, while many persons of an inferior rank, whom it has probably incited to commit the most flagitious crimes, have suffered capitally.

It is universally allowed, that this is a party pamphlet, written by a number of the leading Roman Catholics in Dublin, for the express purpose of palliating the enormities perpetrated by their sectaries, and of calumniating the government and the Protestants, as it contains a tissue of the grossest and most notorious falsehoods. Dr. Troy, titular archbishop of Dublin, belaboured the reformation, in what he called an exhortation, published in all the Irish newspapers, on the 10th of October 1803, a very unseasonable and inauspicious moment. I shall not take upon me to say what the design of its author was, but it could not fail to make the established church and its members hateful to the Popish multitude, whose disaffection is already too notorious.

In this he tells us, that "the seditious doctrines of Wicliffe and Hus were condemned by the council of Constance."

It is surprising that he would have the assurance to mention that council, as it contains some of those infamous doctrines of the Romish Church, which have spread anarchy, desolation, and bloodshed, in many European states. It expressly says, that "no faith is to be kept with heretics."

But the Doctor has said, in his pastoral letter of 1793, that "the decrees of general councils are infallible in point of faith and morality, and not liable to deceit or error;" and the consequences must be very obvious to those who have perused them, as they contain the most pestilent doctrines, which are repugnant to evangelical truth, and subversive of moral and social harmony.

It is the duty of every loyal subject to detect and expose the falsity, and to counteract the evil effects of such pestilent libels.

It will be impossible for the reader to form a just opinion of Father O'Neil's case, without knowing the woeful state of Ireland, and particularly of Youghal and its vicinity, in the year 1798.

Many cold-blooded murders had been committed in that town, and its neighbourhood, in the course of a few weeks. An entire family was massacred in the night, with circumstances of savage barbarity, within two miles of it, by a mob, consisting of five or six hundred of their neighbours, and merely on account of a groundless suspicion, that the head of that family had made some discoveries of the treasonable designs of the conspira-

* He was discharged under the amnesty act at Wexford, in 1799.

tors. The magistrates were in possession of the following evidence: That money had been levied on the mass of the Roman Catholics there, to promote the object of the conspiracy; that they had purchased an immense quantity of pikes, great numbers of which had been discovered and seized; that they had taken treasonable oaths of association; and adding the guilt of perjury to treason, they also swore oaths of allegiance; that they meditated a general and sudden rising, and to have rioted in the blood of their Protestant fellow-subjects, which their fellow-traitors were actually doing, at that time, in the counties of Dublin, Meath, Kildare, Carlow, Wicklow, and Wexford. The garrison, consisting of a portion of the Wexford regiment, and the Protestant yeomen of the town, were overcome and exhausted from constant watching, as they were apprehensive of being surprised and murdered in their beds, which had been recently the fate of some garrisons in the province of Leinster. Their fears arose chiefly from the inhabitants of the parish of Ballymacoda, who were well known to be disaffected and organized in a very high degree.

From the difficulty of discovering the instigators of those barbarous murders, they had no hopes of being able to check their progress; but as it appeared, that on the eruption of the rebellion, the priests in the province of Leinster were actively concerned in it, they had strong reasons for suspecting that the Popish clergy in the neighbourhood were deeply concerned in these enmities. At last Thomas O'Neil of Ballydaniel, a farmer in very opulent circumstances, and the neighbour and near relation of Father Peter O'Neil, was arrested by Captain Archer of the Wexford regiment, on a charge of being concerned in the murder of one Reily, a soldier of the Meath regiment; and, on being questioned, he confessed that Reily had been condemned by a committee of assassination, consisting of thirteen or fifteen persons, residing in the parish of Ballymacoda; that they took the sentence to Father O'Neil, parish-priest thereof; that he approved of it, and that, after the murder had been committed, he gave absolution to the assassins; which facts, with many others, are stated in the annexed affidavits*.

During the progress of the conspiracy and rebellion, such committees existed in every parish or barony, for the purpose of condemning to death such persons as endeavoured to check the treasonable designs of the conspirators, or assisted in executing the law, and the sentence seldom failed to be enforced; which occasioned so many cold-blooded assassinations for three or four years previous to the rebellion.

Thomas O'Neil, who was afterwards hanged at Cork, confessed to his landlord, Sir Edward Hoare, that he had taken the following oath: "I do most solemnly swear, that I will pay no rent or tythes, that I will use my utmost endeavours to destroy all Protestants and false brothers†, and to be true to the French in case of their landing in Ireland;" and that he did preside at the murder of Patrick Reily, a soldier of the Meath regiment, assassinated near Youghal, with a drawn sword in his hand, and ordered his

* See Appendix, No. I.

† By false brothers he meant such Roman Catholics as would not join cordially in the conspiracy, for they were as hateful as Protestants, being considered as apostates from their religion.

body to be thrown into a deep hole in the sea, near Ring, in said parish of Ballymacoda.

An oath of the same tenor was universally taken by the United Irishmen; but when it was exhibited to any Protestant, who, as republicans, had entered into the conspiracy, the word Protestant was omitted.

In an affidavit, sworn before Lord Loftus, the 2d of June 1798, he confirmed many of the circumstances relative to Reily's murder; and a short time before his execution, he acknowledged to the officers of the guard, that Father Peter O'Neil had given absolution for murder.

I shall not take upon me to defend, or even to excuse, the practice of whipping persons well known to be concerned in that dreadful conspiracy, for the purpose of extorting evidence from them; though it was the means, with the assistance of Providence, of preserving the constitution, and of saving the lives of many thousand loyal persons.

If it could admit of extenuation in any instance whatsoever, it would be in the case of Father O'Neil; for any person acquainted with the rules of evidence, usually adopted in distributive justice, must perceive, that his guilt was proved in the most unequivocal manner, by the testimony of Thomas O'Neil; though in that moment of irritation and alarm, when martial law was proclaimed, a regular trial was not held.

Desperate remedies, though repugnant to the spirit of the constitution, have been adopted to check the progress of desperate evils. *Inter arma silent leges.* Common policy dictates that a part should be sacrificed to save the whole. London would have been depopulated by the plague, which raged there in 1665, but for the following expedient, to prevent the contagion from spreading: The infected were shut up in their houses, and guards were placed at their doors to prevent ingress or egress; and they were left to perish for want of medical assistance. An act, which, like whipping during the rebellion, must be regarded in the abstract, and without considering the existing circumstances, as cruel and inhuman!

It appears, not only from the annexed affidavits, made by persons highly credible, and by the determination of a court of inquiry, but by moral evidence arising from Father O'Neil's own statement in his remonstrance, that no credit whatsoever is to be given to his assertions, and he exhibits no other proofs of his boasted innocence, or of the facts set forth in it.

Some months after O'Neil's punishment, he prevailed on a gentleman of rank to present a memorial to the Marquis Cornwallis in his behalf. This memorial made some impression on his Excellency, who is humane and merciful, and he sent it to General Graham, then commanding at Youghal, and ordered him to investigate the truth of its allegations. The General, after consulting with Major Ellis, an old experienced officer, who had acted there as Judge-Advocate, ordered a court of inquiry to be held for the above purpose, though it was evident to Major Ellis, and to the magistrates of the town, that O'Neil's memorial contained not only many scandalous falsehoods, but some physical impossibilities. The court of inquiry consisted of officers of the Lancashire Fencibles, commanded by the Earl of Wilton, and as they were perfect strangers, there could not be a possibility that they could have had any local prejudices. Major Ellis, now living, officiated on the occasion, as Judge-Advocate; the court sat many days, and every person capable of throwing any light on the subject was called upon to give evidence, and did accordingly attend. The Judge-Advocate and the court, desirous of giving Father O'Neil every possible advantage, and hoping that Father

M'Guire,

M'Guire, parish-priest of Youghal, which is contiguous to Ballymatoda, could say something favourable of him, ordered the said priest to attend. M'Guire having arrived, he said he would not have any communication with him, as he was a bad man, and a scandal to his profession*. All the witnesses were examined by the court, and the evidence for and against the prisoner was faithfully taken down, and signed by each of its members, without, in the smallest degree, giving any opinion of their own.

When the court had finished their investigation, General Graham sent the whole of the proceedings to the Marquis Cornwallis, who expressed, in answer to the General, his satisfaction at the mode of inquiry, his conviction of his guilt, and his surprise that any gentleman of consequence or respectability could apply to him in favour of such a villain. This letter was seen by the Rev. Dr. Rogers of Youghal, and Major Ellis, the Judge-Advocate. It was proved before the court by persons highly credible, that he acknowledged his guilt, not only during his punishment†, but afterwards. Captain Swayne has declared, that he confessed to him many months after, when he conducted him to Cove, that he deserved the punishment which had been inflicted on him; and by the annexed affidavits it appears, that he did not deny his knowledge of the murder, and only said, that whatever he knew of it he could not disclose, as it was told him in confession, but that he would impart it to his bishop, Dr. Coppinger, or Priest M'Guire.

The charges against Father O'Neil were substantiated, and the allegations contained in his memorial were proved to be false before the court of inquiry.

As his memorial contained, among many untruths and calumnies, the following gross falsehood, which he admits, he endeavours to palliate it by a jesuitical evasion contained in his remonstrance. In his memorial he states, that he was whipt, thrown into a dungeon, and left without medical assistance. Mr. Benjamin Green, apothecary, was examined before the court of inquiry, and he declared, "that he attended him in less than two hours after he had been punished, dressed his back, and gave him such medicine as he deemed necessary; that he was confined in an airy, healthy, comfortable room, in the upper part of the goal, where he visited him every day, and dressed his back, and administered every assistance he judged necessary, not only to preserve his health, but likewise to heal his back."

Now to varnish over this monstrous falsehood, he says in his remonstrance, "*with the proceedings of that court (meaning the court of inquiry) I am to this day unacquainted.*" It was ordered, I know, in consequence of a memorial upon my situation, handed to a distinguished nobleman, and by him presented to the castle; *I was not consulted with regard to its contents. Unfortunately for me, it was penned with more zeal than accuracy:* setting forth, among other hardships, that, after my punishment, I had been left without medical assistance, (on the report, I presume, of a sister-in-law, who visited me within the interval between the whipping and the apothecary's arrival.) It† further stated, that I had been whipped and thrown into a dungeon, instead of stating, as it ought to have done, that I had been thrown into a dungeon and whipt. This inversion was fatal to me; for the evidence of Mr. Green, apothecary, most plausibly contradicted these alle-

* See Appendix, No. II. and V.

† See Appendix, No. II. and IV.

‡ The memorial was not framed till some time after, it must therefore have been maturely considered by Priest O'Neil himself.

gations of the memorial; and that circumstance, when coupled with the subsequent horrid charges, *audaciously forged and foisted into the minutes of the inquiry*, excited an almost invincible prejudice in the mind of the merciful Marquis Cornwallis against me." Now this explanation in his remonstrance, contains as gross an aberration from truth, as the statement of the facts to which it refers in the memorial; for he never was put into a dungeon or a black hole. He endeavours to exculpate himself from the other misrepresentations, of which Mr. Greene's testimony convicts him, by imputing it to a mistake made by his sister-in-law; and to give a colour to this, he is driven to the necessity of asserting, what is so absurd and improbable, that credulity itself recoils at and rejects it, viz. that he was totally ignorant of the contents of his memorial, not having been consulted thereon, though his exculpation, and the regaining his liberty, depended on the impression which it was likely to make on Marquis Cornwallis; and no person but himself could be acquainted with his sufferings, which were minutely detailed in his memorial. Besides, as all his relations were low obscure people, and perfectly illiterate, it is not likely that he, the only person among them who had the smallest degree of learning, was not concerned in drawing it up. Is it to be supposed then, that he was not consulted on the framing it?

He is guilty of another glaring inconsistency; for though he declares in his remonstrance, "that with the proceedings of the court of inquiry he is to this day unacquainted," he impudently and falsely asserts, "*that horrid charges were audaciously forged and foisted into the minutes of it.*"

He says in his Remonstrance, "that while the public condescend to indulge him with a hearing, he will confine himself to what is absolutely necessary for his exculpation, and that to express, or even harbour resentment, would ill become him;" and yet he sets forth in it the following exaggerated statement of his sufferings, of which the principal part is contradicted by the annexed affidavits, and every other person present at his punishment is ready to do so upon oath.

"That six soldiers stood ready for this operation, some of them right-handed, and some of them left-handed, two at a time*, and that to accelerate the shaking of the triangle, a wire cat was introduced, armed with scraps of tin or lead†, that horrid charges were audaciously forged and foisted into the minutes of the court of inquiry; that in some wine and water, which were given to him after his punishment, *there was some powerful ingredient which speedily brought on a stupor*," insinuating that it was medicated, and of a deleterious nature; "that he was confined in a loathsome receptacle of the barracks, called the Black Hole, rendered still more offensive by the stench of the common necessary, and that he remained there from Friday until Monday;" which fact is notoriously false, and can be disproved by the testimony of Dr. Jackson, M. D. Mr. Benjamin Greene, apothecary, and many other persons who were present; he also asserts in his Remonstrance, that an officer went to him the day after he was whipped, and made use of the following threats: "that he should be flogged as before, shot, hanged, his head cut off, to be exposed on the jail top, and his body thrown into the river." Though he tells us that this was done, in order to extort from him an avowal of his guilt, he afterwards insinuates, that it was to *get money from*

* He was whipt by two drummers, and only one at a time.

† See Appendix, No. III. and IV.

him, or a favourite mare. Here he is guilty of a gross inconsistency; for he ascribes two motives to the same person; and as he had previously acknowledged his guilt, in a paper signed by himself, and never denied that he was privy to the murder, it is not probable that this officer would have recourse to such menaces to make him confirm it.

He positively confessed to Dr. Rogers and others, who proved it before the court of enquiry, that he was privy to, and sanctioned murder, and even mentioned the names of some of the perpetrators, which coincided with Thomas O'Neil's affidavit; and he even added, that he was impelled by fear to do so, and to take oaths tendered to him by the United Irishmen.

The reader must be convinced, that this high coloured picture of his sufferings was for no other purpose but to calumniate the Protestants, and to inflame the Popish multitude; and it is well known, that the disaffected, and the Popish clergy in particular, used every expedient which malice could devise, for that purpose, previous to, and during the rebellion of 1798. He, in various parts of his Remonstrance, speaks of several proofs of his innocence, *that he was acquitted in the eyes of government, &c.* and that, therefore, his sentence of transportation was remitted; but this was by no means the case, for his Excellency did not order a suspension of his sentence, till above two years after his punishment; and, in the mean time, he had been importuned by persons of high consideration; but no proof whatever appeared of his innocence, but his own declarations in his memorial and some affidavits made by some of the lower class of Irish, to whom no credit should be given. The facts set forth in the memorial were proved to be unfounded before the court of enquiry; and the falsity of his remonstrance is evinced, not only by the annexed affidavits, but by moral evidence contained in his own statement. What credit then can be given to any of his assertions? Delinquents, guilty of high treason, in the rebellion of 1798, were so numerous, that the executive power was induced by motives of political necessity to pardon multitudes of traitors; and, from the impossibility of enforcing the law against them, they did not arrest a tenth part of those who were well known to be highly criminal. In popular governments, men of fortune, who have any political interest to maintain, will be constantly importuned by their adherents, and cannot resist their solicitation, to procure the pardon of delinquents.

Lord Clarendon, Viceroy of Ireland in the reign of James II. complained much of this in his state letters. As the punishment of a few culprits in each district, out of the immense numbers that were guilty, answered the purpose of example, Marquis Cornwallis had an ample opportunity of gratifying his merciful disposition, and, at the same time, of complying with the intercession of persons in power and influence, who solicited the remission or extenuation of punishment. In consequence of repeated application, his Excellency was pleased to order, that Father O'Neil should not be transported in the vessel destined for Botany Bay, but that he should be confined in prison until further orders; which was by no means a pardon, as is falsely asserted in his remonstrance, but a suspension of his sentence. This order was dated the 20th of June, 1800, which was a period of two years after his committal and punishment; and it is well known, that, during that space, repeated applications had been made for his pardon by some exalted personages, though government had not received any subsequent proofs tending to exculpate him. Father O'Neil asserts, then, what is untrue, *Lord Cornwallis, whose discernment perceived, and whose generosity recoiled at,*
this

this questionable proceeding, unhesitatingly issued an order for his removal from the transport; for he resisted repeated applications in his behalf during two years.

He says, "my Lords and Gentlemen, I am now liberated; not through a pardon solicited for, or granted me, but on the merits of my case; I now most solemnly swear, in the presence of Almighty God, upon his holy gospels, first, that I never was an United Irishman; that I never took an oath; that I never encouraged, advised, or permitted others to take it; some of whom have had the generosity to make affidavit* of my exertions in this behalf; and there are those who have candidly added, that they would have taken it, had I not prevented them." But after the gross perjuries committed by the Popish priests, and their entire flocks, during the progress of the conspiracy and rebellion, what regard is to be given to their solemn appeals to the Almighty, particularly as absolution was frequently given, by the Popish clergy, for the most horrid crimes.

The applications which had been so often made to Lord Cornwallis in his behalf, were renewed to the present government, who went one step farther than his Lordship; for, without any proof whatsoever of his innocence, but the Marquis's letter for suspending his sentence, they were pleased to permit him to return to his native country; and his false and inflammatory publication, under the title of a Remonstrance, shews how little gratitude he felt for their lenity.

The clemency of government, in pardoning persons concerned in the rebellion of 1798, or in mitigating their punishment, was no proof whatsoever of their innocence.

Father Kennedy, parish priest of Cattle Otway; Father Meara, parish priest of Nenag; Father O'Brian, parish priest of Doone, all in the county of Tipperary, were concerned in the conspiracy; and yet they were pardoned, the two last after they had been sentenced to transportation. Kennedy acknowledged that he had been sworn by Meary. Father Harold, parish priest of Rathcoole, in the county of Dublin, made all his parishioners swear oaths of allegiance, and he frequently pronounced loyal exhortations from the altar. On Sunday, preceding the eruption of the rebellion in 1798, he preached two impressive sermons, inciting his flock to loyalty, in the presence of Captain Ormsby,* and Lieutenant Christopher Clinch, of the Rathcoole yeomen, and yet it appeared afterwards, that he had secretly persuaded his flock to swear the treasonable oath of the United Irishmen, and that he had been privy to, and aiding in, a conspiracy formed by the Popish members of that corps, to murder all its Protestant members. John Clinch, a Papist, and second lieutenant of the corps, was hanged, for having been concerned in that assassination plot; and, previous to his execution, he acknowledged the justice of his sentence, and loaded Father Harold with execrations, for having instigated him, and the people of Rathcoole and its vicinity, to swerve from their fidelity, and violate their oath of allegiance. On the discovery of the plot, Father Harold fled; but having been afterwards apprehended, the alternative was offered him, of being tried or transported to Botany Bay, and he accepted the latter. He raised

* The lower class of people think so little of an oath, and committed perjury so often, that no regard should be given to what they would swear.

* Now a representative in parliament for the borough of Carlow.

another rebellion in Botany Bay. Had he had as powerful intercessors as Father O'Neil, he would probably have returned, and have given a description of the cruelty and persecution which he suffered, in a *remembrance* similar to Father O'Neil's. Though Father Travers, parish priest of Balinglass, in the county of Wicklow, was noted for preaching loyal sermons some months previous to the rebellion of 1798, he was convicted of being singularly active, and deeply concerned in fomenting it, both within and without his parish; and yet he was pardoned.

I could adduce many similar cases, but that they would swell these observations to too great a bulk. Many members of the Back-lane parliament, summoned by Edward Byrne in 1792, were deeply concerned in the conspiracy or rebellion, and now enjoy their liberty under a pardon of the amnesty act.

We cannot be surprized at this conduct of the Romish priests, as it is in strict conformity to their canonical oath, and the decrees of their general councils, which Mr. Francis Plowden, in his case, stated, and Dr. Troy, titular Archbishop of Dublin, in his Pastoral Letter, tells us, are infallible in point of faith and morality, and not liable to deceit or error; a doctrine which shakes the foundation of civil society!

As absolution for crimes, how enormous soever, is, and has been, a common practice in the Romish church, can we be surprized that it should have been used by the Popish priests in the progress of a conspiracy, formed for the prostration of heresy, and for the advancement of their own religion which they consider the only true and holy one? How often has the Pope granted plenary indulgence, and a full remission of sins, to his sectaries in England and Ireland, as a consideration for renouncing their allegiance and rising in arms against an heretical state? Pius V. did so in Elizabeth's reign, and Urban VIII. in 1643, and during the progress of the Irish rebellion, issued a bull for the purpose of fomenting it, in which he granted a general absolution from their sins to all the members of his church, who should join in the extirpation of heretics; which encouraged the perpetration of murder. The reader will find in Sir Richard Musgrave's History, the following instances of absolution granted for crimes committed in 1798.

Thomas Cleary was hanged at Wexford, the 8th of March, 1800, for the murder of his master, Edward Turner, Esq. and three magistrates, James Boyd, Christopher Wilson, and William Turner, Esqrs. attested and subscribed his confession, that he had obtained absolution from two priests of the names of Murphy and Ryan.* James Beagan, executed on Vinegar-hill, the 24th of August, 1799, for various murders, declared, in the presence of the High Sheriff, and J. H. Lyfter, Esq. a magistrate, that he never would have been guilty of murder, but for the priests: and his confession was attested and published by these gentlemen.†

Dr. Caulfield, titular bishop of Ferm, in a letter to Bryan Murphy, a priest, dated the 19th of March, 1800, tells him, that (being under a suspension) he had not power to administer sacraments, or to *give absolution for sins*, for want of a power or faculty for that purpose; and he tells him, "*that he gives the unfortunate penitents absolution, which he had no power to do, leaving the unhappy sinners in their sins, and leading them to perdition.*"‡

* Appendix, xx. 22.

† Ibid. xix. 8.

‡ Ibid. xx. 23.

Father Byrne, a Wexford priest, in a letter to Mr. Robert Donovan, an eminent attorney of Peter-Arrest, Dublin, dated 30th of August, 1799, says of his bishop, Dr. Caulfield, "instead of excommunicating the barbarous murderers of Scullabogue, he gave all his priests power to give absolution for murder; a power which he ever till then reserved to himself.* It is a common practice in the Romish church, for the Pope and the bishops to limit the common priests, in absolving from murder, and other crimes of a deep dye, which they call *reserved cases*. Thus, in the bull which Pope Urban VIII. issued in 1643, to encourage the Irish rebellion, he permits the priests to forgive—all sins, crimes, and delinquencies, how heinous and atrocious soever they be, *not omitting those very enormities, in the most peculiar cases, which were designed to be reserved to the ordinary and the apostolic See.*"

Strada, a learned Jesuit, who wrote the History of the Civil Wars in Flanders, tells us in it, that Jaurigny, one of the assassins of William II. Prince of Orange, "expiated the guilt of that crime, before its perpetration, by receiving the sacrament from a Dominican friar." In short, all the particides of that day, who committed murders on the score of religion, and to extirpate heresy, such as Clement the Dominican, who assassinated Henry III. of France, Chatel and Ravillac went to confession before they committed those crimes.

Thuanus, a Roman Catholic writer, tells us, in his very excellent history, that the Pope, "in a long premeditated speech, applauded the virtue and firmness of the holy friar Clement, the murderer of his sovereign, declared that his fervent zeal towards God surpassed that of Judith and Eleazar, and that this assassination was brought about by Divine Providence."

The same historian tells us, that Balchazar Gerard, one of the assassins of William I. the Stadtholder, confessed that he was assured by some jesuits, that he would enjoy eternal happiness, and be enrolled among the best of martyrs, if he murdered that prince.

William Parry, a Roman Catholic gentleman, at the instance of Palmio a jesuit, and Campeggio, the Pope's Nuncio consulted and undertook to murder Queen Elizabeth, and for that purpose he obtained the Pope's absolution through Cardinal Como; but, having been discovered and apprehended, he confessed the whole plot, and his evidence was confirmed by Como's letter, which was found upon him. Such are the horrid and detestable principles which have disgraced Ireland for these 25 years past, and by which England was agitated, while the sectaries of the Romish church were numerous in it! And yet it is melancholy to think, that the malignant efforts of persons employed to misrepresent the state of Ireland, and to calumniate the Protestants thereof, have been so successful in England, as to make the inhabitants of the latter believe, that the disturbances in the former arise from oppression and the privation of civil rights. Fatal delusion, that may in time shake the empire to its base!

* See this letter at large, in Sir Richard Musgrave's History, Appendix, xxi. 9.

† Non ante facinus aggredi sustinuit, quam expiatam ejus animam, apud dominicanum sacerdotem, coelesti pane confirmaverat.

APPENDIX.

No. I.

*County of Tyrone, } HENRY ARCHER, captain in the Wexford militia,
to wit. } came before me, one of his Majesty's justices of the peace
for the county of Tyrone, this day, and made oath on the Holy Evangelists, that in the month of May 1798, he was a subaltern officer in the
Wexford regiment, and quartered at Ballymacoda in the county of Cork ;
that he received information against a man of the name of O'Neil, re-
siding near the village of Ballymacoda, of his being concerned in the
murder of a man near said place, being a soldier as deponent believes, in
the Meath regiment of militia ; that on deponent's apprehending him, he
(O'Neil) on being promised his liberty, if he gave some good information
concerning the murderers, informed deponent that Peter O'Neil, parish
priest of Ballymacoda, was concerned in, and knew of the said murder
having been committed ; that a committee, consisting of either thirteen or
fifteen men, residing in and about the village, assembled ; that it was there
determined the soldier should be put to death ; that the committee then
took the sentence of the court to said Peter O'Neil, who approved of it,
and after the murder was committed on the body of the soldier, gave
them all absolution ; on which information deponent took up priest O'Neil,
and brought him immediately (with O'Neil before apprehended) into
Youghal ; deponent believes that O'Neil (not the priest) on giving bail
was liberated, but has heard and believes, that he was afterwards taken
up by Lord Boyle on different charges, and hanged at Cork.*

Sworn before me at Aughnacloy, April 14, 1804.

Henry Archer.

THO. FORESYTH.

No. II.

*County of Tyrone, } JOSEPH MEKINSON, sergeant-major of the Wex-
to wit. } ford regiment, came before me one of his Majesty's jus-
tices of the peace for the county of Tyrone, this day, and made oath on
the Holy Evangelists, that he was present at the flogging of priest O'Neil
at Youghal, the latter end of May or beginning of June 1798 ; that the
priest being asked at the triangles by Lord Loftus, if he knew any thing of
the murder of the soldier belonging to the Meath regiment ? replied, that
whatever he knew was told him at confession, and of course could not be
divulged ; that on being flogged for some time, he said, that if his bishop
Coppinger was there he would tell all to him, on which the bishop was sent
for but could not be found ; that he then said he would confess to a priest in
town, named M'Guire ; deponent was then sent by the commanding of-
ficer for father M'Guire, who begged not to be brought in sight of priest
O'Neil, as he knew him to be a very bad man. Being asked by Lord
Loftus, if he thought O'Neil was bound to conceal his knowledge of any
murder, although revealed to him at confession ? he replied, that it was by
no means obligatory on him to conceal murder. On father O'Neil's be-
ing flogged still, he confessed that he himself had chosen the committee,
and had signed the *death-warrant* of the soldier, and that he deserved the
punishment he had received, as he looked upon himself to be the real
murderer.*

Sworn before me at Aughnacloy, April 24, 1804.

Joseph Mekinson.

THO. FORESYTH.

No. III.

No. III.

County of Tyrone, } WILLIAM MERKLEY, drummer in the Wexford
to wit. } regiment of militia, came before me, one of his Majesty's justices of the peace for the county of Tyrone, this day, and made oath on the Holy Evangelists, that he remembers the flogging of priest O'Neil in Youghal, in May or June 1798, that he himself was one of those who flogged him; that after receiving (as he thinks) about 300 lashes at different periods, he heard him confess to Lord Loftus, that he had signed the death warrant of a soldier who had been murdered some time before. Deponent further swears, that there was no wire twisted in the cats with which the priest was flogged, but that they were the same as were always used in the regiment.

Sworn before me at Aughnacloy,

his

April 14, 1804.

William X Merkley,
mark.

THO. FORESYTH.

No. IV.

County of Tyrone, } VALENTINE LOFTUS, private in the Wexford
to wit. } regiment of militia, came before me, one of his Majesty's justices of the peace for the county of Tyrone, this day, and maketh oath on the Holy Evangelists, that he was present at the flogging of priest O'Neil in Youghal, and that being then a drummer, was one of them who flogged him; that he heard priest O'Neil confess before he was taken down from the triangles, that he had signed the death warrant of a soldier who had been murdered some time before. Deponent further swears, that the cats with which the priest was flogged, were the same as were always used in the regiment.

Sworn before me at Aughnacloy, April 14, 1804.

Valentine Loftus.

THO. FORESYTH.

No. V.

County of Tyrone, } THOMAS CUMMINS, drum-major of the Wexford
to wit. } regiment, sweareth, that he remembers the flogging of priest O'Neil in the town of Youghal, in the latter end of May or beginning of June 1798, that after being tied up, and receiving about 50 lashes, Lord Loftus asked him, whether he would confess any knowledge of the murder of a soldier, as deponent believes, of the Meath regiment of militia? if he would, the remainder of his punishment should be remitted; he the priest answered, that it was told to him in confession, and that he could not divulge it; on which the punishment went on. He then said, that if bishop Coppinger was sent for, he could tell it to him; that the bishop was sent for, but could not be found*; on which the priest said, that if father John M'Guire, parish priest of Youghal, was sent for he would tell him; that M'Guire came, and seemed greatly agitated on seeing the priest tied up, and asked Lord Loftus if he had any thing against him? that Lord Loftus answered, he had not, and that he merely wanted him to take O'Neil's confession; that M'Guire requested not to be forced to have any communication with him, as he was a bad man, and a scandal

* He fled from Youghal when the plot was discovered, and has not resided there ever since.

to the profession he belonged to; Lord Loftus then asked him (McGuire) whether it was the duty of his religion to conceal murder, though revealed to him in confession? he answered, it was not, and that none but a bad man would conceal it; on which he was permitted to retire; that the punishment commenced again, and in a short time the priest said, that if he was let down he would confess; that deponent then heard him acknowledge, that he had signed the *death warrant* of the soldier who was murdered, on which he was let down. Deponent further swears, that there was no wire or tin in the cats with which the priest was flogged, but that they were the same as are used in the regiment.

Sworn before me at Aughnacloy, April 10, 1804.

Thomas Cummins.

THO. FORESYTH.

TO THE EDITOR.

SIR,

IN consequence of your commendation of Mrs. Crespigny's Letter to her Son, I put that publication into the hands of such of my children as were old enough to be benefited by it. While they were perusing it with much attention, and, apparently, with considerable advantage, it was reported, and generally believed, that at an entertainment given by Mrs. C. at her husband's beautiful villa at Camberwell, she received a lady who has long lived, and still continued to live, in *open adultery* with a married man. Scarcely was this circumstance known in my family, when I perceived that Mrs. C.'s publication lost its effect on the minds of my children. One morning, my eldest daughter, seeing the book upon the table, asked me, with great simplicity, whether her mama would on any account suffer herself to be visited by a woman who had lost her character. I replied (of course) certainly not; for no woman of reputation, who had any respect for virtue, or, indeed, for herself, would associate with a female whose character had been tarnished. My daughter then inquired whether rank and connection made any difference in such a case. I replied that the rules of virtue were the same in all situations of life, and could not admit of any exception; that a female of high rank who transgressed those rules was quite as infamous, as one of meaner station, and abundantly more mischievous, on account of the greater influence of her example; and that therefore those women who make an exception in favour of such a female, by admitting her into their society, prove their regard for virtue to be counterfeit, and in reality fix as deep a stain upon their own characters as they would do by associating with the lowest prostitute.

I exceedingly lament, Sir, that the usefulness of Mrs. C.'s Letters, in my family, should be diminished by her conduct on the above occasion; the work, indeed, is not in itself, less excellent on that account, but unless moral preceptors enforce by their example the principles they inculcate, their lessons, however judicious and salutary, cannot be expected to produce much effect upon beings who are far more disposed to be led by example even when good, and much more so when pernicious, than to listen to admonition and advice.

I am, Sir,

Your constant reader,

A LOVER OF CONSISTENCY.

INDEX.

INDEX.

- ACTING**, new criterion of judgment on, 199.
- Addington**, Mr. the assertion that he was not in favour with his Majesty refuted, 297.
- Advertisements**, specimens of some issued by the candidates at the late election for Middlesex, 441.
- Africans**, and other inhabitants of the torrid zone inferior to those of temperate climates, and why, 47.
- Alps**, remarks on their sublime wonders, 19.
- America**, conjectures on its original population, 270.
- Annual Review**, serious accusations against its editor, and strictures on the general management of that work, 215-219.
- Annual Reviewers**, striking instances of their ignorance, malice, and bad principles, 107-109.
- Apologues, or Fables**, remarks on their origin, 472.
- Articles of the Church**, not to be Calvinistically interpreted, 120.
- , those of Lambeth quoted, 357—Remarks on them, 358.
- Asia**, scanty knowledge of it possessed by the ancients, and sketch of the progress of different travellers in the earlier ages, 261.
- , new reason why it was first inhabited, 407.
- Asiatics**, on an ancient connection between them and the Celts, 458.
- Astronomy**, project for the revival of that science, 406.
- Astronomy of the Hindoos** proved to be of no remote antiquity, 270.
- Auzereau**, instance of his ferocity and cruelty at Venice, 194.
- Austin**, St. definition of his doctrine, 181.
- Austria**, its power and resources, 16.
- Authors**, account of several who figured in the 13th century, 232.
- Barras**, account of his scandalous intrigues with the Venetian ambassador, previous to the fall of that republic, 192.
- Battles**, remarks on those of the ancients, 22-25—on the most celebrated since the invention of gun-powder, 26-30.
- Beattie**, the late Dr. biographical account of, 383.
- Bedford**, the late Duke of, defence of, Mr. Bowles's attack upon him, 309-315.
- Blushing**, considered unfashionable, and the best means of destroying that propensity, 210.
- Book**, see the production of a German, M m 4
- deemed worthy of a dedication to God, 403.
- Britain**, sketch of its political state in 1799, 243—in 1795, 248.
- Buffon**, some account of, and his writings, 422.
- Burdett**, Sir F. charged with being a member of the Corresponding Society, &c. 390.
- Burke**, Mr. remarks on the verification of his predictions, 223—Lord Hamilton's remarks on his character and talents, 298.
- Buonaparte**, his attempts to bribe the newspaper proprietors in 1802 expressed, 60.
- , summary of his proceedings in the Venetian territory, 192.
- , his answer to the deputies from the Venetian senate, previous to the subversion of that government, 196.
- , admission of his great military talents, 249.
- , some new anecdotes of him, 286.
- , conjectures on his religious opinions, 291—his avowed intentions with respect to Holland and Switzerland, 292.
- Calvinism**, farther remarks on, 353.
- Calvinists and Arminians**, remarks on the controversy between them, 333—the nature of their prejudices explained, 335.
- Camelford**, Lord, doubt as to his religious principles, 214.
- Cape of Good Hope**, its importance as a residence for sick Europeans, on their passage to India, 145.
- , remarks on the policy of making it a free port, &c. 146—on its importance to Britain, 151.
- , artistic sketch of it, 149.
- , its advantages to Great Britain, 63.
- Catherine II. of Russia**, her advice to Paul I. relative to his conduct towards the French, 483.
- Catholics**, send a mission in 1802 to Buonaparte, to urge him to renew the war, 223—proofs of the dissimulation of their clergy, 325.
- , specimens of their loyalty and allegiance, 420-426.
- Celts**, remarks on their origin, and on the partiality of inquirers into it, 456.
- Celtic Language**, remarks on its progress in eastern countries, 459.
- Ceylon**, account of the natives of that island, their casta, &c. 122.
- Chapels**, fashionable account of, and the kind of service performed in them, 228.
- Chancellor

- Chancellor of Ireland, defence of his conduct in the late correspondence with Lord Fingal, 419-430.
- Chaucer, supposed period of his birth, 228—conjectures respecting his age, on the production of his different poems, 229, 230.
- , some account of the early editions of his works, 239, 340.
- China, suspicious as to the antiquity of its general, 164.
- Chivalry, advantages of its institutions, 259.
- Christ, the only meritorious cause of man's salvation, 30.
- Christian Observer, heretical opinions of that work exposed, 33.
- Christianity, its slow progress at the Cape of Good Hope, 65.
- Circassians, account of their manners, &c. 162.
- Classics, Latin, the literal interpretation condemned, 369.
- Columbo, account of, the manners of its inhabitants, 118.
- Commons, the former, Houses of, remarks on their infringement on the privileges of the constitution, 303.
- Concels, French, its hardihood, 454.
- Confession, auricular, remarks on, 234.
- Conjugal Affection, novel, reason for it in a man, 405.
- Conjurors, veneration of, and confidence in their predictions by the natives of India, 115-117.
- Cruelty to animals, reason of, in children, 277.
- Cosmogony, new system of, 404.
- Courts of Love, of the 12th century, account of these singular institutions, 340.
- Dancing, the modern method of, a contamination of virgin purity, 210.
- Dante, account of that poet, 340.
- Darwin, Dr. ludicrous and mad version on his theories, 391-396.
- Daubeny, Mr. his refutation of the strictures on him by Overton, 175.
- Delicacy, remarks on false and real, 280.
- Denmark, account of its population, &c. 18.
- Dress, present state of, amongst the French, 58.
- , description of the indecent mode of, amongst the French females, 280.
- , and manners of persons of fashion, Rousseau, 211.
- Duelling, striking comments on that horrid practice, 207.
- Dutch, their ungrateful conduct of the English after the conquest of the Cape, 67.
- , in the interior of South Africa, Mr. Barrow's account of him, 143.
- , their designs in taking possession of the Cape, 155.
- , novel instance of their barbarity and infamy, 119.
- Dutch peasantry at the Cape, their inhuman conduct towards their cattle, 62—the extortion and avarice of their women, *ibid.*
- Earth, the process by which it became a manufactory for organized beings, 4-8.
- Edinburgh Review, its character, 423.
- Education, causes of its neglect in France, 281.
- Encyclopædia, proper meaning of that word, and how abused by book-makers, 487.
- Egyptians, Warburton's account of their mysteries, 132.
- , their opinion of the British society, 253.
- , the assertion of Volney, that they descended from negroes, refuted, 274.
- Elephants, manner of catching in Ceylon, 123.
- Emigrants, the French instances of noble traits in their character, 283.
- English and French manners, sketches of, 13.
- English, their curious conduct to the Dutch on the conquest of the Cape, 67.
- Englishmen, reasons for their determination to resist invasion, 293.
- Engraving, censures on the present mechanical way of performing, that art, 185.
- Errors, in books, singular method of correcting them in Germany, 139.
- Fables, remarks on their origin, &c. 472.
- Faith, difference between that of a Church of England man and a Calvinist, 174.
- Fame, lamentations on her capriciousness, 348.
- Fever, on the resemblance between that disease in the East and West Indies, 387.
- Finance, Mr. Chalmers's opinions on, refuted by M^r Arthur, 77-80.
- Fingal, Lord, remarks on his Correspondence with Lord R. Desdaie, 419-430.
- Fox, Mr. his exclusion from the ministry shewn to have been at the strict command of his Majesty, 304.
- Frederic the Great, instance of his want of humanity, 474—on his satirical writing, 475.
- French, their national character, as it relates warlike operations, 478.
- , ludicrous eulogium on their virtues, 171.
- , their outrages on the fall of Venice, 197.
- , their incongruous mixture of finery and filth, 279.
- , at Acre, further proof of their having been poisoned by order of Buonaparte, 388.
- , vanity a predominant feature in their character, and its consequences, 95.
- , modern picture of their state, 283.
- French swindler, curious anecdote of one, 51.
- French and English manners; sketches of, 12.
- Friendship

- Friendship, reflections on the loss of, after a long duration, 340.
 Gauls, utility of the thickness of their skulls in ancient times, 457.
 Geography, a client, importance of its study amongst youth, 106.
 Geometricals, new information for, 406.
 German prolixity, in literature, singular instance of, 139.
 Germans, remarks on their progress in literature since the reformation, 1.
 Godwin, Mr. observations on his talents and attainments, 221—object of his *Life of Chaucer*, 2. 4.
 —, his just remarks on abstract consideration of political affairs, 337.
 Gower, the author of "*De Confessione Amantis*," his character vindicated, 346.
 Grace, in what light considered by the Calvinists, 491.
 Gravity, novel way of describing it, 405.
 Greek and Latin languages, critical remarks on their pronunciations, 183.
 Greek Testament, on the principal printed editions of it, 140.
 Guinea-worm, that disease supposed to be communicated by contagion, 388.
 Grenville party, description of, by a writer in praise of the late administration, 94.
 Gun-boats, the French, on the necessity of exterminating them, 388.
 Harlots, not to be consecrated by the embraces of royalty, 399.
 Hemsterhuis, Tiberius, biographical account of, 476.
 Hindoos, Dr. Robertson's arguments in favour of their claims to literature and science refuted, 268.
 —, the alleged antiquity of the astronomy proved to be groundless, 270.
 Homer, remarks on the origin of his poem the *Iliad*, 265.
 Hone, bid of India, account of, 129.
 Honour, its laws, which govern people of fashion, defined, 206.
 Horse, origin of the diseases of that animal, 278.
 Hottentots, their character, and oppressive conduct of the Dutch towards them, 62.
 Japan, surprising population of that country, 17.
 Jedo, the capital of Japan, its extraordinary circumference, 167.
 Jesuits, causes which led to their banishment from Portugal, 475.
 Jews, some new and general claims made by those people, 467.
 Iceland, its former eminent success in literature, 18.
 Ichneumon, account of that curious animal, 125.
 Indians, sketch of their manners, penances, punishments, &c. 117.
 India Company, the British, their aversion from the population of Christianity, 65.
 Informers, refutation of the charge, that a body of them were kept by the Society for the Suppression of Vice, 73.
 —, common, instances of their utility, 74.
 Ireland, the depraved state of its inhabitants urged in justification of the correspondence between Lords Fingal and Redersdale, 216.
 Juries, striking remarks on the defects of trials by them, 159.
 —, strictures on their frequent want of common sense, 208.
 Justification by Faith, proper definition of it, 255, 256—conditions of justification, 257—consequences of it, 262.
 Kant, some account of, and the nature of his philosophy, 488.
 King of Candy, description of his territory, 120.
 King of Portugal, account of the attempt on his life in 1750, 475.
 Lambeth articles quoted, 357.
 Language, the ancient English, as used by Chaucer, not difficult to be understood, 341.
 Latin and Greek terminations, critical remarks on the pronunciation, 183.
 Law of honour, the modern defined, 206.
 Laws, curious, relative to matrimony at the Cape of Good Hope, 64.
 Liberty, in what case it may be inferior to slavery, 450.
 Literature, Austrian, account of, 16—see also Germans.
 Literature of France, its early state, and origin of the *Gens de Lettres*, 449.
 Living, sketch of the style of, in England, during the 13th century, 240.
 Locke, Mr. his observations on the intolerant spirit of Popery, 329.
 London, remarks on its progressive enlargement, 470.
 Louis XVIII. his expulsion from Venice demanded by the Directory in 1796, 190.
 Malay slave, their character, 65.
 Manners and dress, remarks on those of people of fashion, 211.
 Mannucci, the three, of Venice, (celebrated printers,) account of, and their works, 460-463.
 Marcion and his followers, their wilful corruption of the New Testament, 184.
 Marriage, preliminaries to, amongst the Dutch at the Cape of Good Hope, 64.
 May-day, account of that ancient ceremonial, 238.
 Methodism, causes of its increase, 156.
 Methodists, their manner of arguing on several topics, 155.
 Michaelis's Introduction to the New Testament,

- ment, account of his plan, and observations on Mr. Marsh's translation of that work, 3-8.
- Midwinter Election, reflections on that event, 439—to history, 440.
- Ministers, the choice of, not invested in Lords, Commons, or people, 199.
- Money, actual and paper, remarks on, 104.
- Memory, on that of Greek and Latin words, 185.
- Monthly Reviewers, examination of their comments on Herder's Philosophy of Man, 414.
- Month, of the fashionable world, remarks on, 208.
- Morre, Mrs. censured for her consequential silence, 40.
- Mountains, a new theory of, 406.
- Murders, number of, committed in Paris in ten months, 183.
- Music, religious and prophane, its great utility, and antiquity in England, 336—remarks on that of the ancients, *ibid.*
- Nations, on the obscurity of their ancient history, and the partiality of its investigators, 455.
- Navigation act, serious consequences of its suspension, 92.
- Near Observer, refutation of his sophistry, 87—his acquaintance disowned by Mr. Addington, *ib.*—his answer to the charge of deliberate falsehood, 89.
- New Testament, strictures on Michaelis's Introduction to it, 127.
- , why exposed to the most wilful corruptions, 135.
- , on the style of different versions of, 136—on the various Greek manuscripts of, 137.
- Newspapers, Enlish, attempt made by Buonaparte's agents to bribe their owners, 60.
- Nobleman, laudable exertions of one, in support of the vicarage, and their consequences, 101.
- Only, on the proper use of that adverb, 296.
- Overton, Mr. refutation of his strictures on Mr. Daubeny, 175.
- Oxford, immense number of scholars at that University in the 15th century, and cause of their decrease, 339.
- Palais Royal, account of, 39.
- Papists, Irish, reflections on their principles, views, and conduct, 420-436.
- Patriotism, new way of accounting for it, 405.
- Peace, on the violation of the last, by Buonaparte, 81.
- Pearl fisheries, process of diving at; described, 114.
- Pearls, method of extracting them from oysters, 116.
- Peasantry of France, their state at present better than before the revolution contrasted, 56, 57.
- Perception and Sensation, on the distinction between, 400.
- Perjury, remarks on the sin of, 155.
- Perlis, observations on the primitive inhabitants of that country, 187.
- Pesaro, a senator of Venice, his conduct on the approach of the French forces, 188.
- Philosophy, German, curious specimens of, 413.
- Plague, singular cases of that disorder, 226.
- Plays, at school, Dr. Barrow's opinion of their immoral tendency, 83.
- Players, high opinion of, and eulogium on their qualifications by one of their privileged members, 212.
- Poetry—Matilda, the Lady of the Manor, 45—Delirium, *ibid.*—Sonnet to the ratio of the Pleasures of Solitude, by Mr. Polwhele, 200—Eigrams on Gallia and the Corresponding Society, 438—on modern dramas, valuable absence, and Buonaparte, 439.
- Polygamy, singular species of in Tibet, 167.
- Popery, causes of its present increase, 212.
- , Mr. Locke's observations on its intolerant spirit, 229.
- Popish priests, account of enormities committed by different foreigners under their influence, 326.
- Population of the globe, conjectures on the gross amount of it, 165.
- Porralis, Citizen, some account of him, 204.
- Prayer, daily, incitement to in private families, 158.
- Preachers, fashionable account of, 208.
- Price, Dr. his eulogium on the French revolution, 223.
- Pronunciation of Greek and Latin, critical observations on, 183.
- Raynal, Abbé de, some account of, and his works, 453.
- Redeale, Lord, proofs of the high station in which he was held by the French republicans, 319.
- Refiners, (religious) their character, on Mr. Daubeny, 178—their opposition to Calvinists, 179.
- Regeneration, interpretation of that word, recommended to Methodists, 129.
- Religion, state of, in France, 284.
- Rhone, its magnificence, as described by Bourrit, 19.
- Richard II. conjectures on his murder, and defence of his character, 347.
- Robberies, amount of in Paris, in ten months, 283.
- Romance, plan and features of that, of the 13th century, 223.
- Romish religion, policy of its address to the senses, 224.
- Ruhnken, David, biographical account of, 479.
- Rumford, Count, his household arrangements described, 471.

- Sabbath, strictures on its observance amongst persons of fashion, 211.
- Sacrament, propriety of, frequent invitations to receive it, 98.
- Sacraments of confession, the Romish, great utility of that ceremony, 237.
- Scenery, picturesque, its impressions upon poets and painters, 466.
- Schamanism, sketches of that religion, 163.
- Schism, its heinousness exposed, 361.
- Seythians, account of their early conquests, 169.
- Sensation and Perception, on the distinction between, 465.
- Sermon, not to be preferred to prayers in divine service, 302.
- Shakspere indebted to Chaucer for his story of Troilus and Cressida, 344.
- Sheridan, Mr. his lessons of fashionable morality and new appointment, 211.
- Siam, erroneous statements of its population, 167.
- Siege of Troy, various authors who record of that story, 343.
- Sin, original, Calvinistic doctrine of, 492.
- Slavery when preferable to liberty, 451.
- Society of the suppression of Vice, its present arrangements, and the result of its labours, 70.
- Spaniards, reflections on their horrid cruelties in America, 272.
- Stage, its advantages in modern female education, 210.
- Stage-coaches, description of those about London, 470.
- Stephen, St. evidence of his inspiration, 131.
- St. Domingo, causes of the late revolutions in that island,
- St. Paul and St. James, their doctrines on justification reconciled, 86.
- Students of divinity, interesting address to, 182.
- Style, ludicrous attention to, by a dying French author, 452.
- Suicides, number of, committed in Paris in ten months, 282.
- Switzerland, reflections on the wonders of that country, 19.
- Synonyms, difficulty of comprehending their various shades, 367.
- Tailor-bird of India, account of, 126.
- Talkien, his character by Holroft, 294.
- Tapestry, the celebrated, of Bayeux, account of, 328.
- Tartary, Chinese, its prodigious extent, climate, &c. 166.
- Testaments, New and Old, remarks on their authenticity, and the objections of sectaries against them, 9—coincidence of accounts in them, 11.
- Theatres, schools for the elements of vice, 219.
- Theatrical impropriety, its frequent occurrence in the French drama, 171.
- Thelwall, the orator, his character, 246.
- Tibet, singular species of polygamy practised in that country, 167.
- Toleration act, a shameful abuse of it pointed out, 102.
- Translation why deemed an honourable employment by the ancients, 242.
- Transportation, without trial, instances of, for trivial offences, by order of Buonaparte, 289.
- Universities, English, defence of them against the arguments of Gibbon, Smith, and Knox, 85.
- , of Oxford and Cambridge, their amazing prosperity in the 18th century, 239.
- Vaillant's Travels, their authenticity questioned by Mr. Barrow, 142.
- Venice, degraded state of its government in 1796, 190—account of its fall, 191.
- , intrigues of the French Directory, previous to the fall of that republic, 193.
- , conduct of its government towards France, and return made by Buonaparte, 187.
- Verification, remarks on that kind, used by the ancients, in which the words are fulfilled, 184.
- Virgil, new illustration of a passage in that author, 436.
- Volney, reason for the assertion of that author, that the ancient Egyptians were negroes, 274.
- Volunteers, their excursions on the Sabbath-day condemned, 202.
- , their general character vindicated, 330.
- Vallere Mademoiselle de account of, 399.
- Volunteer cavalry, probable manner in which it will be employed in invasion, 400.
- Wall, the great, of China, conjectures respecting it, and the opinions of dissenting authors contrasted, 165.
- War, literary, its fury in France, and how terminated, 452.
- War, torn novel reflections on, 342.
- War of 1792, approved of by the British public, 245.
- Wars in Africa, remarks on the cruelties, 48.
- Whyte Dr. sacrifices himself to discover the nature of the plague, 387.
- Wine, great quantities of which might be produced at the Cape of Good Hope, 149.
- Worms in the legs, a singular disease to which Europeans are subject in the East Indies, 64.
- Zuliani, a Venetian senator, his conduct and harangues on the approach of the French, towards Venice, 188.

*Table of the Titles, Authors' Names, &c. of the Publications reviewed
in this Volume, including both the Original Criticism, and the
Reviewers Reviewed.*

ABICHT's Encyclopædia of Philosophy	487	Criticism on the Edinburgh Re- view	416
Account of the Proceedings at the Middlesex Election	390	Daubeny's Vindiciæ Ecclesiæ Anglicanæ (continued)	30, 173
Address to Sir Francis Burdett on the Causes of his Defeat at the late Election	379	Day (the) of Alarm	95
Aikin's Annual Review	107, 219, 507	Defence of the Slave Trade	198
Annual Review and the Flow- ers of Literature	214	Dibdin's Introduction to the Greek and Latin Classics, &c.	264
Archer Thompson's Fast Ser- mon	200	Dietrich's Gardener's Diction- ary	466
A Word to the Wife	100	Duchess of La Valliere	399
Barre's History of the French Consulate	107	Extracts from the Minutes of the Society of Ship Owners	92
Barrow, on Education	83	Eyre's Observations, &c. made at Paris during the Peace	212
Barrow's Travels in Southern Africa	142	Faber's Thoughts on the Cal- vinistic and Arminian Con- troversy	233
Biran, on the Influence of Hab- it on the Power of Thinking	465	Fothergill's Account of the Tiedouloureux	97
Bisset's History of the Reign of George III.	211	Fouchecour's Juvenile Dialogues	96
Bower's Account of the Life of James Beattie	382	Godwin's Life and Age of Chaucer (continued)	221, 337
Blagdon's (Mr. F.) Letter on the falshood and inconsisten- cy of the Annual Review	214	Gooch's Sherwood Forest	399
British Volunteer; or, Loyal Songster	396	Gordon (Sir A.) on the Fear of God, a Sure Ground of Con- fidence	103
Caustic's Poetical Petition a- gainst Galvanising Trumpery	390	Gleig's Sermons and the Chris- tian Observer	491
Chafy's Sermon on the War	100	Grant's (Mrs.) Poems and the Literary Journal	315
Character of the late Duke of Bedford — Observations on the Correspondence between Mr. Adams and Mr. Bowles	309	Hamilton's (Lord) Thoughts on the late and present Ad- ministrations	296
Christian's Fashionable World displayed	205	Hankin's Letter to Sir Francis Burdett on the indecency and dangerous tendency of his Public Conduct	306
Clapham's Sermons, &c.	152	Head's Sermon on occasion of the first muster of Volunteers	203
Cockburne's Account of the Death of Lord Camelford	213	Herder's Philosophy of the His- tory of Man and the Month- ly Review	402
Courtier's Pleasures of Solitude	200	———— Adrastæa	485
Cottle's Alfred	ib.	———— Heliodora,	
Corret's Origin of the Gauls and most ancient Nations	455		

• Heliodora, or the Grecian Min- strel 397	litical Facts of the 18th cen- tury 76
• Herries's Instructions for Vo- lunteer and Yeomanry Ca- valry 400	McGregor's Medical Sketches of the Expedition of Egypt 385
• Heriot's History of Canada from its first discovery 364	Mercy's Easy Introduction to Wailly's French Grammar 96
• Higbley's Galatea, a Pastoral Romance 205	— Instruction-Book, con- taining the method of Teach- ing, &c. ib.
Hill's Synonymes of the Latin Language 367	Michaelis's Introduction to the New Testament 1, 126
• Hinckley's Account of the Fall of the Republic of Venice 186	Montolieu's Poems 44
History of Russia 481	Moore's Sermon on the good effects of a United Trust in the Arm and Flesh, and the Arm of the Lord 203
Holcroft's Travels through Westphalia, &c. to Paris 49, 279	• Mudford's Augustus and Mary 398
• Horne's Sermon on the Times. Impolicy and Impiety of Sun- day Drills 308	Observations on the Importance of a Strict Adherence to the Navigation Laws 92
Kant's Chief Principles of Phi- losophy 488	Palisot's Memoirs of French Li- terature 449
Ketrow's Historical Memoirs on the Seven Years War 473	Pearson's Remarks on Justifi- cation by Faith 255
Klein's Austrian Magazine of Instruction for bettering the Condition of the Poor 481	— Second Letter to Overton 350
Laguna's Edition of the Classi- cal Writers 468	Percival's Account of the Island of Ceylon 113
Lavallée's Letters to a Mame- luke 169	— Account of the Cape of Good Hope 61
Layman's (a) Exhortation to the frequent reception of the Sacrament 98	Pictet's Three Months Tour through England, Scotland, and Ireland 469
Laune's Description of the Sce- nery and Adventures of a Journey by Land and Water 467	Pinkerton's Modern Geography (continued) 13, 160, 266
Larwood's Letter to Himself on the Invasion 388	Prevost and Blagdon's Flowers of Literature, &c. 214
Letter to Lord Hamilton on the occasion of his late Pamphlet, &c. 305	Priest's Delectus Græcarum Sen- tentiarum, &c. 295
Life of Napoleon 397	Proceedings of the Society for the Suppression of Vice 70
Linn's Powers of Genius 306	Pye's Dictionary of Ancient Geography 106
Loman's Fables 471	Rec's Fast Sermon 100
Maclean's Excursion in France 41	Reflections proper for the Times 105
MacLeod's Letters on the im- portance of the War 198	Renouard's History of the Works of the Aldi 460
• Magon's Inquiry into the dif- ference between Specie and Paper 104	Reply of a Near Observer 85
McArthur's Financial and Po- litical	Revolutionary Flutarch 107
	Robertson's Sermon on the Du- ty of Volunteers 203
	Russian

Russian Miscellanies	483	Webber's William Tell	446
Sacred Hours	99	White's Compendium of the Veterinary Art	277
Sheridan's Universal Spelling- Book	96	Whitfield's Picture of Life, a Novel	203
Storch's Periodical Miscellany of the History of Russia	484	Whittaker's Concise Introduc- tion to the Latin Language	402
Stuhm's History of the Danes	480	Williams's Psalms and Hymns	394
Thespiad (the)	198	Wilmer's Practical Observa- tions on Hernia	97
Thompson's Military Memoirs	20	Winterbottom's Account of the native Africans	46
Truth's and Duties of Christiani- ty	100	Wolfsiohn's Impartial Exposi- tion of the latest Objections and Reproaches against Ju- daism and the Jews	465
Turpitude (the) of Treason, a Sermon	292	Wyllenbach's Life of Ruhnkon	476
Vain Cottager (the) a Tale	205		
Valerius's Letter on the State of Parties	94		
Voight's Views on the Rhine	486		
Volunteer's Guide	307		
Walker's Key to the pronun- ciation of Greek, &c.	183		

*Titles of the Essays, Letters, Poetry, &c. in the Miscellaneous Part of
this Volume.*

N. B. For remarkable Passages, see the General Index.

Buonaparté (on)	495	Errata in Preface to Vol. 17.	228
Correspondents, Answers to	112, 424	Erratum	464
Correspondence between Lords Redcliffe and Fingal, with strong and important Facts respecting the Principles, the Conduct, and the Views of the Irish Papists, and an Ori- ginal Letter from Mr. Fran- cis Plowden's, found among the Papers of an Irish Priest now resident at Paris	316, 412	Forcett's Letter from Shrews- bury Goal	111
Comber's Vindication of the General Character of the Vo- lunteers of the United Em- pire of Great Britain and Ire- land	280	Literary Intelligence	224
		Modern Dramas compared	496
		New Illustration of a Passage in Virgil	456
		On Gallia	458
		Observations on the Remonstrance of the Rev. Peter O'Neil.	522
		Present State of the Preis	224
		Readers, to our	112, 332, 464
		Valuable Absence	495
		Williams' (Mjfs) Correspond- ence of Louis XVI.	438

*Table of the Titles, Authors' Names, &c. of the Publications reviewed
in this Volume, including both the Original Criticism, and the
Reviewers Reviewed.*

A.

ACCOUNT of Louisiana	320
Advice to the advised	101
Alfred's Letters on the Invasion, &c.	318
Alley's Judge, occasioned by the death of the late Lord Clare	306
Amphlett's Invasion,	168, 444
Anti-Gallican, or Standard of British Loyalty	191
Armstrong's Fast-Day Sermon	89
Arthur's Discourses on theological and literary subjects	411
Attack upon Revelations in the Critical Review	442

B.

Bardon's Advice to the Lower Ranks of Society	324
Barrow's Right of resisting Invasion, a Sermon	274
Beloe's Fast Sermon	196
Bishop of Landaff's intended Speech	170
— of Lincoln's Charge. See Prettyman.	
Bisset's History of the Reign of George III.	251
Black's Lectures on Chemistry	40
Blair's Soldier's Friend	108
Bloomfield's Poems and the Monthly Review	444
British Liberty, or Sketches critical and demonstrative of the state of English subjects	318
Bromley's Cave of Cozenza	105
Bowles's View of the Moral State of Society	74
— salutary Effects of vigour, exemplified in the Nottingham Act	190
— Observations on his correspondence with Mr. Adam	320

Bulmer's National Defence, a Sermon

92

C.

Carey's Pleasures of Nature,	437
Churchey's Ode on the Passions	438
Churchill's Poetical Works	407
Cobbett's Political Proteus	312
Correspondence between Mess. Adam and Bowles	199
Crespigny's (Mrs.) Letters to her son	280
Curate of Hurley's Sermons	92

D.

Dallas's Strictures on the Edinburgh Review	205
Dalzel's Collectanea Græca Majora	248
Daphnis and Chloe	105
Daubeny's Vindiciæ Ecclesiæ Anglicanæ	337
Decameron of Boccaccio	177
Dickinson's Sermon	89
Dickson's Hints to the People of the United Kingdom	441
Directions respecting the Property Tax	439
D'Ivernois' Five Promises	458
— Facts and Illustrations relative to the war with France	496
Duirvier and Jauffret's Exercices for Youth	409
Duncan's (Dr.) Plea for a private indulgence in grief	312

E.

Elegantia Latinae	304
Elements of Opposition	198
	Edg

544 *Titles of the Essays, Letters, Poetry, &c.*

Bisay on the Law of Patents	102
— on the nature and cause of Influenza	193
— on Damnation	443
Eyans's Fast Sermon	198

F.

Farmer's and Gardner's Dictionary	324
-----------------------------------	-----

G.

Galloway's Commentaries on the Revelations	225, 394
Gillespie's Historical Review of the Royal Marine Corps	370
Glasle's Sermon on the defeat of Sennacherib	91
Gmelin's History of Chemistry	480
Greathead's Report of the Evidence on the Life Boats	441
Guthrie's, Mrs. Tour through the Crimea	101, 237

H.

History of the Life of Buonaparté	97
Hodgson's Fast Sermon	197
Hooper's Observations on the Epidemical Diseases in London	194
Hughes's Sermon on Christian zeal	83

I.

Journey in Iceland, performed by order of his Danish Majesty	450
--	-----

K.

Karamsin's Travels	23
— Russian Tales	37
King's Translation of Anstey's Ode to Jenner	438

L.

Landor's Gebirus	179
— Gebir	182
Latin Dialogues	104
Letter to a Member of the present House of Commons	431
Letters, two, from Satan to Buonaparté	95
Lettice's Fast Sermon	197
Life of Buonaparté	199
Lynn's Fast Day Sermon	89

M.

Mallet's History of the Swiss	487
Man in the Moon	441
Masonic Addresses (two)	324
Memoirs of Candid, on the Liberty of the Press, &c.	485
Monthly and Edinburgh Reviewers and Miss Williams's Correspondence of Louis XVI.	443
Murray's English Grammar, 8vo. Edition	103
— English Exercises	104
— Power of Religion	ib.

N.

Nare's Sermon on the Benefits of Wisdom, and Evils of Sin	195
Narrative, affecting, of the trial and execution of Louis XVI.	317

O.

Olaassen and Povelsen's Journey in Iceland	450
Ovid's Four Heroic Epistles	303

P.

Parker's Essay on the Construction of Gates	323
Peter's	

Peter's nicked, or the Devil's Darling	434
Pic Nic, the	105
Pinkerton's Modern Geography	377
Pitt, Mr. V. ndication of	93
Plain Answer to a Near Observer	57
Plain Reply to the Plain Answer	427
Plain Thoughts, a few	96
Polwhele's History of Cornwall	1,152,353
Polyanthea, (the)	441
Pratt's Gleanings in England, Vol. III.	145
Pretyman's (Bishop of Lincoln) Charge to the Clergy of his Diocese	53
Prevost's and Blagdon's Flowers of Literature	439
Poulett's Adversity	434

R.

Reason Why?	97
Reply to a Plain Answer	415
Revolutionary Plutarch	184, 289
Rhodes's Translation of Juvenal	325

S.

Serious considerations addressed to British Labourers	26
Seward's (Miss) Memoirs of the Life of Dr. Darwin	285
Sheffield's (Lord) Strictures on the Navigation and Colonial System	433
Shepherd's Lives of the most eminent painters	324
Sketches on the strength of France and Russia	260
Skinner's (Bishop) Vindication of Primitive Truth and Order	14, 122
Soulavie's History of the decline of the French monarchy	477
Strange's Hint to Britain's arch enemy, Buonaparté	308
Strength of Britain, a Sermon	90

Sullivan's Test of Union and Loyalty	189
Supplementary Epistle to the Correspondence between Mr. Bowles and Mr. Adam	309
Swiss Emigrants, a Tale	189
Syr Reginald, or the Black Tower	99

T.

Thirlwall's Protest against scenic exhibitions	109
Thornton's Facts in favour of the C. w. Fox	194
Tinseau's Statistical View of France	48
Trial of E. M. Despard, Esq.	103
— of W. Codling, Esq.	ib.
Turner's Christian Faith	88
Twentieth Report of the Society for bettering the condition of the Poor	322
Twenty-first ditto	ibid

V.

Valpy's Sermon before the Humane Society	88
View of the Spanish Colony of the Mississippi	474
Vindication of Mr. Pitt, for moving the previous question on the Motion of Col. Patten	93

W.

Walker's Observations on the Constitution of Women	194
Whitfield's Christmas Holidays and Black Monday	308
White's Clifton Grove	97, 444
— (of Dumfries) St. Guerdun's Well	102
Wilkinson's Elements of Galvanism	386
— Epitome of the History of Malta and Gozo	440
Wittman's Travels in Turkey, &c.	113

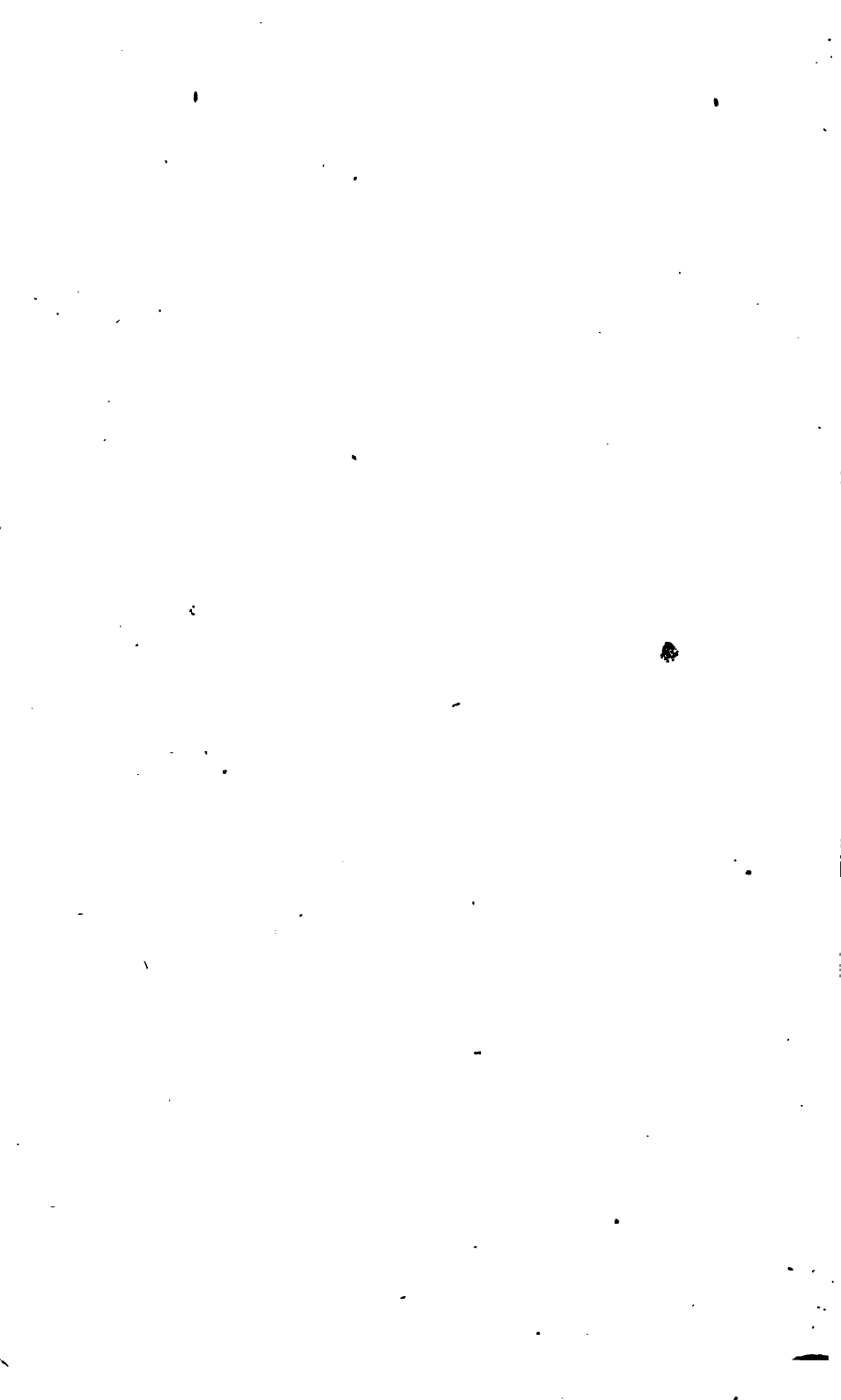
Titles of the Essays, Letters, Poetry, &c. in the Miscellaneous Part of this Volume.

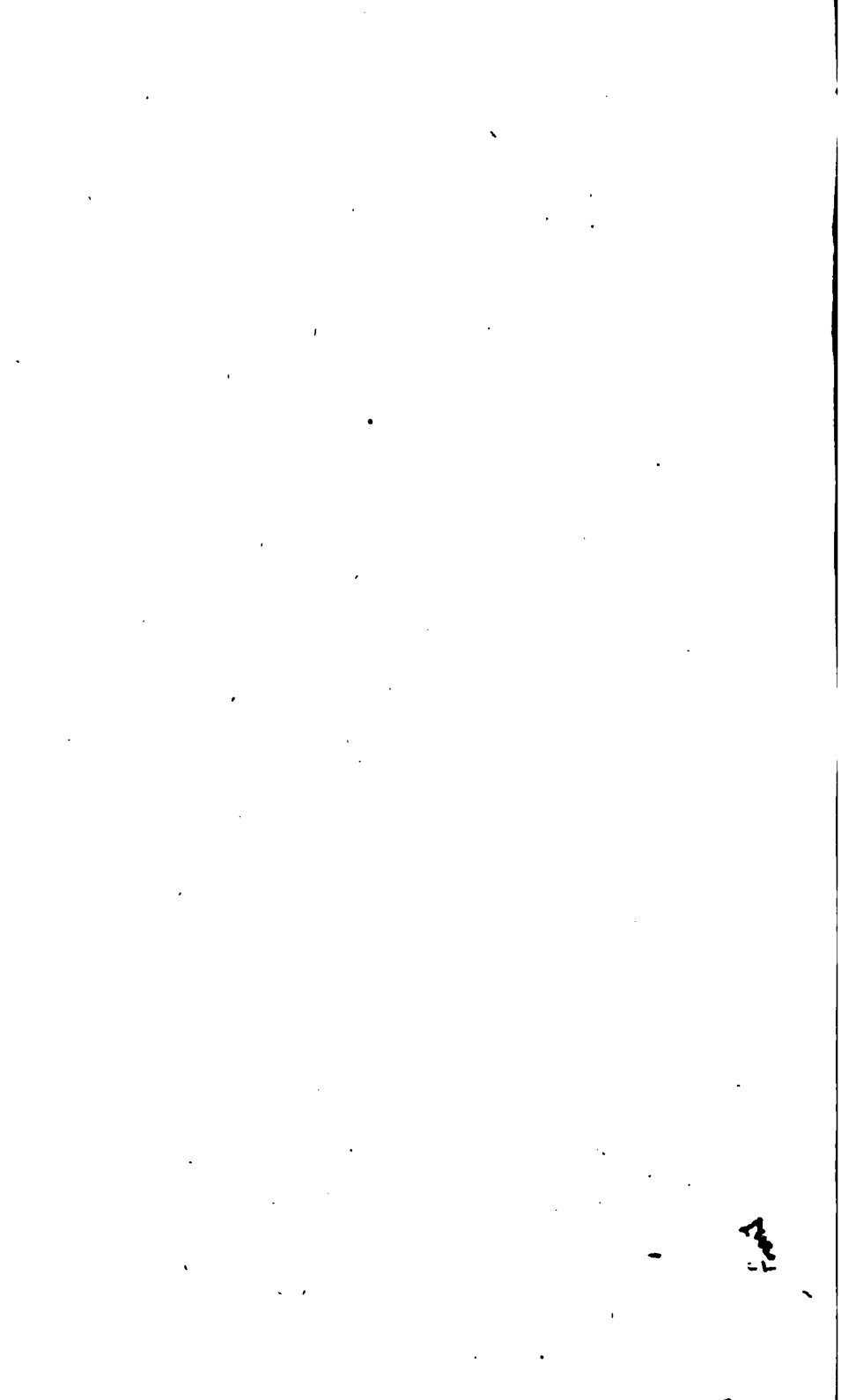
N. B. For remarkable Passages, see the General Index.

		N.	
	A.	Notices to the Readers of the	
		Anti-Jacobin	112, 336, 448
Anti-Consul, or Anti-Christ	311		
		O.	
	C.	Observations on Matthew x. 25	229
Correspondents, answers to,	112, 336, 448		
		R.	
	E.	Remarks on a Letter in Cobbett's Political Register	334
Elegy on General Grinfield	110		
Epitaph on a well known character	111		
Errata	224	S.	
		Sketch of the system of M. Baillic	218
	L.		
Letters written during an early part of the French Revolution	501, 511	V.	
Literary Intelligence	112	Volunteer, the	111
		Volunteer Corps, on the irreverence of one	448

ERRATA.

Preface to Vol. XVII.—P. 5, l. 7, from bottom insert " after the word errors.—Ibid, last line, for women, read woman.—P. 9, l. 17, from bottom, for allies retired, read allies had been disbanded, retired.—P. 11, l. 4, for apparently, read originally.—P. 19, l. 5, for the, read they.—Ibid, l. 8, for resumed, read resigned.—Ibid, l. 10, for man, read men.—P. 22, l. 22, for exalted, read exacted.—P. 23, l. 10, for panders, read pandars.—Ibid, l. 3, from bottom, for meretricious, read meretracious —Ibid, last line, for we leave little of, read we have little doubt of.—P. 24, l. 2, for subjects, read subject.—P. 25, l. 16, from bottom, for ascendancy, read ascendancy, for every, read ever.











AUG 13 1940

